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AND

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VOLUME XLIII

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A REPLICA OF THE NESTORIAN MONUMENT OF CHINA SET UP AT KOYASAN, JAPAN, IN 1911.

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Editorial.

Retrospective.

THE year that has passed has meant much to China. The waves of progress have rolled up to a point never reached before. The virulent plague that appeared in Manchuria was, for the first time in China, dealt with according to scientific methods. On the urgent demand of the people, expressed through its representatives, the cause of constitutional government was pushed forward by the appointment of an earlier date for its inauguration. In its battle with the opium curse the *sincerity* of the Chinese was publicly recognized—a point of great importance. A movement against the use of cigarettes was started which became so effective as to determine public opinion in some places. Famine again raised its fearful sceptre over a large area. In making plans to relieve the distress caused thereby, both Chinese and foreigners took a determined attitude towards the organizing of permanent relief works so as to at least initiate the task of doing something towards eliminating the causes that bring about these regularly-recurring catastrophes. Then, as the climax of a year full of momentous events and as the result of many decades of persistent propaganda, comes the Revolution. This Revolution is not only an expression of political unrest, but also an indication of moral awakening. It has been conducted along civilized lines in so far as any state of war is compatible with true civilization. The great outstanding fact of the past

year is that it has seen the new ideas come out on top to stay. In much sorrow, and sometimes in fear, many real lovers of China, native and foreign, have toiled to plant the ideas that will help to make her truly great.

This year these toilers have seen the first-fruits—on an inch scale—of their labors. For 1911 will stand out in the history of China as the year when the New China came out into the light. It is true the struggle is not yet over, but reactionism and medievalism are now on the defensive with a rapidly decreasing territory to defend. New China is at last in the seat of power! Towards the future we look with hearts more confident than ever that light will conquer night and that right will command might.

* * *

The Crisis.

WHAT are the signs of hope in the present crisis in China? On the surface things look anything but hopeful. The Empire is without any government whose authority is universally recognised. The Manchu dynasty has lost its power, and Yuan Shih-k'ai, under the title of Premier, is the ruler of northern China, and directs civil and military affairs at his will. The southern provinces have declared their separate independence and those who have directed the Revolution are pledged to establish a republic, but there is, as yet, no single governing body to which all yield allegiance. The two parties are at this moment in conference and are endeavoring to reach a settlement and to restore peace. Meanwhile, in a great part of the country, a state of anarchy prevails. Cities and towns are plundered, brigandage is widespread, the roads and waterways are unsafe, and property is at the mercy of the strongest. A careless observer would say that China was falling to pieces, that a great catastrophe was destroying the unity of the Empire and that we are fated to see a period of unexampled disorder in which the warring fragments of the nation will reduce everything to ruin before law and order are restored under a stable government.

* * *

Signs of Hope.

BUT can we not see under the welter of confusion and misery that now exists much that justifies hope and inspires encouragement? To begin with, it is a cheering sign that the Chinese people have had the courage to break with the corrupt and degrading influences that have brought their country so low. They have

shown true patriotism and a willingness to die for liberty. Then there is the fact that the revolutionists have been willing to accept a bare living or the smallest of salaries while they gave up their time to the service of the great cause. To see Chinese subordinate the desire of gain to the attainment of an ideal is another cause for hope, an evidence that a new spirit is abroad.

* * *

New Life.

And there is the thought too that this break with the corrupt and outworn system of the past means the presence and power of new life, a life destined to raise and remake this nation, and set it one day with the other nations of the world as an equal. This life is showing itself perhaps in forms that are strange and crude, but the life, the energy, is there.

* * *

Face to Face.

Again, when China is at peace once more, we shall be for the first time face to face with the Chinese people. It is not too much to say that in the past the world has known the people through their government. Always the imperial power intervened to hinder and even to persecute. It met the world with a stubborn refusal to change, a determination to prevent any friendship or intercourse between this people and those of other lands. It changed, no doubt, at times, yielding to superior force or following a tortuous policy, but its spirit never changed. Hence the contradiction between what those who knew the people felt about them and the face they showed as a nation to the world. When the revolution is accomplished we shall find that the world will recognise the reasonableness and fine qualities of the Chinese as it has not been able to do before. Many Chinese puzzles will vanish and men will see things as they are.

* * *

Liberty of Religion.

But the brightest hope of all is that of those who see in this rising of a people the coming in of education, liberty, and toleration. Education is sure to spread, for the revolution is born of modern education and has drawn its force from it; liberty will be won, too, though no doubt slowly and painfully, while the patriarchal theories of China are giving place to ideas of personal independence and representative government; but the most wonderful thought of all is that the spirit of persecution must

forever perish in the fires of this revolution. For two centuries the Manchu dynasty has sternly repressed Christianity, breaking out at times into fierce persecutions, so that the history of religious progress has been marked at every step by the blood of the martyrs. But now in numerous instances Christians and those who have received Christian education abroad or in China have shown that they were willing to die for what they held to be right; and in more than one quarter, liberty of religion has been proclaimed as part of the charter of human rights for which men are fighting here, as our fathers fought in old time. Never again can the old state of things prevail. Complete religious toleration must come within a measurable time.

To us who behold these wonderful changes it is another evidence of God's work in history, a new instance of that "day of God" which breaks down by its judgments the proud, sweeps away the "refuge of lies," and brings in the new day of peace and righteousness.

* * *

A time of Testing.

THE new order when it is ushered in will certainly be a time of testing to our Chinese Christians such as they have not had before. Prosperity sometimes drowns where adversity has failed to crush. If Christianity should become popular in China and there come a great inrush to the church, it certainly would be most difficult to keep the church pure and to have its members educated up to the point where they would have been with fewer numbers. During the past hundred years, however, a good foundation has been laid, there is a fair abundance of Christian literature, which could now very easily be greatly increased, and the present Christians should constitute a working force which need not be despised. Some of the chief of the Revolutionists, while perhaps not pronounced Christians, are yet favorable to Christianity, and would doubtless lend their influence to the work of giving the Christian religion to the Chinese. We would earnestly suggest that this time, which is a time of waiting to many, should be a special time of prayer, looking towards the future which is big indeed with possibilities.

* * *

THE past month has been a very trying one for most of the missionaries living in the interior. While both Imperialists

and Revolutionists have seemingly, and we think really, been most anxious to protect all foreigners, yet they have been unable in many instances to control the situation and keep down rioting and check the many marauding bands of plunderers who, for the most part, have little regard for life, whether foreign or Chinese. In many instances the missionaries have been kept in very unpleasant suspense, disliking exceedingly to leave their work, but on the other hand having to face the possibility of being cut off from escape if serious trouble should occur. Our Missionary News columns show that some have suffered severe hardships in trying to get to places of safety, while a few lives have been lost. One is forcibly reminded of 1900; for, while the situation is vastly different, yet the uncertainty of just what turn events may take, and what may be the outcome of a successful Revolution in China, or the reverse, taken together with the chaotic condition of the country in so many parts, due to famine and disorganized government, constitute a considerable element of danger. One would wish to consider long and carefully before leaving the Chinese Christians, who count so much upon the presence of the missionary at such times, or to expose mission property to the increased danger which comes from not being occupied, yet in many cases it has seemed best to come to the coast or other place of safety and a very extensive exodus has been made from many interior places. We can only hope that the way may soon open for the peaceful return of all, to wider open doors and more fruitful fields than ever before.

Trying Circumstances.

* * *

It is a cause for sincere regret, in which missionaries of all Societies will heartily join, that the greatest missionary Society in the world should have to curtail its operations to the extent of detaining at home fifty-seven "seasoned workers" and a number of new recruits, on account of the heavy debt of the Society, which has been steadily increasing for a number of years, and the determination to bring their expenditures within their income—a wise decision, no doubt, but one which must bring sorrow to the hearts of many. Apparently this will be a great blow to mission work in many countries, but it is hoped that the great Church of England will again rise to the occasion, and once more place itself in the van of those who are seeking to evan-

The C. M. S.

gelize the nations which are without Christ. Doubtless there will be some compensation in the increased prayer that will arise from the hearts of many native Christians and foreign missionaries that the Lord of the Harvest will "thrust forth" his laborers, in this matter. The Church of England cannot afford to take a retrograde step, and it is almost unthinkable that it should. We trust the new year will see an awakening in the cause of Missions in England, and that all God's people may rejoice together in the increasing prosperity of the Church Missionary Society.

* * *

Fighting the Famine.

After a careful investigation the Central China Famine Relief Committee has estimated that two and a half million people will be in dire need this winter, and that no less than Mex. $12,000,000 will be required to save them from starvation. The Committee has thus far been hindered from starting work in North Kiangsu on account of political unrest. Promises of police protection are being received this past week, and the Committee is prepared to begin operations the moment that adequate protection is guaranteed. The death rate will probably not be large until the middle of January, although the distress is very real. Work has been begun on a small scale in a few centres in the Yangtse valley.

The first thing needful for fighting the famine is money. Much will be contributed by benevolent Chinese, and the Government will grant funds. The men of the New China are wide awake to the necessity for government action in preventing starvation this winter, and in undertaking a policy of conservation to guard against flood and famine in the future. All work undertaken by the Central China Famine Relief Committee will be done with a view to preventing future famines, and except to those incapacitated for work, relief will be given only in return for work upon dykes and canals which will be of permanent value in reclaiming the district. This Committee aspires to be the last of its kind in China.

Meanwhile, as in previous years, much money will have to be raised in Great Britain, America and on the Continent, if large numbers are to be prevented from dying of starvation. At the meeting of December 22nd, the Committee adopted a plan for a publicity campaign at home, presented by Mr. Earl

H. Cressy. This provides for simultaneous publicity campaigns in America, in Great Britain and on the Continent to secure liberal contributions as an expression of international brotherhood, and good will to the New China.

The thing which China has most need to learn is the lesson of brotherhood, not only throughout the Empire, but with the foreigner. That the New China has already imbibed this spirit is apparent, and such an expression of friendship will meet with a hearty response. Now is the psychological moment. The best way to promote peace on earth is to practise good-will toward men.

There is no question but that such an appeal to the home lands will meet with an instant and liberal response. Cities and various religious and secular organizations will be asked to send, along with money, a message of good will, which will be transmitted to the Chinese press. It is essential that this appeal be made at once. It will be most powerful if it be the united expression of all of those in China interested in the welfare of the Chinese.

American and British Committees will be formed the last week of the year to systematize the matter of writing special letters home to co-ordinate this work with the general campaign.

The Committee counts on the co-operation of the missionary body. Further details will appear in the papers. Those willing to help should communicate at once with Mr. Cressy at the Central China Famine Relief Committee office, 16 Kiukiang Road.

* * *

Language Study.

Doubtless a great deal of time has been wasted in the study of the Chinese language, owing in the early days to a lack of adequate Lessons, Dictionaries and Helps, and later to unsystematized methods. Pedagogy could do much for the new missionary as well as for the pupils in schools. Where each one is left to follow his own devices, even with a prescribed course, there is apt to be much meandering and unprofitable effort which might be avoided if proper instructors were to be supplied. We take pleasure, accordingly, in calling attention to the notice elsewhere of the Union Language School for Missionaries to be held in Shanghai during the coming China New Year's season.

The Sanctuary.

"*The effectual fervent prayer of a righteous man availeth much.*"—St. James v, 16.

"*For where two or three are gathered together in my name, there am I in the midst of them.*"—St. Matthew xviii, 20.

"Contrition is a hearty sorrow for, and detestation of, sins committed, with a firm resolution of sinning no more. It may be *perfect*, arising out of a hatred of sin, the motive of which is the love of God: or *imperfect*, arising out of a hatred of sin, having some other supernatural method, the fear of hell or the love of heaven; the first is free from self-interest."

Bp. Webb: *The Cure of Souls.*

Pray

For a continually increasing spirit of harmony and ability to work together as the management of Church affairs is turned over to the Chinese (P. 9).

That the Church's need for more efficient leadship by the Chinese—well-trained, patient, discreet, buoyant, sympathetic, resourceful—may be supplied. (P. 10).

That the Holy Spirit will give that Power without which there cannot be an efficient working Church. (P. 10).

That the religion of our converts may be thorough-going and deep. (P. 10).

That the Chinese Christians may grow constantly in spirituality. (P. 10).

For sincerity and mutual regard between missionary and convert and between convert and convert. (P. 11).

That the Christian Chinese may be filled with a burning desire to teach the truths of their religion to their children and neighbors. (P. 12).

That Christ's disciples here may have the same power of a life-long devotion to the Master Who has bought them with a price, as any ever show to employer, or guild, or any other cause. (P. 14).

That the religious journals may carefully cultivate and encourage the good in Chinese institutions to make it better and then best. (P. 20).

That Chinese pastors, preachers, Bible-women, teachers and other workers in church, school and hospital may be better examples in liberality of giving—money, time, and effort; in earnestness and simplicity of prayerfulness; in zeal and service; apt to teach, faithful and kind in discipline, correction and exhortation; consistent, considerate, conciliatory end helpful "with all long-suffering and doctrine."

A Prayer for China

O Lord our Governor, Father of all Sons and Supreme Ruler of all the ages, Whose will is manifested in the history of the nations; Show forth Thy power, we beseech Thee, in this nation, now in this time of trouble and of conflict. Inspire in the hearts of the people a right ideal, and move them to seek after it according to Thy laws. Direct into the ways of Thy truth the minds of them that lead and rule. Enlighten with Thy counsel the hearts of all that are perplexed. Hear the right, O Lord, and consider the complaints of all that suffer wrong. Preserve the land from anarchy and from terrors of unbridled war. In the midst of disorder grant comfort to the suffering, and sustain Thy Christian people in faithfulness and godliness. And in Thine own time and Thine own way give peace. Through Jesus Christ our Lord. Amen.

Give Thanks.

For the latent power that exists in the Chinese Church, and for its effect in counteracting the dangers that arise. (P. 13).

For the teaching and preaching ability that has been shown in the body of Christians. (P. 15).

For the influence of Christianity, that has led to the avoidance in the present revolution of the horrors which accompanied the fall of the Yuan dynasty. (P. 24).

Contributed Articles

Weakness and Strength of Chinese Christians

THE missionary is an optimist. Like his Master, he sees the best that is in men; seeks opportunity to improve that best so that it shall become still better; notes clearly the potentialities of each and of all. But like the Master, he also sees the weak places in character and development, since only thus may he be of real assistance in the struggle toward better conditions. True love is not blind; it sees not only present development, but also future growth. The present itself can be properly appreciated only by combining with it both the story of the past with its changes and the assurance of the future.

There are many elements not yet sufficiently developed in Chinese Christians, notable lacks in character, *needs* that they themselves recognize and into which the missionary who loves them may enter with sympathy.

Chinese Christians need the ability to work together. So long as they are under the hand of a strong leader—a missionary who by force of character or by virtue of his official position in the church can and does serve as a final court of appeal and is able to carry his point almost as a dictator—the preachers and teachers, together with the rank and file of the church membership, fall in line and may be welded together as a harmonious working force. It has been felt by some that in China the episcopal form of church government is most in line with the genius of the people; but even so, there is still needed harmony of spirit among the workers, an *esprit de corps* that shall lead each to subordinate his own will and way to the welfare of the church as a whole. With less strongly centralized forms of polity, the same need is felt yet more emphatically; and the more the management of church affairs is turned over to the Chinese,—as it must and should be,—the more is it found that perhaps the greatest need is for just this spirit of harmony, this ability to work together.

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

As the Chinese take over from the missionaries the leadership in the church, another need becomes prominent. This is the need for leaders who are themselves already equipped with this ability to work together and have in addition those peculiar elements that are always required in leaders. It may indeed be said that here, as in other points, the need of the Church is the same as the need of the nation—strong and wise leadership. The Chinese may be willing to submit to the dictatorship of a strong man of another race; but they will not submit to weak leadership, whether from abroad or from among themselves. The Church needs, and will need more and more, efficient leadership by men of their own number, men who are not merely well trained, but also patient, discreet, buoyant, sympathetic, resourceful.

Chinese Christians, as well as their leaders, need that spirit which shall make the Church a working Church. This has been felt by all whose duties include church leadership. There are many elements that go to the making of an efficient working Church; possibly they can all be summed up in the one word *power*, which only the Spirit of God Himself can furnish. It means that religion must be thorough-going and deep, not merely superficial. It means that there will be such persistency of effort as is cultivated only by unwavering faith. And the result will be evident in a Church that is itself an evangelistic force. As compared with what has been reported of witness-bearing in the life of Korean Christians, as well as in the life of other races saved from paganism, those who love the Chinese and have the deepest faith in them must admit that they exhibit much less eagerness in passing on the Gospel message with power to their friends and fellows. Like many of our own Western Christians, they need to be made into ardent workers for Christ and the Church.

Chinese Christians as a whole lack spirituality. The excess of this element among some races is indeed largely a matter of race temperament; and as it prevails especially among some of the races of the Orient, the comparative absence of such spirituality among the Chinese is perhaps the more remarkable. It is easy to explain, of course, that the Chinese are practical rather than ideal by nature. In logic, they are pragmatists; in life, inclined to be materialists. But wherever Christianity has gone, it has developed in every other race a strong appreciation of spiritual things, transforming what was

formerly superstition, with a mythological tradition behind it, into faith founded on well-attested history ; and the missionary is right in desiring that the same process shall be manifest in China. That it is not yet fully manifest may mean merely that Chinese Christians are not developed as they will be some day ; but it certainly indicates a definite need of the present time.

Parallelling these needs, there are *dangers* threatening Chinese Christian life—not those dangers from outside, of which one is reminded in every time of turmoil, but the more insidious dangers that lurk inside the Church and often in the inmost fibers of the being of a people only coming into the light of the Christian hope.

As Chinese Christians need the ability to work together harmoniously, so they are threatened—as in their national, so also in their religious lives—with the danger of individualism. Why do they fail to work together as we of the west have been schooled to do through the experience of centuries? Is it not because of mutual distrust? Even those who have become sincere Christians, find it extremely difficult to believe that other Christians are equally sincere. This is only one manifestation of that inherent individualism that has led competent observers to rank the Chinese as the most democratic of peoples. This individualism has heretofore been largely held in leash by the sense of family authority ; but as that is beginning to grow less marked than formerly, the individualistic spirit is given greater liberty. The Church inculcates filial piety that is more real than the formal observances of the Confucian code ; but the very fact that, in most Protestant churches, each Christian is received on his own profession so emphasizes the importance of the individual that, in church affairs perhaps even more than elsewhere, there is real danger. Suspicion fosters cliques, leaders who are mutually jealous gathering around them separate parties which may shake the local, and sometimes even the wider, Church fellowship to its very depths. This is perhaps the first and foremost of all the perils that beset Chinese Christians.

Parallelling the need for efficient leadership, there is the danger of dependence. It rests on that quality in the Chinese which is at the same time most winsome and most exasperating to foreigners, their childlikeness. If one thinks that this is childlikeness, it is exasperating ; but when recog-

nized as childrenlikeness, it can be to the disciple of Christ only a reminder of the words of the Master, "Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven." Those who come sincerely come as children to the Savior; and with that tender and scrupulous sympathy that the child requires must they be welcomed and treated. With the same care must they be trained to trust not in men—even though they be missionaries,—but in God Himself. The danger is that they shall depend on the foreigner—for oversight, for assistance in personal affairs of all sorts, for advice that only a fellow-Chinese is competent to give, sometimes even for spiritual and moral dictatorship. When the missionary turns the Chinese Christians over to the care of the Chinese pastor, they may feel, both that the missionary has become heartless after all his earlier watchfulness over them, and that the Chinese pastor is not a superior being such as the one on whom they have been depending heretofore. As anxiously as a parent trains his child to become self-dependent so that he may be released from the constant watchfulness of infancy, so must the Chinese Christian be taught, from his first coming into Church fellowship, that he is not to depend on the foreign missionary.

Parallelling the need for depth and power in the Christian life, is the danger that the Church be considered merely as one more of the many sects of China. That it should be so regarded by non-Christians would not be strange: the danger is that Christians themselves shall agree with this opinion, even though they are also persuaded that theirs is the best of all the sects. Unless they realize that Christ gives them salvation and power, on a different basis entirely from anything that is even imagined by those who are not Christians, they will naturally subside, after their first joy on being received into this goodly fellowship, into the position of those who are Christians by profession, almost as Mohammedans are such by race; will think that their children are born Christians and need no peculiar nurture, that there is no responsibility of the Christian for the salvation of other souls: thus will be cut the nerve, not only of propagandism, but even of evangelism. This danger is insidious.

Closely related thereto is a fourth danger. As there is deep need for spirituality on the part of Chinese Christians, so there is the corresponding danger, that the external forms

of religion shall take the place of the spirit of faith; that form shall be accepted in place of substance; that the Church and its observances will lull the spirit that should be stirred by the presence of Christ within. It is an easy peril in any land, this satisfying oneself with the husk of religion, comforting the soul with the assurance that careful observance of ecclesiastical requirements is good insurance for happiness here and hereafter: how much more among a people whose entire conception of religion has been in these observances, with scarcely a thought—except on the part of the few who have not been influential with the many—for the deeper things of the spirit! While there is probably little likelihood that the Chinese will come to be bound by forms, like the Jewish scribes, there is the ever-present possibility that they may be satisfied with them, like the Pharisees.

There is indeed so little likelihood of *bondage* to forms that the bugbear of denominationalism is not one to terrify any lover of the Chinese Church. One may accept the strongest statements as to the wrong of sectarianism: even so, there is little ground to suspect that the Chinese will be so influenced, even by the most rigid sectarian teaching, that they will be kept apart thereby. They may have their own cliques and sects; but these are not liable to be the perpetuation of Occidental differences. This is one danger, often mentioned indeed, and against which we hear strong inveighing, which need not be set down as serious for Chinese Christians, at least when they themselves are put in charge of ecclesiastical affairs.

No matter how clearly the missionary sees the perils and needs of Chinese Christians, he emphasizes them, not because he is hopeless, but because he is so hopeful that he can afford to point out even the darker features in the landscape, knowing that he can turn quickly to look where the sun is shining and hope is clear. He is always the optimist. There are in the Chinese Church, sometimes not yet clearly manifest, *latent powers* that more than counteract all the dangers. If those who live in China, not as Christian workers, come to be admirers of this wonderful people, how much more those who see them through the Master's eyes!

Chinese Christians have a power of devotion that warrants the prediction that it will gradually produce the spirit of harmony, the *esprit de corps*, which need one is at

present compelled to note, and will remove that mutual distrust which is so marked a danger. That there is this power of devotion, both to Christ and to the Church, was made evident in 1900, not merely in isolated cases, but in a widespread willingness to suffer, to testify and to seal the testimony with blood. The same spirit has been seen many a time in the servant who makes his master's interests his own ; and it may be that the foreigner is wrongly suspicious of the spirit of the servant who so identifies himself with his employer that he speaks of the household goods as "ours." The faithfulness of the clerk in the shop, of the apprentice to his master, of the guardian to the child, of many to their guilds and societies—all this is so commonplace in Chinese life that we may have underrated its worth. It shows the ability to subordinate one's own personal interests to those of an individual employer, of a guild, of a religious sect. And when the Chinese becomes a Christian, it means the power of lifelong devotion to a Master who has bought him with a price, to a Church that is the body of the Master. Here surely is a potentiality that will come out brighter and brighter as time goes on ; and we may look to see the Chinese Church of the future one that shall make its mark with success where now danger seems to hover.

So also with the powers of administration. Efficient leadership does surely need an impulse that it has yet to receive in full measure—though even here can be seen already potency for days to come ;—but administrative ability is so marked among the Chinese that no one who appreciates them can fail to anticipate that the Church of the future will, at any rate, be well managed. In commercial affairs, the whole world knows the reputation of the Chinese. Even in public affairs, when a statesman is given free hand (which, alas, has been too seldom) he can work wonders. In every sphere of Chinese life, wherever it has been free from that suspicion which saps energy and initiative, this latent ability has come into full play : can there be any doubt that the same will be true in the Church ? For the most part, the nation has suffered because mutual suspicion and jealousy have limited the free manifestations of this power largely to private affairs, often to those of a single family or clan. When the spirit of Christ has molded His disciples into one body, so that individual initiative and ability are allowed full play, Chinese

Christians will not be lacking administrators and leaders quite equal to the foreigners on whom they now depend.

If Chinese Christians are lacking in depth of earnestness, and thus are in danger of satisfying themselves with their own salvation, without reaching out in evangelistic efforts for their fellow men, there is at least great hope in their peculiar fitness for presenting the Gospel. By this is meant, not that fitness which comes from their being of the same race with those who are to be reached and so knowing intuitively how to touch them with the truth of the word and the power of the Spirit, but rather the fact that, among the Chinese perhaps more notably than among most peoples, there is to be found the natural capacity for transmitting to others what has been received. One sign of this, evident in most Oriental countries, is the presence of the story-teller wherever people congregate. Another is the honor in which the teacher is held, even though he be not a trained trainer of youth. The great sages of China have been teachers, who by word of mouth have passed on the torch to their successors. In the body of Christians, it is early evident that they possess preaching ability, and also teaching ability. Even the illiterate are often effective public speakers, listeners hanging on their words, they themselves enjoying the thrill of holding and touching an audience ; and all the more is this true as they come to speak, not from their own shallow minds, but from divine inspiration. As teachers, they require only some training in the pedagogical ideals of the West to combine them with their own latent ability and become compelling and inspiring leaders of youth. Already they are bearing the burden, in many places, of the Gospel preaching for which there are not enough missionaries to cover the field : they do it well ; and they grow to do it better and better.

With all other latent powers, it will be of little lasting worth that the Chinese shall devote themselves to the service of Christ as administrators or evangelists, if there is not beneath it all a capacity for spiritual power also. But there is this capacity. To be sure, as yet, too few of the leaders exhibit it in any marked degree ; and too few of the rank and file of the Church membership appear to have much conception of what such power may be. But already there are outstanding men of deep Godward perceptions and Spirit-filled earnestness. Most missionaries know a few humble Christians who are men (or

women) of power in prayer, obscure preachers to whom it is a delight to listen as they preach, because it is evident that they have been with Jesus. The presence of these scattered earnest souls, together with the gladly-welcomed leadership of men of spiritual power, of whom a few have already approved themselves as evangelists at large, is enough to give assurance that the Chinese Christian is capable of spiritual power, as men of every race and every age since Pentecost have been. Here is the root of the real potency of the future.

It is clear that there are great *possibilities* for the Christians of China. There is promise of efficient leadership. There is promise of deep spiritual devotion and earnest Christian work on the part of the whole body of Christians. And there is promise that the Church as a whole will realize the hopes that all missionaries have had from the first. The remarkable opportunity which is expected with the establishment of the new order in China will not find the Church entirely unprepared. As heretofore, the missionary will yet for years to come be the adviser and inspirational companion of the leaders among the Chinese Christians. And he will continue to be an optimist, seeing brightness in the future rather than in the past.

Christian Journalism in China at the Present Day

BY THE EDITOR OF *The Chinese Christian Intelligencer.*

AT the meeting of the Kiangan Mission of the Presbyterian Church, U. S. A., last summer the following was adopted:

"*Resolved*, That the Mission request Dr. I. S. Woodbridge to print and circulate amongst the missionaries in China a statement regarding the present status of *The Intelligencer*, and his thoughts with regard to the development of Christian journalism in China, *and*

That the Mission refer to the consideration of the Council, the question whether the Church is making the most of its opportunity in the field of Christian journalism."

Independently of this, comes another request of similar tenor, from the RECORDER. So in deference to the wishes of friends whose opinion he values, and not entirely on his own initiative, the writer prepares this monograph, in which are set forth certain private views and conclusions which, however, are

VIEW FROM CITY WALL, LOOKING WEST.

PETITION FOR PARLIAMENT BEFORE GOVERNMENT HOUSE.

not intended to serve as examples or models for imitation for others engaged in a similar enterprise. Every missionary in China, who considers the work in all its bearings, is, in the course of time, beset by fugitive ideas. Some of these, after long years, become crystallised into settled principles; and when the work of conducting a weekly newspaper was inaugurated ten years ago by a representative Convention, certain rules of procedure had been already adopted. It was understood, in the first place, that the newspaper should be for the Chinese existing in this day and generation. Ecclesiastically speaking, we are living in about A.D. 50; so the editor concluded that if he projected twentieth-century ideas on a first-century church, the result would be disastrous to the newspaper as well as to its promoters. The fundamental part of the work was to secure a constituency of readers, Chinese not foreigners. The Publication Committee gave the editor a free hand, and articles, that suited the taste of the constituency were prepared by sympathetic and capable foreigners and Chinese. The subject matter dealt with questions concerning China, and the meagre amount of Chinese Church History which had been made in a few decades was wrought into shape to inform the Church members about the state of religion in their own country. Foreigners were not held up as models or martyrs, because our friends, fortunately or unfortunately, think we naturally are born these; but Chinese were prominently brought forward. For the best evidence of Christianity to a Chinese, is Christ exhibited in a Chinese man or woman; and it was thought, for instance, that a short account of the conversion or the self-sacrifice of old Mrs. Li or Mr. Chang in the village of Kwachow would be of more value to readers—most of whom were unacquainted with religious activity abroad—than the career of Martyn, Williams, or Eliot. It was the editor of *The Times* who once remarked that from a newspaper view a dead dog in Piccadilly is worth more in England than a big rebellion in Beloochistan or some other foreign country!

Denominational fences in China have been very frail and ineffective. An experience of ten years in the office, with these leading Chinese of every large denomination writing freely, some, indeed, not knowing that the editor is a foreigner, still shows that at present theological opinions are not stronger than national or social bias, and that a Chinese is blood kin to

a Chinese, and no theological dogma will separate him from his Christian countrymen. This was the case in the first century of our Christian era. If, in the years to come, a doctrinal cleavage is made, the lines will be different from those formed in Europe and America during the reformation period.

To secure a permanent and interested Chinese constituency, a style of language suited to the reader was adopted. This is the 文件通用的字 or 雅俗共賞的話 which is current everywhere in China. It is employed in proclamations which the officials wish all to read and understand; it is used in placards when a child is lost and the parents are in agony, and wish every one to know the fact; and when a merchant desires his wares extensively advertised. It is the language that is employed by the secular newspapers that have brought about the present revolution—and it is this style that has been approved by the Board of Directors of *The Chinese Christian Intelligencer*.

Another condition to success was to hold the interest of the reader. This was done by developing a class of able Chinese writers who would be on the lookout for articles and news items that are interesting and timely. For instance, about the middle of March an article on 清明 would appear instead of a dissertation on the exploits of a self-sacrificing foreigner among the North American Indians! And when some impostor (教騙子) had been abroad making havoc of the funds of the Chinese churches in several Provinces, his photograph would appear instead of the countenance of some worthy European with long locks and shaggy beard holding forth to the Eskimo! Seasonable articles compel and hold attention, and it must not be forgotten that in estimating religious work in China to-day large account must be taken of the fact that religious activity has been operative in the country for over a hundred years, and that great progress has been made in the department of literature. The missionary enterprise may be said to be the only one that labours for its own effacement; and in many particulars we are succeeding in obliterating ourselves as the work progresses. One of the most encouraging features of newspaper work is the general advance that has been made by the Chinese in the matter of self-help, and the best assistance we can render them now in certain ways is in a wise, unfelt direction and guidance in

matters that they generally know more about than we do ourselves. It is far better to let the Chinese make a few mistakes, and in this way learn by practice and experience, than to continue forever to correct them just as we do little children. In some respects they are yet in their infancy, in others they are in judgment far beyond any foreigner, it matters not how long he may have lived in their country.

A good newspaper represents evolution in two directions. First, there is a development of thought in the minds of the readers, and secondly, in the newspaper itself. The evolution is mutually helpful—that is, the thought of the readers assists the newspaper and the newspaper the thought. Frequent letters from constant readers attest the fact that the paper has created a *habitus* of ratiocination in the Chinese mind hitherto unused to mental processes ; it has set in motion a new train of ideas dormant for generations, that betters by the using and that strengthens itself by the new exercise. As a consequence, a fine class of Chinese writers has been developed.

The compositions of some of these writers who are now our correspondents compare favourably in thought and grasp with the writings of Europeans. The Chinese take religion more seriously than Westerners, and in their literary productions there is far less flippancy in expression than in present-day English. Their language, too, is not interlarded with nauseous badinage or insipid jokes. The Chinese Christian writer neither breaks the third commandment by the unholy use of God's names, titles, attributes, ordinances, words or works, nor impiously seeks to court a grin by using Bible verses in ridiculous connections. The old Confucian dignity of religious bearing and respect for the supernatural, inherited from his ancestors and directed by the wise missionary, remain. It would be like discord in a solemn tune, and would shock the sensibility of the Chinese reader and shatter the reputation of any religious newspaper, to introduce what is called a "joke column." To impair this dignity in any manner is worse than folly, and the thoughtless trifler who attempts, either by pen or voice, to weaken this *cultus** in the Chinese only gains for himself an unenviable reputation from which he can perhaps never recover. For the Chinese possess a vast amount of common sense and are well able to detect the hare-brained novice, who, on paper,

* The reader will please note that our words *cultivated*, *cultured*, etc., are derived from *cultus*.

masquerades as a harlequin or a clown. The man is not cultured, and would far better leave newspaper writing severely alone, especially as the Chinese are such sticklers for a cultivated style and an elegant diction.

And yet there is a laudable humour—a surprising freshness about the present-day writers that compels the attention and interest of Chinese readers. Their logic and 閱歷 are, of course, Oriental, but then it must be remembered that a Chinese newspaper is distinctively for the Chinese. In this connection it might be stated that when an Eastern document is rendered into Western language the subject matter, style and diction should be translated as accurately as possible with reference to these. And yet how many Chinese articles, perfect in composition, have been made the butt for jokes by callow European quill-drivers, whose object appears to be to make sport of our neighbors or belittle their intellectual calibre rather than to represent their ideas correctly!

Hamlet's directions to the players would seem to apply: "Oh, it offends me to the soul to hear a robustious periwig-pated fellow tear a passion to tatters, to very rags, [translate Chinese into English] to split the ears of the groundlings, who for the most part are capable of nothing but inexplicable dumb-shows and noise. I could have such a fellow whipped for o'erdoing Termagant; it out-Herods Herod; pray you avoid it." He who nowadays in print makes fun of the Chinese, so acutely sensitive to ridicule, destroys his influence for good. And yet how undignified, puerile and antiquated the translation of certain Chinese documents—masterly in Oriental style—appears to an English reader!

To be successful, the religious journal should take for granted that it does not seek to eliminate any good already existing in Chinese institutions: on the contrary, it cultivates and encourages that good to make it better and then best. This is eminently true in respect to the great institution of the Chinese language. The grammar of our Christian literature, above all literature, should aim at perfection, and the style should be chaste and unimpeachable: otherwise, it will fail to create an influence among the Chinese which Christianity, above all other forms of religious belief, is entitled to create. Nothing is said of days gone by, when, among our Chinese Christians, there were few who could write elegantly and *ad rem*, but in these times when revolution has removed every vestige of

official opposition to the Gospel and we have a fair field and many favours, we must clothe our Great Message in pleasing garb. The attraction of our English Bible is not merely the thought that informs the language, but the language that informs the thought. How little weight and dignity Paul's epistles would have carried if he had allowed his verbs and subjects to disagree or mixed the genders of his nouns and adjectives! And what effect would be produced upon the educated English or the Southern people of the United States if their weekly religious periodical were published in the Yorkshire or negro dialect! It should be the object of the Chinese religious paper of to-day, so far as style is concerned, to present to the Christians a model of the best style in composition and expression of Chinese thought. Our aim is to conserve all the real good that God has placed in China. In His Providence the Chinese have been preserved from annihilation for millenniums by an excellent code of morals and this splendid literature. The language of China will probably be modified or simplified in time and according to circumstances as our English was, but the question of changing it altogether can only be considered by individuals who have not yet crossed the *pons asinorum* of a Chinese proclamation.

Much more could be said in a general way as to the style and subject matter of the Chinese religious newspaper of to-day that cannot now be discussed in the limits of this article. The principles advocated here seem to be generally approved by the Chinese themselves, in the hundreds of letters received, and in the articles written by correspondents from all parts of the Empire. A quotation from one of our leading Christians, the manager of a large business firm, will serve as a sample of the others. He writes:—"The paper allays suspicion. Outsiders have reviled us Christians and started all sorts of false rumours about us. But now, in places where the paper is read among officials, the *literati* and merchants, the tone and style of the articles not only remove doubts, but incline the people to our religion. Chinese used to think that Christians were worthless and useless, but now, wherever the paper goes, they think otherwise."

The questions which have recently occupied the attention of the Christians at large, claim the interest of foreigners as well as Chinese. Some of these are the Independence of the Church, Freedom in Religious Worship, and certain objections to Chris-

tianity raised by the Chinese. These are discussed in a very dispassionate way without the twisted perspective of European history and are unique, *sui generis* and distinctly Oriental. But the controversies bring out the truth and convince the gainsayers. The reader is probably aware of the fact that Western arguments against Christianity do not appeal to the naturally devotional Easterner whose contentions are practical rather than theoretical. For instance, the Confucian test of character 視其所以 constitutes the best apologetic for Christianity we have in China to-day, and all the blatancy of Western atheists cannot controvert it. There are, however, other objections to religion in general made by Chinese centuries ago and found in Chinese books which are modernised and directed against Christianity. Only Chinese "to the manner born" can satisfactorily answer these objections so formidable to the Chinese, but there are scores of young men in the Chinese church to-day admirably qualified to meet all opponents who advance arguments of this kind. The religious newspaper has brought to the front many champions of Christianity—men who are fully acquainted with the intricacies of Chinese thought and logic, able to deal with Chinese polemic questions, and far better equipped than a foreigner ever can hope to be.

In the address made by the writer at the meeting of the Kiangan Mission, which elicited the Resolution mentioned at the outset, it was said:—

"It is very tempting here to describe the Chinese secular newspapers of to-day. They lash the officials without mercy, and are in a position to ruin any individual by blackmail. Most Chinese are subject to blackmail as we know, and newspapers wield tremendous power. Not long ago one of these papers had such a high dignitary as the Governor of a Province whining like a whipped hound. Most of them, protected in the Foreign settlement, are twenty-five years ahead of Peking. They receive Reuter's telegrams often before the foreign dailies get them. Nearly all their advertising space is taken up with cigarettes, medicines, cure-alls, nostrums and what not. There is no more powerful force operative to-day to make or to break China, than the Chinese press. Here then we have our paper —a clean sheet in the midst of all this journalistic turmoil, the seething cauldron of railway loans, of Provincial Assemblies impossible to materialise, and, worse than all, excited discussion that spells rebellion and revolution. Our endeavor is to keep

out of all this and at the same time give our readers an understanding of what is taking place in the secular as well as in the religious world. The secular part of the paper gives wing to the religious."

And now, so rapidly has history been making, we have another China, for no matter which side wins in the present contest, sweeping reforms will be made. The press has been the chief factor in turning the hearts of men to another allegiance, and probably an Empire upside down. A new significance has been given to literature. Men at present read the newspaper not academically, but with the purpose of an intensely practical application of studied ideas. Millions of minds and hearts are open and receptive as never before in the history of the Empire, and the Christians are better informed than any other class.

Under the blessing of God, and with the help of dozens of able Chinese writers, the religious press can be used as a most powerful instrument to overthrow the Kingdom of darkness and death and advance the Kingdom of God. There are many questions bearing on Christian work that in connection with the new order promised by the Government demand immediate settlement and our columns are already full! But the urgent necessity exists—the necessity for large reinforcements to our editorial staff, the doubling in size of our newspaper, and the increase, multifold, of our output of well-prepared Christian literature.

Current Events as seen Through the Medium of the Chinese Newspaper

BY DR. J. DARROCH.

WHEN I was asked by the Editor to write on this subject, the present civil war was undreamed of. The paper was meant to be a general survey of the attitude of the press in China to present-day questions. Since the opening of the revolutionary struggle everything has been subordinated to the great problem, whether China is to be ruled by the Chinese or by the present Manchu dynasty.

Cause of the outbreak.—There is nothing mysterious about the cause of the outbreak. The country has been misgoverned for generations. The smouldering hate of an alien govern-

ment has suddenly burst into flame, and the vehemence of the outbreak surprises those supposed to be in closest touch with the masses of the people. The liability of the Chinese as a race to fanatical outbursts of passion has often been commented on. The queue-cutting mania of some forty years ago, when multitudes lived in abject terror of having the queues, which are now discarded so lightly, snipped off by aerial sprites, and the Boxer madness of 1900, are cases in point. A wave of hatred against the Manchu is now sweeping the country. It has already prompted the massacre at Wuchang, perhaps the only deep stain yet resting on the revolutionary party. Had it not been that the newspapers promptly made known the execration with which the civilized world greeted the news of that tragedy, similar scenes of outrage would have been witnessed in every city in which there is a Manchu quarter. That the horrors which accompanied the fall of the Yuan dynasty, when the Mongol residents in every place were slain without mercy, have not been witnessed in these days, is due to the influence of Christianity and to the facility with which the newspapers bring the force of enlightened public opinion to bear on the nation.

The hatred of the people for the Manchu has been industriously fanned by the press. A book called "The Ten Days at Yangchau," which gives in the form of a diary the experiences of a scholar in the City of Yangchau when that city was taken by the Manchu troops and given up for ten days to pillage and rapine, is being hawked through the streets and finds a ready sale. Another such booklet is "The Three Massacres at Kashing." These publications were formerly banned by the government, but murder will out, and now that the strong hand of Manchu power has been paralysed, the ghosts of past sins wake to life, and revisit in this guise, the glimpses of the moon. It was to a government that the admonition, "Be sure your sin will find you out," was addressed, and the law holds good that the penalty of sin is never paid until atonement has been made and guilt washed away in the water of expiation. Surely the Manchus may say "The fathers have eaten sour grapes and the children's teeth are set on edge," when the crimes committed by their ancestors nearly three hundred years ago are remembered against their hapless descendants to-day.

Day after day the newspapers published leaders under the heading, "The Crimes of Manchus," and there were recounted

in lurid language the wrongs, real and imaginary, which the ruling caste have perpetrated on the Chinese. It is difficult to believe that the majority of those intelligent enough to read the papers are not well aware that most of the "atrocities" charged against the present rulers of the country are either imaginary or grossly exaggerated. Yet it is beyond dispute that the recital of these wrongs has stirred the Chinese as the nation has never been stirred before. The following incident will illustrate this. About two months ago the father of our office Secretary came to Shanghai to die. He knew he could not recover of his disease, and he awaited the end with exemplary courage and resignation. He had been a pastor for many years and was an altogether lovable and gentle person. Yet, three days before his death, he had his queue removed, that he might enter on his new life as a son of Han and not as a slave of the Manchus. It must surely have been an overmastering desire for freedom that led an old man on the verge of the grave to reverse the habit of a lifetime and adopt a mode of hair-dressing at once incongruous and uncomfortable.

The Chinese display no generosity towards their fallen foes. A banner displayed on one of our streets has the motto 也有今日 "This day has also come." Amongst the representations of scenes in Hades to be seen in city temples, there is one which shows the guilty soul dragged into the torture chamber, where a leering demon holds before his terrified eyes a scroll with these words written on it. The flag says in effect, "You Manchus have had your days of triumph, but it is your fate to taste the bitterness of this day also". A newspaper prints this from a correspondent in Hangchow, "Nine out of ten of the Manchu slaves (the papers now always speak of the Manchus with this opprobrious epithet) have fled. Most of them have sold their daughters to the Chinese for concubines." And so on in a tone entirely reprehensible.

In the opening days of the revolution, Mr. Ku Hung-ming wrote an extraordinary effusion to the *North-China Daily News*, in which he asserted that such was the force of Confucianist teaching on the doctrine of loyalty to the throne, that no Chinese gentleman could possibly be disloyal. He continued that he alone, of all his friends, remained loyal to the Manchu dynasty, and by inference suggested that the Chinese who had revolutionary sympathies could not be gentlemen. It is difficult to believe that Mr. Ku wrote that letter seriously, but the editor of

the *North-China Daily News* accepted it in good faith, gave it a prominent place in his paper, and called attention to it in an editorial. As a matter of fact Ku Hung-ming has always been a champion of lost causes. By some unaccountable constitutional idiosyncracy it seems impossible for him to admire anything but the antique and the obsolete. In spite of his education and his very great abilities he has never been in the van of progress. He has always been like a boatman rowing against a strong tide, who, notwithstanding his strenuous efforts, is carried by the current in the opposite direction to that in which he desires to go. For this reason Mr. Ku has never had any influence on the course of events in China, and while many of his less educated compatriots are freely hazarding their lives in the struggle for constitutional liberty, Mr. Ku remains at his post wringing his hands and singing the swan-song of the Manchu dynasty.

Mr. Ku's letter to the foreign newspaper was bitterly resented by other Chinese, and the more so because foreigners, with little knowledge of China, supposed that he was speaking in the name of that large body of Chinese youth which is familiar with European languages and literature. On November 2nd, the following skit appeared in the *Min-lih-pao* :—

"On the 11th day of the 9th moon there was issued the following Imperial Edict :—Since the revolution broke out in Hupeh the people of the Country, without exception, have been mad with joy when they heard of the defeat of the Government troops, and have been sorrowful when they had news of a revolutionary reverse. This really was a great crime and extreme evil ; such people ought to be killed on sight. But, alone there is Ku Hung-ming who has maintained his loyalty. He loves his Prince with the sincere affection of a horse or a dog and ought to be well rewarded. The Court has been training statesmen for some hundreds of years and the result is that we have obtained this one man. If his loyalty be not suitably rewarded it will not be imitated throughout the Empire. Therefore as a mark of special grace let Ku Hung-ming be permitted to bear the Manchu surname "Nomin" (little dog) and the name "Seh-sze-heh" (pig). Also as a mark of grace let his name be erased from the register of the province of Hupeh and be inscribed under the yellow banner of the Manchus in order to show special distinction."

A Chinese, like one of the Old Testament patriarchs, always looks forward to being gathered to his fathers. The deepest

disgrace in life is to have his name struck from the clan register; the keenest disappointment in death is to be buried elsewhere than with his own people. It was surely the very acme of sarcasm to bestow as a special favour of imperial grace that punishment which every criminal dreads worse than death.

These extracts prove that the opposition of the Chinese to the present dynasty is deep, though one would not predict that it is bound to be lasting. It is a factor that will have to be taken account of in any effort for a permanent settlement of the present war.

ON YUAN SHI-KAI.

The *Min-lih Pao* has the following leader on Yuan Shih-kai:—Since Yuan Shi-kai has been restored to power nothing has been heard but talk of peace. Immediately on his entry into the capital was issued the Manchu proclamation that each Province should send delegates to the Capital to discuss terms, and that officials should be sent from the Capital to persuade the Provinces to disarm. It is evident that Yuan is drunk with pleasure at gaining the position of Premier, and that beyond a desire for peace there is no plan in his mind. He is willing to be the decoy for the Tartar slaves, and does not care that we lose our lives, our property, and every hope of liberty, so long as he secures his own profit. This desire for peace, on the part of the Manchu Government, is merely the plaintive note of the dying bird. If peace be proclaimed, the life of the base dynasty may be prolonged, and autocratic power revived. Will the bright and intelligent sons of our Yellow Emperor ever willingly consent to this? The objects of this desire for peace may be summed up under three heads :—

(1.) *Each for his own profit.*—Men like Prince Ching, Na Tung and the Manchu Princes; Yuan Shi-kai, Tsen Chun-hsuan and all the parasites whose hearts are clouded by the lust of gain; dogs who are willing to be the slaves of slaves. If a constitutional Government be set up with these men in power it would immediately lose its glory. These are men, blind and obstinate. There is no use discussing them further.

(2.) *The weak and fearful seek peace.*—These men fear that we cannot succeed in our struggle for freedom, and would make peace in order that the people be not exposed to the revenge of the present rulers. They do not know that the sun of the Manchu has already set; that his hour is gone.

If our people resolutely pursue the path they have entered upon, ere long we shall see the Tartar slaves destroyed and the glorious Republic established. Moreover, this base Court is famed for deceit. The words uttered in the morning are eaten ere it is evening, If peace were proclaimed to-day, to-morrow the word would go forth to kill on sight. The moment the Court has power it will drive out the Representatives and kill the members of the opposition. My brothers! My brothers! Will you be deceived again? Napoleon said, "The word 'difficulty' is only to be found in the vocabulary of fools." Can he who shrinks at danger and covets repose be called a man?

(3.) *The Inexperienced wish for Peace.*—These men say, "When those of the same household come to blows it merely provokes interference from without, and the present unrest is sufficient to induce dismemberment of the Empire." These men do not remember that revolutions are recorded in the history of every nation. The free peoples of the west have won their freedom thus. Moreover, our troops triumph without dyeing their swords. Their discipline is strict and they never transgress against right or international law, differing in this from the barbarous levies of the Manchu Government. We have always protected the lives and property of foreigners, so that we have won their admiration and have been recognised as belligerents. There is no excuse for any one breaking through international law in order to interfere. Moreover, America is exerting her strength to help us to found a Republic. They have shown themselves in complete accord with the views of Wu Ting-fang, our Minister for Foreign Affairs. Even if one or two countries did conceive a wild scheme to interfere, America and Britain hold to the principle of preserving the peace of the world, and would not allow them to have their will in the Far East. Therefore this third objection need cause us no anxiety."

A SONG OF TRIUMPH.

The day Shanghai was taken by the revolutionaries the 譯報 came out with the following leader: A NEW HEAVEN AND EARTH IN SHANGHAI. The dark clouds flit across the sky. When the thick and murky clouds are swept away the sun, moon and stars will shine again. My heart is glad. My spirit rises up. My hands wave. My feet dance. What day is

this? It is the day of a new heaven and earth for Shanghai. The day when Shanghai is retaken for the sons of Han.

Of all sorrow there is no sorrow like that of being a slave. Of all joy there is no joy like the joy of freedom. Therefore if you wish to be far from disgrace you must first cast off the bonds of the slave. If you seek for glory you must first obtain the power to be free. The people of France in their desire for liberty did not hesitate to shed the blood of myriads in order to purchase it. The people of America in order to break their fetters did not hesitate to shed the blood of a million men to get it. Their people all had the courage and resolution of heroes; they abundantly possessed the spirit of independence and so were able to create a new France and a new America.

Now the heroes of our country are able to follow in the steps of France and America. Bravely and resolutely they do not value their lives that they may break the bonds of the oppressor and secure liberty for their brothers. Their valour and their resolution move heaven and earth. I beg leave to cry on behalf of my people and my country, "Long live China! Long live the people's army!" Also on behalf of those who dwell in Shanghai I cry, "Long live the Shanghai people's army!"

HOW THE CHINESE ACCEPT DEFEAT.

"*Weeping tears of blood.* If we have successes we must also have defeats. Success and defeat are interlocked, so they who plan great things, cannot avoid being beaten sometimes. Now, unfortunately, we have the news of a defeat at Hanyang. What we have lost is only a corner, for, though Hanyang was an important post of our army, yet, before we had gained a foot of territory or had arms for a single soldier we were able to win over the Wuhan cities and awaken a glad response from the eighteen Provinces. Now that we have more than ten provinces and fifty to sixty thousand troops under our banner can we not win back the single city of Hanyang? The New World fought seven years of bloody warfare before it won its independence. The colonists were often defeated and often victorious before they cast off the yoke of Britain and set up the imposing Republic which has become one of the Great Powers in the world. Now their people enjoy the blessing of equality and breathe the air of liberty. This was won for them by the blood and iron of their ancestors. Had the Americans lost heart because of repeated defeats during their bloody

seven years' struggle and gone hanging their heads and begging for peace, or had they held back and refused to advance, would they to-day be in the glorious position in which they find themselves? The heroic quality of their stubborn strength leads us to honour and bow down to them. Now we are fighting for liberty; for a Republic. We wish to be reckoned amongst the great Powers of the earth. We refuse to be cattle or slaves. Moreover, a revolution is not an easy thing. Defeats are to be expected. If we were to purchase liberty and equality without dyeing our weapons we would do what no country has ever done. During the progress of the revolution our people have gradually become less strenuous and so this disaster has happened. Who knows if this is not the way which the Highest has taken to awaken my people and strengthen their resolution, etc."

After reading the above, most people will admit that the Chinese, in their hour of disaster, have not belied their reputation for bearing with stolid endurance the slings and arrows of outrageous fortune. If this spirit be maintained the ultimate triumph of the cause in which it is displayed is assured. Another point that strikes one is that the Chinese are drawing their inspiration, not from their own heroes of the past, but from the examples afforded them by the study of universal history. This augurs worse for the Manchu cause than would a lost battle. It shows that the reactionary policy of the Empress Dowager was, for an absolute Monarchy, the only possible course. Education is the foe of oppression. Such phrases as "the Seven Years' War", "blood and iron", "Liberty and Equality", have been potent rallying cries in the past in other lands, and they stir the blood of young China as they stirred the blood of France and Italy in days not long past.

It is noticeable that in all this long struggle there has been no appeal to the Chinese God of War. We recall the struggle with Japan when the God of War was advanced in the Pantheon to the same honourable position as that occupied by Confucius. In this struggle it does not seem that either side thought it worth while to invoke his aid. The reference to "The Highest, 蒼蒼者," stirs a hope that the New China will be less difficult to win for Christ than we anticipated.

On Liang Chi-chao.—How rapidly a revolutionary becomes a conservative is illustrated in the comments of the press on Liang Chi-chao. In 1898, Liang was one of the few

reformers who escaped the fury of the Empress Dowager. His brother was one of the six who died protesting that they gave their lives for their country. Liang, with Kang Yu-wei, has been proscribed until the Revolutionary successes at Wuchang, when, in reply to a petition from the National Assembly, the political outlaws were pardoned. The *Min-lih-pao* of November 16th, reported an interview with Liang on the occasion of his leaving Japan for Peking. Liang said, "The Manchu Government has lost the hearts of the people. The whole nation has turned from them and it seems as though the Emperor would have to flee. ("You belong to the Society for the protection of the Emperor. Why do you not save him?" Ed.) He also said: "The Peking and Tientsin Railway should be taken over by the powers. ("Rot!" Ed.) The life of this railway is the life of the Manchu Dynasty." He also said: "I am going now to the Capital, but I cannot say when I shall leave it. Maybe in half a year's time." ("You are going to be a martyr for your King." Ed.)

Liang did not go as far as the Capital. He reached Mukden and conferred with some friends there and then returned to his residence in Japan. It is an interesting situation to see the man, who was once hated and outlawed by the Manchu Government, now regarded as a friend by those who once set a price on his head, and as an enemy by those who once hailed him as a Master. The innuendo in the last sentence, that Liang was likely to be assassinated if he went to Peking, leads us to observe that time and again articles have appeared in some of the papers which are open and bold incentives to assassination. While recognising that it is easy to sit with slippered feet by the fire and criticise the immoderate language of men who are perilling their lives for their country, yet there is a limit in speech and writing, beyond which no exasperation permits us to go. This limit has been many times overpassed by the revolutionary Press. The following on Yuan Shih-kai is by no means the worst that has been printed.

"In less than a month after the revolution arose, Yuan came forth to serve the Manchu Court. The burning of Hankow and the massacre of Hanyang, when brother destroyed brother, are to be laid to his account. We have already proclaimed Yuan's sin and declared that he is no son of Han. We look on him as a thief, a slave, and not to be reckoned as

human. When Yuan was in retirement we supposed that he would understand the great principles for which we contend, and that he would assist us to settle this quarrel peacefully, but who would have thought of his treachery that he would gaily accept the emoluments of the Manchu Court, gather his brigand troops and in defiance of the opinion of all men make war on our army? We regard him as a rebel to his ancestors, a disgrace to his country; we reckon him amongst our enemies, and swear that we will kill him as a thank-offering to the brave souls of our valiant sons and brothers who have fallen by his unjust schemes. We have reached the point where we cannot dwell under the same heaven as Yuan; two of us cannot live on the same earth. This records the sins and crimes of Yuan for whom there can be no pardon. Had he listened to our exhortations and assisted to overthrow the Manchu Government we would certainly have been grateful for his help, but now he has become our enemy and seeks only his own gains and his own profit. He even desires the throne for himself; how can we suffer this unjust, uncharitable and cruel thief, etc."

From this and many similar passages it is evident that if Yuan Shi-kai is to be Premier by the choice of the people, he has much leeway to make up before he wins their suffrages.

CHRISTIANS AND THE REVOLUTION.

It is well-known that amongst the leaders of the Revolutionary party are many Christians. It has been asserted in one of our Christian Chinese papers that Li Yuan-hung, the well-known leader of the Hupeh "people's army," is a Christian. This may or may not be true, but unquestionably the sympathies of the Chinese Church are overwhelmingly with the revolutionary party. In a church in Shanghai a meeting was called, and circulars were sent round soliciting subscriptions in aid of the revolutionary army. The foreign pastor reasoned with the church leaders and suggested to them that whatever individual preferences we had as a church, we ought to maintain a neutral attitude. He suggested that the funds raised should be given to the Red Cross work by which both sides would be benefitted and that in our prayers we should seek God's pity on both parties alike. One church member rose and said, "This war is God's way of delivering us from all the disabilities we labour under during the rule of the

Manchus. Moses delivered the Israelites from Egypt and I do not think the Bible records that they were ever asked to pray for Pharaoh." Doubtless this is the viewpoint of the Chinese church generally.

Christians look forward to religious liberty under the new Government that is to be. The newspapers display a tolerant attitude and speak of Christianity in a kindlier tone than has been their use and wont hitherto. In many places the non-Christians have been as eager for the foreign missionaries to wait in their midst, when danger was impending, as the Church members. In not a few places it has been the good fortune of the Church to be able to shelter some who had been persecutors in the days of their prosperity. This Christian revenge has been much enjoyed by those who had the joy of participating in it. As if to confirm the anticipations of the Christians that the close of the present struggle will be marked by a wave of revival, such as we have not yet seen in China, there comes news from Nanking, that, since the fall of the city, the people are displaying an interest in Christianity. Evangelistic meetings have been organised and the Word preached is having immediate and marked result. The native Church has organised an Evangelistic Society, 布道會, which proposes to follow up the Red Cross work in the hospital and amongst the troops in camp. The Religious Tract Society and other publishing Societies have given liberal grants of books and tracts to those engaged in this work, and a rich harvest from this seed-sowing is confidently anticipated.

Some Opportunities and Possibilities in China

BY O. G. HERTZOG.

[It scarce need be remarked that the following paper was prepared before the recent revolutionary outbreak. ED. REC.]

NOTHING has impressed me more in China than its bigness; its broad fields and rivers, its large cities and great walls, the density of its population and the myriads of graves; but greater than any or all of these are the problems to be solved. You are dealing with an ancient civilization, proud of its history and bound by the chain of superstition and idolatry. Its manners and customs

are ingrained; its habits are fixed; its prejudices, both political and religious, are deep-seated. Its resources are such that it is independent of other nations. It considers itself the Heavenly Dynasty and its ruler, "The Son of Heaven." Its institutions are hoary with age and venerated by all the people. Its religions are sacred, and the nation a sleeping giant that must not be disturbed. Its symbol is the dragon, and over its portal is written, "None may enter here." But this is but a challenge to the herald of the Cross. Has not God said that He would lay hold on the dragon, that old serpent, the devil, and Satan, and bind him a thousand years, and that the seed of the woman should bruise the serpent's head? To Abraham the promise was made, "In thy seed shall all the nations of the earth be blessed." This was the Gospel in promise preached to Abraham, and it is probable that he lived in the earliest period of the Chinese Empire.

No other nation can boast of the antiquity and solidarity of the Chinese. God for some wise purpose has preserved its integrity. He has yet some problem to work out through this people. The hand of Providence has ever been seen in His dealings among the nations of the earth. He lifts up one and casts down another. He opens and no man shuts. He shuts and no man opens. What are, therefore, some of the providential openings that present themselves and some of the possibilities which stretch out before us?

The question of the success of the Gospel is not always a question of men and money. We may have eloquent preachers and abundance of means, yet if the opportunities do not present themselves, we labor in vain. "Paul may plant and Apollos water, but it is God who giveth the increase." When Paul was at Ephesus, he said, "There is a great and effectual door open unto me, but there are many adversaries;" that is, a great opportunity, but much opposition. That is not an unnatural condition, even in the business world; for where there are great opportunities for business success, there are usually rivalries and competition in trade. The same forces of nature that give to us our bountiful harvest, also cause noxious weeds to grow. And the same sun which causes the morning lark to speed its flight, causes the slimy serpent to crawl. We use the same faculties in sinning that we do in serving God, and the word of God is a savour of life unto life or death unto death. All depends on how we use things.

Humanly speaking the success of the Gospel impinges itself on two conditions. The one is opportunity and the other is effort. Opportunity, like time, is bald on the back of the head, and you must take it by the forelock or you cannot catch it when it passes. If we use well the small opportunites which present themselves, larger ones will be given. Hence "to him that hath shall be given, and from him that hath not shall be taken away even that which he hath." He that is unfaithful in the little will be unfaithful in the much, and if ye have not been faithful in that which is another's who will give you that which is your own? These open doors in the Scriptures are connected with prayer and the providence of God. Paul desired the prayers of his brethren at Colosse that God would open a door of utterance. He told the Corinthians that when he came to Troas, "a door was opened unto him of the Lord." A vision appeared to him, saying, "Come over into Macedonia and help us." He gathered that the Lord had called him to preach the Gospel in Europe. His way had been hedged in in his efforts to carry the Gospel a second time to Asia. His going to Macedonia is connected with the prayers of a few devout women that gathered by a riverside. The church at Philippi was thus founded, the most spiritual and liberal of all the New Testament churches, and became the depository of the Word of God. While the churches of Asia Minor gave up the truth, their light went out and their candlestick was removed. Where those churches stood, the moles and bats find their habitation, while the people of Europe became the great missionary people of the world. Through these channels our own ancestors were won from heathenism to Christ.

God in His providence has opened every province in China to the proclamation of the Gospel. In this vast empire is found nearly a third of the population of the globe. To Christianize China means that the whole of Asia will be dominated by the Cross, and not by the Crescent or by the Dragon. For China to remain pagan or become wholly agnostic, while adopting modern civilization, would mean that the military power of the world is controlled by forces which might endanger the peace of the world.

When we consider the undeveloped resources of China, we cannot but believe that God would not entrust such riches and power to a heathen nation, but has reserved it for a Christian civilization. The possibilities are immeasurable of a nation

controlling nearly a twelfth of the best part of the earth's surface with its mountains filled with coal and iron, and rich in other minerals, with nearly a third of the world's population, noted for industry and economy. The greatness of a nation is not, however, to be measured only by its material progress. Righteousness exalteth a nation, but sin is a reproach to any people. It is with a nation as it is with an individual. It is not what it has, but what it is, that constitutes its greatness. Resuscitation is usually a painful process and this stimulus is always applied from without, and it sometimes throws the body into contortions, if not convulsions.

Such has been the history to put new life into China. This effort has been retroactive and has stimulated and aroused the churches in the homeland to greater missionary activities and power. It has also revealed to the church its inherent weakness, in its divided state, to cope with heathenism. "In union there is strength." The combinations in trade and labor unions and great trusts have shown us that the children of this world are wiser in their generation than the children of light. China can never be evangelized by a divided Church. The primitive church gained its mightiest triumphs over heathenism when it was said of it that "they were of one heart and one soul". If Christians cannot be united on saving the world, the cause of Christian union is hopeless, and the problem of saving China is not likely to be solved.

Among the possibilities in China I place the solution of the problem of Christian union. The Chinese have no interest in the things which have heretofore divided Christians in the West, and many Christians in the homeland have grown out of these things. Christians must be homogeneous, that is, the same in kind. Many things in China have conspired to bring the subject of Christian union to the front. The work of the China Inland Mission, the Boxer movement with all its horrors, the union meetings held during the rest period at the sanatoriums, but more than all of these, is the greatness of the problem of winning China for Christ. In the light of such a question how insignificant are our little parties. Denominational walls, like Chinese walls, have become useless and are falling into decay.

"Our little systems have their day;
They have their day and cease to be.
They are but broken lights of Thee,
And Thou, Oh Lord, art more than they."

If China could take in and assimilate Confucianism, Buddhism and Taoism, and thus reconcile agnosticism, idolatry and superstition, would it be any marvel if it took in denominationalism and made it the one Church of Christ? Christ's conception of the unity of His people embodied the fatherhood of God and the brotherhood of man: "That in the dispensation of the fulness of time, He might gather together in one all things in Christ". Unity is more than uniformity. Persons may pass through the same forms and ceremonies and be strangers to the vital unity for which Jesus prayed. Unity is a matter of faith and spirit. He that is joined unto the Lord is one spirit.

The conditions in China are more friendly to Christian union than elsewhere. There has been a growing tendency to Christian union in all parts of the world for nearly a century. Its necessity is felt more keenly on the mission field than in the homeland. Men on the periphery can see farther than those at the centre. They get a world view. They see things from the standpoint of Christ who commanded that His Gospel be preached to the whole creation. They realize, as none others can, the strength of the foe and the necessity of mobilizing all the forces of righteousness. The apostles were not confronted with as great difficulties as the missionaries of to-day. They had no foreign language to learn, and were familiar with the manners, customs and institutions of the country. They had access to the synagogues. The knowledge of the true God had radiated out through the Roman empire. They possessed miraculous gifts in confirmation of their mission. They were eyewitnesses to the things they declared; nor did they travel so far from home.

The missionary of to-day must master a difficult language and give new meanings to many of its words. He must acquaint himself with the manners and customs and institutions of a hostile people, far from the base of supplies. Heathenism may not be so shameless as it was in the Roman empire, but it is still without God, and without hope in the world. The burdens of sin are ever the same. The mighty and awful problems of sin and salvation, of life and death, and duty and destiny, men do not rise to abstract consideration of these. The idolatrous religions about us prove this. All alike feel the need of such an incarnation of wisdom and truth as the Gospel reveals. Even the great Plato but voiced the cry of the human heart,

when he said, "Oh, for a divine man that would reveal to us the mysteries of the invisible, and show us the way from death to life." All alike feel the burden of ignorance, sin and death, and the need of instruction, pardon and government. Christ comes to give us the true knowledge of God and show us the way to the Father; to put away sin by the sacrifice of Himself, and deliver us from mortality. If He sleeps in the tomb as Seneca or Socrates, who would sit at His feet and learn from his eloquent lips the way of salvation? Who would come to Him and pillow his head upon His bosom and look up through his innocent face to God and say, "Abba, Father"? Or who would bow his neck to the yoke of His divine authority?

Jesus is made unto us wisdom, righteousness, sanctification and redemption; wisdom for our ignorance, righteousness for our sins, sanctification for our pollution, and redemption for our death. How to bring Christ seasonably home to the hearts and consciences of the people is the great problem that rests on the heart of the true missionary. Nothing will fit the conditions in China and remedy its evils save the preaching of Christ and Him crucified. China is saying to all Christians of every name, "Come and bring the saving truth you possess, but leave your divisive things at home." Jesus connected the conversion of the world with the unity of his people. (John 17.) Practically, the world will never believe that He is the true Messiah by the testimony of a divided church. There never was a body of men associated in a common cause or a common work with a common object, without some recognized basis of association. Thousands were won to Christ under the apostolic ministry. Everywhere and always Christ was preached and men heard, believed and obeyed, and this common way of accepting and appropriating Christ became the bond of fellowship, the ground of affiliation and the law of confraternity. And they had no other bond of union, save faith in Christ and obedience to Him.

The conditions upon which God saves men and receives them to fellowship are the same, and identical with those upon which Christians should receive and fellowship each other. There must be no departure from this common ground by making false tests of fellowship, or the disunion of God's children must continue forever. Any community that sincerely believes in Christ and obeys Him, and is constituted on that basis, is a Church of Christ, however crazy it may be on its

theology. "Let us, therefore, as many as be perfect, be thus minded, and if in anything ye be otherwise minded, God shall reveal even this unto you. Nevertheless whereto we have already attained, let us mind the same things; let us walk by the same rule."

There never was a religion more tolerant than primitive Christianity on all questions of opinion and prejudice and matters of expediency. It tolerated circumcision among Christian Jews and the observance of days and the eating of meats. It, however, made no compromise with pagan religions that would have courteously given Christ a place in the Pantheon; nor with Judaism when it would force Jewish customs on Gentile Christians. It was this uncompromising attitude that won for it its mightiest victories.

There never was a religion more intolerant in matters which assailed its life and touched its vital truths and principles. If any man deny that Jesus Christ came in the flesh, or preached any other Gospel than Paul preached, or refused to love and obey Christ, then let him be anathema. The apostles were the farthest removed from the sickly sentimentalism that says it does not matter what a man believes. The man who denies his Lord is a traitor, but so long as Christ is trusted and obeyed, and man continues to walk loyally in His service, he has a right to demand that the brightest angel of God shall not come into court with his soul.

The union and coöperation of various churches in different parts of China in educational work, may, we hope, be the harbinger of the better day. This affiliation is simply sanctified common sense and good business judgment. The future of Christianity in China hinges largely upon the qualifying of Chinese leaders. Every successful enterprise has behind it a trained man. "He that is greatest among you let him be servant of all." But an equipped man can be a better servant than one not trained. A good surgeon is a better servant than a poor one. Christianity calls for the best.

Between God and a lost world is a ministry and it is always a human ministry. God committed the treasury of preaching the Gospel to earthen vessels, that the excellency of power might be of God and not of man. If angels preached the Gospel, man is so corrupt that he would worship the angel. But when a fellow-man preaches the Gospel he knows the excellency of the power is of God and not of man. In the

economy of redemption there can be no substitute for the preaching of the Gospel. Men must have a message and believe in the message they bring, and stand before the people as a witness to the truth of that message.

Christianity is not an ethnic religion. It is for the whole world. It is not a foreign religion. It was born in Asia; and though it has been abroad, regenerating human society and blessing the nations of the West, it now returns to the land of its nativity, freed from the admixture of human philosophy and dogma that cursed and drove it away, yet we trust, with the vitality and power that characterized it in the first century, when, as a united force, it undermined empires, shook the thrones of despots, and drove the idols from their temples. It changed customs, laws, literatures and lives.

Jesus Christ is the same yesterday, to-day and forever, and His Gospel has the same potentiality as when preached at Pentecost. Everything produces after its kind. India without the Gospel, was the ripened fruit of Buddhism. China and Japan, without Christ, are the answers to Confucianism; and Turkey, without Christianity, is the best that Mohammedanism can do; while the Anglo-Saxons are the answers to Christianity. Put Christ into China and what will follow? On the material side the people will be better clothed and fed. They will have better homes and better health. The sanitary conditions will decrease the death-rate and increase the longevity of the people. The people will be more honest and more thrifty. They will be better educated and the social conditions greatly improved, and China become in fact "the Celestial Kingdom"; and the dynasty, the Heavenly one.

Christ was a great optimist. He believed in the infinite possibilities of Truth. He was a witness of the Truth and gave the Spirit of Truth to His apostles to guide them into all Truth. His kingdom was to triumph over all opposing forces. Buddha, Confucius, Laotsz and Zoroaster shall bring their tribute and lay it at the feet of Christ; for He is the holiest among the mighty and the mightiest among the holy. The kingdoms of this world shall become the kingdoms of our Lord and His Christ, and He shall reign forever and ever. And the kings of the earth shall bring their glory and honor, and He shall be crowned King of Kings and Lord of Lords.

PERMANENT EXPOSITION BUILDINGS, SOOCHOW.

GOVERNMENT ORPHANAGE, SOOCHOW. NEW.

Correspondence.

SUGGESTION BY THE CHRISTIAN LITERATURE SOCIETY.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: At a meeting of the C. L. S. held recently the following resolution was passed :—

"That as there are experienced missionaries in Shanghai at present as refugees, and as their literary attainments are in all probability available during the time of enforced absence from their stations, they shall be definitely requested to coöperate with the Society's Staff in the translation of suitable Biographical literature for the Chinese."

Now I desire to commend this to the attention of all who believe in the great value and influence of stirring biographies of the noblest men and women who have led in the progress of the human race, and shall be most thankful to have the cooperation of experienced translators. The C. L. S. will gladly bear the expenses of the best Chinese writers and publish the whole series.

If any one feels the call of God to coöperate in this, I shall be most happy to give further particulars at our offices, 143 North Szechuen Road, at any hour by appointment.

With much respect I commend this to the attention of our missionary brethren.

TIMOTHY RICHARD.

MORE STUDY HELPS NEEDED.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Mr. P. L. McAll's letter in the October RECORDER draws attention first to a very real need and, incidentally, to the inadequate advertisement of such "study helps" as there are. There is, for instance, a brief, and I believe, excellent introduction to the study of Wên-li by Professor Bullock, but few people *in China* seem to know of it. It was only when I took up my abode in an English village, after many years of interest in Chinese Religion in China, that I heard of Dr. de Groot's *Religious Systems of China!*

As to letter-writers there are of course numbers of native works of the sort, and it is understood that Mr. H. W. Moule of Hangchow, one of the best and least obtrusive Chinese scholars of his generation, has, for some time, been preparing a book designed to help missionaries to read and write their own letters.

Finally, as to a scientific dictionary, the French are as usual ahead of us. In Couvreno's *Dictionnaire classique de la langue Chinoise* we have a book dealing with 20,000 characters as against Giles' 13,000, and costing $20.00 as against £5-5-0. and of about half the thickness of Giles' new edition. The examples and phrases are far less numerous than those in Giles, but there is some attempt to classify them according to their meaning, and those which are taken from books have in most cases the name of the book or author added in brackets. At the beginning there is a list of the books and authors quoted *with their respective dates.* Here, though much improvement and enlargement are no doubt possible, is the foundation for a scientific dictionary, and if permission were obtained to use it as a basis, a small band of work-

ers ought to be able to turn out in a short time a much better Chinese-English Dictionary than has yet appeared.

In comparing Giles to Liddell and Scott it must be remembered, in defence of the former, that he is dealing, not only with a living language—trying to keep pace with an ever-growing literature—but with a colloquial, which, until quite recently, was not to be found in print.

So much accurate and scientific work on Chinese matters is now being published in Europe and America, that a great deal of the work on such a dictionary as is proposed could be quite adequately done by missionaries and others who have retired or are on furlough.

I remain,

Yours very truly,

C.

THE SACRIFICES OF THE HEATHEN.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In reply to Mr. Falls' letter in your November issue, I would point out that it was not my intention to use Mal. i. 11, as in any sense a proof that Scripture requires us to regard all the sacrifices of the heathen everywhere as "pure and acceptable to God." I did mean it to be inferred, however, that, where true religious earnestness exists, even amongst so-called heathen peoples, it constitutes a form of devotion which God is willing to accept. I believe such to be the prophets' teaching, and I have yet to learn that such a view is at variance with the Spirit of Christianity, [c.f. Romans ii, 13-16]. Of course it is quite open to anyone to question whether Malachi was justified in thus generalizing, as has been suggested, from the doctrines of the Persian religion, which were purer and more spiritual than those of the heathen generally; but that question did not enter into the purview of the article under discussion. All I wished to do was to call attention to the catholic and generous *attitude* of the prophet, and suggest it as a worthy example to follow. To say that because Malachi used such words of the Gentile worship of his day, we are bound to take them as a Divine pronouncement on all forms of sacrifice that exist in China to-day, may seem to be demanded by certain views of inspiration, but appears to me wofully lacking in common sense. The same is true of the passage Mr. Falls quotes from St. Paul. All such statements ought surely to be read in their context, and interpreted and applied accordingly.

But of course Mr. Falls does not agree with such an interpretation of the verse. He says that it should be translated in the present tense, but interpreted of the future. Further, he takes the words "My Name" to infer that the worship indicated was not unconsciously offered to God, but consciously. The verse reads (R. V.), "*From the rising of the sun even unto the going down of the same* my name is great among the Gentiles and *in every place* incense is offered unto my name and a pure offering, etc." The fine catholicity of these words seems to me to find a very poor response in Mr. Falls' observation; "We can understand the offering of a Gentile being acceptable in Jehovah's name, etc."; and I think most people would admit that

Dr. Driver catches the spirit of the verse better when he says :— "Malachi must have recognised a spirit of Monotheism in heathen religions, and allowed that offerings, rendered to a God, recognised as one, were rendered to Jehovah." The same writer concludes, "Perhaps also the argument founded on 'my name' lays rather too much stress upon this particular expression."

Finally, for what sound reason should anyone say that in verse 11 "the prophet's view was suddenly lifted into the future," while in verse 14, where exactly similar words are used, "and my name is feared among the Gentiles" everyone seems quite content to let the prophet mean what he says? And, moreover, a future application of the words in question, whilst admittedly more "prophetically" orthodox, destroys the force of the prophet's contention, which was that the religion of the Jews generally was so corrupt, that God preferred the offerings of the Gentiles to the sacrifices of Israel's priests.

I am,
Yours very truly,
ALEX. BAXTER.

MORE STUDY HELPS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The letter of Dr. McAll on this subject, which appeared in the October number of the RECORDER, was most timely, and must have met with a response in many hearts. Who does not desire that the Chinese should enjoy to a greater measure the Christian literature which is so helpful to us? Speaking of dictionaries in a foreign tongue, who has not been embarrassed by a lot of unclassified meanings? The writer well remembers an experience in Germany, in her youth, when, first consulting a pocket dictionary, she went out shopping. What she wanted was something to light a lamp with, but what she asked for was a slow fuse to ignite a mine with. No wonder the young clerk was puzzled. The only comfort in thinking over the affair afterwards, was that she might have made a much more embarrassing mistake.

The need of an English-Chinese Dictionary is in part met by the fine *Commercial Press* Dictionary recently published. This does not cite authorities, however, as Dr. McAll desires, and often defines a word rather than giving a Chinese equivalent. It is more bulky, also, than would be necessary for ordinary translators. Few of us could read down a full page of definitions, and not strike many English words which were wholly unfamiliar.

Dr. McAll suggests that perhaps the Scripture Revision Committee might undertake this work. It may be interesting to know that such a collaboration in preparing a dictionary was actually planned for by the two charter members of the Revision Committee who remained in office till the New Testament was finished. Long before the latter work was thought of—in 1874—Dr. Mateer wrote to Dr. Goodrich, laying before him the plan of a partnership in preparing a "Dictionary of the spoken language of North China, in all its length and breadth, including all the colloquial the people use in everyday life" (see Life of Calvin Wilson

Mateer, p. 165). Much correspondence passed between them on the subject, but finally it was given up on account of circumstances over which neither had control. Each labored in his own way—the one producing the Mandarin Lessons, the other the Pocket Dictionary, both of which are so widely used. Of course no one book of lessons could contain "*all* the colloquialisms," yet one who has been through the 740 quarto pages of "Mateer" will agree that there are a pretty good number. The lessons themselves can be compared to a phonograph recorder set in the window of a busy street, to catch the conversation of passers-by,—each only a sentence—sometimes from a scholar—sometimes a woman or child,—but usually just the common "blue-clothes" man of the street. Even an occasional church-member passes by.

But Dr. Mateer was not satisfied with the book as it was. He had just the same idea that Dr. McAll has expressed—that to translate one should have an English-Chinese vocabulary—and should have references given, so that the word or idiom may be studied in its setting. Accordingly in 1900 he directed the beginning of such a work,—an English-Chinese vocabulary of the Mandarin Lessons, in which each English word or phrase in exercises or vocabulary should be matched by its Chinese equivalent, noting either page or lesson and sentence. Pressure of other work prevented the cutting out, classification and copying of the myriads of paper slips resulting. It was one of Dr. Mateer's last wishes that this work might be brought to a completion. But it is only within the last year that it has been undertaken in good earnest. It is a fascinating work—the classification of all these tickets—yet laborious, and it will be many a long month before it can be given to the public. But when finished it ought to be quite a help. Of course every English word will not be found, but it is surprising how full it turns out to be. This is because the English of the translated exercises is as idiomatic and varied as the Chinese.

It is planned also to add a few pages of definitions at the end, embracing names of foreign articles now in common use here, and also words used to express the foreign ideas which are also new importations and are now so rapidly crystallizing into speech, also the new political terminology, etc., (Contributions thankfully received). This will also be incorporated in the vocabulary.

This book would still be insufficient for the educational or evangelistic missionary, but with the revised list of Technical Terms for the one, and a Concordance of the revision of the Bible for the other, one would not be far out. Thus three books may at least answer the purpose until such a book as Dr. McAll speaks of can be prepared, and may serve as stepping-stones to that.

But what as to Wên-li ? Why not leave that to the Chinese ? Let such as wish dig out of the dead past words in which to bury their dead ideas. No ! I take that back. One must be all things to all men, and work for the scholars too. But something much more than a dictionary is required to write good Wên-li, and a teacher who is given the

ideas in the colloquial will do better at putting them into Wên-li than the foreigner. I knew a group of college graduates who wished to produce something in Wên-li. They had spent half their time for over thirteen years in rigorous drill in the Chinese classics. But after doing the best they could with this, they were not satisfied till they subjected it to an expert, who had spent more time than they. A sufficient knowledge will be required on the part of the foreigner to see that the teacher says what one wishes. This knowledge can be obtained by studying the classics, and also such books as Bullock's "Progressive Lessons in the Chinese Written Language," and Hirth's "Notes on Chinese Documentary Style."

But the time is coming when all who believe in the unification of China, and the elevation of the masses (not only the scholars) will use such a *t'ung-hsing Kuan-hua* as can be read out to the masses. Even classes of women could be taught to read it almost as easily perhaps as the Romanized. The Bible in a unified vernacular will work in China what it did in France, Germany and England, bringing together the Babel of dialects into a common speech. Let us work to that end.

ADA HAVEN MATEER.
WEIHSIEN.

Our Book Table.

The object of these Reviews is to give real information about books. Authors will help reviewers by sending with their books, price, original if any, or any other facts of interest. The custom of prefixing an English preface to Chinese books is excellent.

Journal of the North-China Branch of the Royal Asiatic Society. Vol. 42—1911. Shanghai, Kelly and Walsh, Ltd.

Under the joint editorship of Dr. J. C. Ferguson and the Rev. Evan Morgan the sturdy annual of the local branch of the Royal Asiatic Society has made its appearance. We congratulate the learned editors on their undoubted courage in presenting to the public as their *pièce de resistance*, an unabridged transcript of the *Journal* of the late Dr. S. Wells Williams written when he was Secretary and Interpreter to the American Embassy to China in 1858-9. Dr. Williams himself needs no introduction to readers of the RECORDER. He is still known to thousands in and out of China as an erudite scholar and historian, and one to whom men and women of the past and present generations owe a debt of gratitude which it is not easy to discharge. The question whether Dr. Williams's narrative ought to have been printed in these pages at all must not be discussed. We recognize that it is one on which there may possibly be diversity of opinion, although for ourselves we find it difficult to believe that the pages of the Royal Asiatic Society's *Journal* is a fit and proper *locus* for such a literary production. Furthermore we venture to express unqualified regret that the observations of so interesting, so keen, and,

usually, so competent an observer, are not preceded by some kind of worthy introduction, biographical or otherwise. Offered to the public in this lonesome fashion, the Diary, in spite of its inherent merits, is both bald and uninviting, and we fear that only the name and reputation of the author will save the document from undeserved neglect. We trust that none of our readers will pass it by. It is in reality a mine of information dealing with international events, a knowledge of which is essential to a right understanding of the attitude of Western Powers towards China during the past fifty or sixty years. Of course it is unnecessary for the reader to accept the late author's judgment upon every subject he discusses, and it goes without saying that no loyal Briton will sympathise with his frequent and very frank strictures on the methods and the bearing of certain British representatives at the time of the momentous negotiations of which he is so comprehensive a historian. In this respect indeed, there is ample reason for regret that at this date, and in this place, publicity should have been accorded to the complacent anti-British sentiments of the author, and if his *Journal* is ever to be republished it is to be greatly hoped that all such unfriendly references to the agents of Great Britain, and to their policy during months of diplomatic strain, will be carefully edited, or, better still, omitted altogether. Nevertheless, we allow that the volume enshrines the mature judgment of a sagacious and generally even-minded man, whose opinions on any subject are not lightly to be put aside. As was to be expected from so practised a penman, Dr. Williams has succeeded in conveying his impressions in a pleasant and quite unconventional manner. His narrative of events is always interesting, and in some respects unique. No careful reader will lay the book down without feeling that he has profited greatly by its perusual.

The short monogram by P. R. K. on the late Sir Robert Hart is beautifully done, and is worthy alike of the writer and the great man of whom he so sympathetically writes.

Among "Literary Notes" we find competent reviews of Dr. T. Richard's book on "Higher Buddhism"; Mr. Johnston's "Lion and Dragon in North China"; Messrs. Jefferys and Maxwell's, "Diseases of China"; Messrs. Bland and Backhouse's, "China under the Empress Dowager"; and indeed on most of the recent "worth while" literature which concerns China. We note with special pleasure that a fuller and more critical estimate of Dr. Richard's great book is being prepared by so competent an authority as Dr. Hackmann, and that it is to appear in a later volume of the R. A. S's *Journal*. We commend the present issue to the attention of our readers.

J. W. W.

Twenty-fourth Annual Report of the Christian Literature Society for China, 1910-11. 28 pages. 143 N. Szechuen Road, Shanghai.

It is a very striking fact that during the closing days of the old *régime* in China, a most faithful official of that *régime*, intimately connected with the history of the past fifty years, passed away. The death of Sir Robert Hart occurred on September 21st; and his life of faith-

ful service ceased just as the dawn of a changing day appeared. He had acted as president of the Christian Literature Society from its inception in 1898; and his unique knowledge of China and her needs made his interest in this society and its efforts very deep and very useful.

Dr. A. P. Wilder, as chairman of the annual meeting of this society, held November 14th, 1911, very properly pointed men's minds away from the strife and confusion of the present war, to a future of increased opportunity and responsibility. The outgoing of the old is not a *terminus ad quem*, but a *terminus a quo*. "To the superficial and nervous, with Hankow desolate, with Nanking walled in with terror, and ancient Peking on the brink, it may seem the end; but to men and women of courage, to those who have read history understandingly, to the eye of faith, the present sad chapter is but a step to a glorious conclusion—'Beyond the Alps lies Italy!'"

On many library shelves will be found the annual reports of the Christian Literature Society, sedulously kept together, now numbering twenty-four. They are valuable, and will be increasingly so, not merely as records of the attempts and hardly-won successes of a notable society, but even more as the annual review of conditions, political, social, moral, of the Chinese Empire. Those who desire a compact and readable *résumé* of conditions in China for the year, to place in the hands of their friends at Home, will find this report most satisfactory. It is an open secret that this *résumé* has yearly, with but few exceptions, issued from Dr. Richard's pen; and who can vie with him in careful observation, knowledge of the field, or depth of solicitude for the advance of this nation?

We cannot in our present space refer minutely to the report before us; but suggest that those who have not seen it write at once for a copy. Here you will find, under the general caption of "Our Environment," summarized statements of political conditions during the past year, the relations of Japan, the ravages of flood and plague, the materialistic propaganda and the counteracting influence of Christian Missions, etc. Under the next heading, "The Special Work of our Society," we note with great pleasure the proposal to particularize during the coming year in three lines,—the preparation of a series of *Biographies of Christian Statesmen*, a further series of *Tracts for the Times*, and a *Magazine for Women*.

The new works issued during the past year have numbered twenty, while reprints of ten other works have been issued. The sales of these books have increased; but the influence of the society has been far more widespread than any statistics of sales and distribution can show. In the day now opening, all missionaries will find unexpected opportunities for reaching the educated classes with the gospel; and we bespeak their careful perusal of the catalogue of this society, assured that they will here find a most helpful fund of material ready to their hand. When they do not find what they need, if their wishes are clearly defined, they will do well to correspond with the workers in this society, where they will certainly meet with a ready and helpful response. The book

that is needed is the book they desire to produce.

The issues (new) for this year are as follows:—

Life of Lord Shaftesbury, by E. Morgan.
Conversion of Lord Rochester, by E. Morgan.
A Renewed People, by E. Morgan.
Bible of Nature, by E. Morgan.
Methods of Bible Study, by D. MacGillivray.
Evolution and Religion, by D. MacGillivray.
Answers to Prayer, by D. MacGillivray.
Korea for Christ, by D. MacGillivray.
An Irish Saint, by Ti Yung-tsun.
Onward Christian Soldiers, by W. P. Chalfant.
Paul's Speech on Mars' Hill, by I. Genähr.
Reasons for the Hope that is in us, by Archdeacon A. E. Moule.
Western Ethics, by Mrs. Couling.
Faith of a Christian, by Mrs. Couling.
Tract for Buddhists, by J. W. Inglis.
Romance of Medicine, by W. A. Cornaby.
Pastoral Theology, by W. M. Hayes.
Ta Tung Pao (Chinese Weekly), edited by E. Morgan.
Chinese Christian Review (Monthly), edited by D. MacGillvray.
China Missions' Year Book (English), edited by D. MacGillivray.

J. C. G.

Light for All, being the One Hundred and Twelfth Report of the Religious Tract Society, London.

This latest Report is refreshing reading. It is a record of evangelistic effort as wide as the world: all nations are included in its beneficent activities. The R. T. S. might well adopt Wesley's motto, "The Friend of all, the Enemy of none." Needless to say the work in China receives extended notice. Thanks to its wise and generous use of the China Fund all the Tract Societies have been substantially helped, and in consequence the record of the total output is full of inspiration and hope. Special mention is made of the new publications issued under Dr. Darroch's management, and an attractive programme is drawn up of more of the same quality. Those already issued include the Marked New Testament; The Traveller's Guide; a Calendar, and several smaller works of great value. The get-up and style of these is beyond praise: they mark an era in the preparation of Christian literature. They compel attention by their very appearance, and compel reading by their lucid style. Missionaries who wish to keep up-to-date publications on hand cannot afford to be without them and the Society is to be congratulated on securing the services of one who combines literary skill and experience with practical knowledge of business. More power to the R. T. S.

F. W. B.

The Education of Women in China, by Margaret E. Burton, published by Fleming H. Revell Company.

We lay down this well-written and comprehensive volume with a feeling of wonder that one who spent only six short months in China could write so accurately on the subject. "Not one mistake in fact," commented an old missionary. And Chinese women owe to Miss Burton no small debt of gratitude for her generous appreciation of their innate strength and beauty of character.

After a chapter on the status of Chinese womanhood before the entrance of Western influences, Miss Burton traces the history of women's education from the pioneer mission school, through the development of gentry and government schools, up to the present call for Christian institutions of higher education

and the demands and opportunities of the hour. But the events of the last few months make the need of an additional chapter of warning and guidance apparent. The history of the uplift of women in Greece and Rome shows us that the betterment of their intellectual and social position, the enlargement of their liberties, and endowment of political influence unaccompanied with moral regeneration may become a menace to the social and national life of a country. Only as a Chinese woman exchanges the earthly for the heavenly, as the Eve within is transformed into the Mary, can the Truth make her free for service.

L. M. W.

Primer of Western Mandarin Romanization. By Edward Amundsen, F. R. G. S.

This small primer of 21 pages is divided into 26 chapters or lessons.

In lessons 1–11 the learner is somewhat abruptly introduced to the system, and the compiler seems so sure that his system will be understood that, apart from a few footnotes, he does not further explain it. Mr. Amundsen only gives four tones, but in Szechwan most people discover that there are five. It is true that the Ruh-sheng in some districts is not very clearly distinguished from the Hsiaping; but in the Kiating district the Ruhsheng and the Shangp'ing are more nearly alike, so that to mark the Hsiaping and the Ruh-sheng with the same sign, as is done by Mr. Amundsen, is likely to lead to some confusion.

We are told that the system has already been tried with gratifying results. We doubt, however, the willingness of any Bible Society to publish a version of the Scriptures in this or any other romanized system suitable for west China. This being the case, any system of romanization for the west must have a very restricted sphere of usefulness and hardly worth even three months' trouble of teaching.

J. V.

Calvin Wilson Mateer. Forty-five years a Missionary in Shantung, China. By Daniel W. Fisher, D. D., L. L. D. The Westminster Press. Philadelphia. For sale at the Presbyterian Mission Press, Shanghai.

If the art of the biographer be also to make the reader "wish for more," Dr. Fisher may well claim a high standing among that class of writers. Though the book contains 338 pages, one feels on laying it down that the figures might easily have been reversed without exhausting the material. Being a class-mate of Dr. Mateer, Dr. Fisher had the advantage of knowing him in those years when his gifts were beginning to indicate him as a future leader among men. This is probably the reason why the introductory chapters occupy such a large proportion of the book. Still they are not too long, for to many who knew him in his later years, the chapters on *The Old Home* and *The Making of The Man* will prove both interesting and disappointing; interesting, because, as Mencius says, we can see how Heaven "stimulates the mind, hardens the nature, and supplies the incompetencies of those upon whom it would lay burdens; disappointing, because we would fain have learned more of those formative influences, how his mental powers gradually devel-

oped, and how in his youth he looked out on a none too friendly world.

Seeing that so much of Dr. Mateer's life was given to educational work, we should have liked to see a fuller account of his work, not in connection with the Tengchow Boys' School, as he used to call it, but of his labors in higher education, after that school had taken the rank of a college. Had there been no Dr. and Mrs. Mateer to lay the foundations of Christian education in Shantung, that province would hardly in this respect enjoy its present eminence. In passing we would add that the book should have laid more stress, as Dr. Mateer would certainly have done, on the invaluable aid rendered by Mrs. Mateer, in every department of his work up to time of his death.

The book gives us the impression of being brought into the presence of a master mind—one whose character stands out clearly in both its tender and rugged sides. We seem to see again his contempt for idlers—his impatience with any who, to use his own phrase, were content merely "to go through the motions," much more his disapproval of those who did not even get that far. At the same time we see his love for children; his delight in enjoyable, not flippant, conversation; and (with its natural reward of good health) his assiduity in work. At the same time, the biographer would have done well perhaps to have adhered more closely to the Old Testament style, and indicated the defects to which such a strong nature is liable, *e.g.*, how a little more of the *suaviter in modo* might at times have been judiciously added to the *fortiter in re*, and the danger of using more time in one's mechanical, archæological, zoological or other pursuits, than is advisable for one whose main work is to be a missionary. However, it cannot be said that Dr. Mateer, especially since his work as Bible translator began, took more time to his "shop work" than was necessary to keep his mind in good working order.

Typographical errors are remarkably few and mostly of minor import, though the unfortunate chiasmos with regard to Mr. Baller and Dr. Lewis in the reproduction opposite page 260 would justify correction by a printed erratum. Being mainly a compilation from Dr. Mateer's own records, or from material direct from those in intimate contact with him, the book is also very free from any of those "good and necessary inferences" which are not in accord with the facts. The only case noticed is where Dr. Fisher seems to infer that the title *Lao Hu* was bestowed on Dr. Mateer by his students as an honorific; whereas, according to the Rev. Tso Li Wen, it was given him by the workmen in the Mission Press, Shanghai, when he took charge of that institution, and indicates that there was no lotus-eating tolerated under his regime. The writer of this notice, though in intimate contact with those students, both as graduates and undergraduates for many years, never heard it used by them; though it is not impossible that, after being hauled up by him, some of them may have used it, as Dr. Fisher says, "among themselves."

As a biography, few, if any, more interesting ones have yet appeared on the mission field. The chapter on *His Inner Life* is well worth pondering, though it

should have contained more with regard to his later years and should have been placed next the last, instead of being one of the first chapters in the book. Those who knew him best in his last years know that it was a time of spiritual growth with him. In those years especially, he remembered the words of the Lord Jesus, how he said, "It is more blessed to give than to receive". Of the two chapters, *Gone To The Front* and *The New Home*, the first shows that travel second class now is *de luxe* compared with the tribulations undergone on clippers and coast steamers fifty years ago, while the second might help some to endure, even more patiently than they do, the few years which intervene before they can "get a house of their own."

H. W. M.

WILLIAM SCOTT AMENT, Missionary of the American Board to China, by Henry D. Porter, M.D., D.D. Illustrated. Revell, N. Y.

It is well that another volume has been added to the list of lives of great missionaries. And truly William Scott Ament was one of that "noble band of men and boys" in whose train may grace be given the present generation of missionaries to follow.

The book itself is voluminous—369 pages and an index. But the stirring events of the last decade in China could hardly be neglected. It is moreover not only the history of a man that we have here, but the history of a period or rather, of a man influenced by and himself actively influencing a period — and a period that will never be forgotten in the world's history.

The biographer, Dr. Porter, says in his preface, "the purpose of this volume is essentially not that of eulogy. It is a study of work and service in a great cause." But the rather overwhelming amount of "letter" material (225 pages out of the 369) needs careful analysis that the real greatness of Dr. Ament's life and work may stand out clearly.

"*The Message of the Life of William Scott Ament*" might well be the title to a booklet for young missionaries and Chinese workers. The material for such a study is well spread out in the volume before us.

It is not out of place to note certain of these messages. There is first a message of "*masterfulness.*" As a boy they called him "home-run Ament." As a man one writes of him, "the people remember distinctly his heroic aggressiveness. He was never afraid to undertake a task if it promised success. There was the spirit of venturesome faith and he sought to make the church the embodiment of this ideal.

Again, Dr. Ament's life calls to "*hard individual effort.*" He writes after only a few months in China: "My life here is one of unalloyed happiness. Our little compound is the scene of activity from early morn till late at night. At nine o'clock our teacher comes and we wrestle with the language till one. I almost envy the beggars on the street, I so much long to master the language." And his message thirty years later is what we would expect, "hard individual effort is the order of the day, though the allurements to fancy methods may seem attractive." The hard work bore fruit. A leading scholar of North China says of him "he stood among the few who had such mastery of the Chinese

language that he made it a living medium of great thoughts and noble feelings."

Dr. Ament's message is a call to *become one* of the "common people" you seek to reach. He writes his mother at the beginning of his missionary work: "You must grow into a Chinaman before you can understand them. I want to be a Christian Chinaman with an American education. Chinese ideas and phrases and ways of looking at things are gradually soaking into me, and I hope in good time I may draw some out by dint of hard squeezing. I suppose I carry about with me the celestial aroma." So at the close of his career he writes: "The situation calls for the missionary who will grapple first of all with the common man." No wonder the "common people heard him gladly."

Dr. Sheffield says of him: "Dr. Ament was distinguished as an excellent speaker and preacher in the Chinese language . . . . Among his most valuable gifts to the Christian church, the writer would venture to place the high quality of his sermonic power as a standard to stimulate effort in imitation among the Christian leaders in China." He writes the secretary of his Board: "We need men who count it a privilege to sit down beside a coolie and teach him the catechism, and who do not count it a drudgery to iterate and reiterate the elements of Christian truth in daily street-chapel work. There is nothing very romantic in this for some, but it is a precious work for those who love these poor benighted ones as Christ loved them."

Few men ever sought more earnestly for the salvation of individuals, but he never failed to see the need of developing a body of trained native Christians, "a large constituency to give influence by mere force of numbers as well as moral force by their superior character."

The "science of missions" needs the message of Dr. Ament's last years. It is the message that calls to a *conservation of results*. So few of us are found actually "bringing in the sheaves." To our missionary, however, was given the great joy of seeing his little congregations nurtured into churches, and these churches grouped together into an organization supporting much of its own work and seeking to arrange for the training of its own children and the propagation of its own enthusiasm into other communities.

The limits of a book review forbid further comment. The message of William Scott Ament as outlined from the volume before us comprises at least these elements: be a hero—be thorough—be one of your people —always sow—ever nurture—be sure to reap.

The book is worthy a place in the study of every missionary, for it is not only the message of a great man, but the history of a period, and a basis for a study of your own missionary policy.

E. G. T.

The review of "State Capitalism in Ancient China" in last month's RECORDER erroneously gave the author as Clarence Lowe. It should have been Clarence Clowe. We apologise to Mr. Clowe for the mistake.

信徒必讀. After Confirmation. What and How? Plain words for young communicants. By the Rev. Robert Charles Joynt, M. A., Vicar of Christ

Church, Gipsy Hill. Translated by Miss D. C. Joynt.

The name of this work plainly enough indicates its object and scope. Though written for use primarily in the established church and in language familiar to those of that communion, it is believed that it will be found useful to all who are about to join any Christian Church or who have already done so.

It is for sale at the Presbyterian Mission Press, and at the Trinity College Press, Ningpo.

In Preparation.

Expository and Homiletical Commentary on the Gospels. Rev. Thos. C. Fulton.

CHINA MISSION YEAR BOOK. Rev. D. MacGillivray, D.D.

Scofield's Bible References. A. Sydenstricker.

China Mission Study Class Book. Rev. D. MacGillivray, D.D.

Robinson's Studies in the Life of Jesus. Dr. A. P. Parker for C. L. S.

English Grammar for Chinese Students. R. Paul Montgomery.

Syllabic Vocabulary, Shanghai Dialect. Dr. A. M. and Rev. C. M. Myers.

Y. M. C. A. LIST.

The Missing Ones, translated by Y. S. Ching.

Silent Times, a Book to Help in Reading the Bible into Life, by J. R. Miller, translated by H. L. Zia.

C. T. S. NEW LIST.

By Rev. J. Vale.

Short Biographies for the People series:—

1. James Clerk Maxwell, F. R. S.
2. Sir David Brewster.
3. Bernard Palissy.
4. Michael Faraday.
5. Sir Isaac Newton.
6. Sir Henry Havelock.

Creatures of the Sea. Frank Bullen.

Brave Deeds of Youthful Heroes, R. T. S.

Romance of Real Life, R. T. S.

Short Stories from English History.

History of Missions—Henry Wellcome.

Missionary News.

The Rising in Sianfu.

Extracts from a letter that was received in Shanghai from Mrs. Shorrock, of Sianfu, dated November 13th. It was sent by special messenger to Chintzehuan, Honan, and from there by Nanyanfu and Tientsin to Shanghai.

Shensi seems to be isolated. Telegraph poles are down for a hundred *li*, we hear, and we can get no reliable news of other provinces at all. I will try to tell you briefly what has happened and how things now stand. We have been wonderfully preserved and delivered in the midst of great peril.

On October 13th, our schoolboys went home for three weeks' autumn holiday. On the 15th a wire came to the Swedes from Mr. Lewis Jones, of the China Inland Mission, telling of the revolution in Hankow.

We waited till Friday, October 20th, then, as everything seemed quiet, we went to Fuyintsun, as planned, for meetings the following week. We spent Sunday in Sanyuan and on Monday rode on to Fuyintsun, little thinking that our friends were fleeing for their lives as we rode peacefully through the cotton fields.

The first news of trouble came to us on Tuesday morning at

breakfast, when our cook said people were saying the Manchu Governor here had been killed. We did not believe this, but at noon one of the B. Z. M. boys turned up and told us that the Manchus in Sianfu were attacked on Sunday, shortly after one o'clock, and that fighting was still going on.

From that time till we left, ten days later, we were on the look-out for alarm and attack day and night and with good cause. We were roused in the middle of the first night by news that Mr. and Mrs. Donald Smith had been killed at Pachiao on their way north with some school-girls. It was twenty-four hours later before we heard they were safe, although badly beaten, at Shihlipu, Mr. Smith having both arms broken.

The next night we had warning from two different sources that the village was to be attacked and destroyed by a band of several hundred armed men, so all able-bodied men were armed, and patrolled the village.

Nothing happened, however, that night, though next night two lots of thieves were caught armed and carrying fire-making materials, and bands of bad characters were about on all sides, day and night. Travelling without an escort was quite impossible. We had to wait till Shih arrived with an escort of twenty-three mounted soldiers on the evening of November 1st, and brought us back here via Sanyuan. We got back exactly a fortnight after leaving, but what a different place to return to!

THE SLAUGHTER IN SIANFU.

Now to tell you what happened here. On Sunday, October 22nd, soon after noon, the soldiers in the western suburb barracks poured into the city and at once attacked the Manchu city. All gates of the city were at once closed and not opened again till Thursday morning, so for a long time no one knew what was happening within. The sound of firing, cannon shots and explosions, as well as shouting and light from different houses, must have been awful. They tried to send away the school-girls the same afternoon, but not a cart would go.

On Monday morning, early, word came that the Swedish school (for their foreign children) in the southern suburb had been burnt during the night and the foreigners all killed. Afterwards it was found that Mr. Beckman and his little Thyra, four years old, had escaped to the western suburb where other Swedish friends were being protected in the Luchunhsuehtang which is right opposite their own place. Mrs. Beckman and Mr. Watne, the teacher, and six children were all killed.

PROTECTION FOR MISSIONARIES.

On Monday afternoon, word came that the city gates would be opened at twelve o'clock and the crowd from the Nankuan would come out here to demolish our place and kill all foreigners and Christians. This seemed to be so authentic, that, on the advice of all the teachers, the friends decided to move off, first sending the school-girls away in small parties to various villages near where we have friends or Christian families. Mr. and Mrs. Donald Smith, the only married people here, took one party to Fuyintsun and were attacked, as I have already told you, at Shihlipu. They were found by Chou Hsian-cheng and a boy some

hours later, and brought back with some of the scholars in a cart, Mr. Smith being carried on a hurdle. The other six, Miss Beckingsale, Miss Thomas, Miss Turner, Messrs. Ellison and Stanley and Dr. Robertson, went out to Hanhsienchung, a big village outside. They were met just outside the village by a crowd of rough fellows, who robbed them of everything they had with them, and then led them back to the suburb with insults, expecting to see them put to death here.

To their chagrin, at the gate they were warned not to interfere with foreigners, but to give back their horses at once, as soldiers had shouted from the city wall that the missionaries were to be protected. Our friends were allowed to go back home in safety, though they had some hours of suspense, not knowing whether they were to be killed or protected.

At last Chou arrived to say the gentry were taking steps to help them, and before long a guard of forty armed men was sent to keep watch, and remained until Thursday, when Shih, who had been shut up in the city, arrived with twenty soldiers. The gentry acted splendidly.

AN ANXIOUS TIME.

In the hospital they had a very bad time too. Little Dorothy Charter was very ill (she died on Monday night) and on Sunday about noon Mr. Henne, the German Postmaster, called to ask after her. On his way home he got into a crowd and was attacked and severely wounded in the head, but was rescued by three soldiers who took him home and were the means of saving a whole family, as a mob was already at the door trying to get in. They also went back to fetch Dr. Charter to attend to Mr. Henne's wounds. The doctor was unable to return that night, so the ladies were quite alone for twenty-two hours, and next morning (Monday) a great crowd of Mohammedans and others were raging outside the doors and trying to get in. Most of the women fled by the back gate to Hangtzu near, but Chen Yu-liang and the old gate-keeper stood by the ladies splendidly, and absolutely refused to allow them to go out, knowing it would be certain death.

Mrs. Charter told me that they were anxious for Dr. Charter and for Mr. Lin to come to them (Mr. Lin is professor of chemistry, but an out-and-out Christian and makes no secret of his profession.) He was evidently fully aware of what was about to happen as he had been in to reassure them at the hospital, some days before trouble began, that they would be protected. He is now head of the new Foreign Office and doing his best for us in every way. That morning he arrived at the hospital bringing two wounded soldiers, and through them we knew that the reformers were doing all they could to protect us. Soon after, Dr. Charter came home, and presently the mob left them in peace. The hospital has been crowded with wounded, and the whole staff very busy.

FLIGHT ON THE MOUNTAINS.

The first news they had in the eastern suburb of the state of affairs was on Wednesday afternoon when Chen Yu-liang conceived the plan of sending Tien Yu with an escort of ten soldiers, ostensibly to ask Dr. Robertson to go back and help the wounded, but really to establish

communication with the eastern suburb. The whole eleven were let down by ropes over the city wall and Dr. Robertson returned the same way at once.

Next day the gates were opened for the first time, as I have already said, and proclamations for the protection of foreigners and Christians posted in the suburb.

The Youngs are not yet here, but we expect them to-day or to-morrow. We have been most anxious about them as they left Yenanfu the day after trouble began here. We sent several separate messengers warning them, but did not hear any news until nine days ago, when their boys arrived to say that they were robbed of everything at Chengpu and escaped with their lives into the mountains. After wandering about for two nights, they took shelter in a cave on the hills and stayed in hiding there while the boys came to fetch help. Shih started the same day with fifteen soldiers, and to-day we hear that they were back at Yachow on Saturday, so they should be here to-night.

THE TALE OF DESTRUCTION.

Since we got back here things have been outwardly peaceful and we are thankful to get good nights after so many alarms. Grain carts are beginning to come in again and food seems plentiful, but no other shops are opening yet.

Most of the big banks and pawn shops have been plundered, the banks to the extent of Tls. 4,000,000, it is said.

The authorities are doing their best for us and are keeping order in the city, punishing offenders severely.

We have little reliable news from outside cities, none yet from Yenanfu or Suitechou and feel very anxious, especially about the latter place, where the Watsons and Mr. Comerford are. The Borst Smiths, at Yenanfu, have more friends around them. The Manchu city here is in ruins, and the Manchus practically wiped out. Ten thousand killed seems to be the lowest computation, but order has been so far restored, though all is still under military law.

What the future holds we cannot tell, but we have very clear guidance in one respect, that it is absolutely impossible to travel at present, but as long as things remain as they are now we are well protected.

Refugee Records.

From the more distant outposts of the Empire, Mr. and Mrs. Ogden and Dr. Hardy of the Foreign Christian Mission, and Mr. and Mrs. J. H. Edgar and Mr. E. W. Clements of the China Inland Mission have arrived in Shanghai from Batang, Thibet. Owing to the usual communication through Szechuan province being severed, supplies could not reach them. The local disturbances and rising of the soldiers at Litang made it imperative for them to seek a line of exit down the Mekong Valley, entering Yunnan province at the northwest corner, travelling from Weisi to Talifu. The Batang official kindly placed R. 1,000 at their disposal, and sent an escort. In these relatively untravelled and remote regions they met with roughness and in some cases open hostility. The city of Weisi was closed up only three hours after they left. On arrival at Tali they heard of the troubles among the opposing

factions of the soldiers and of the disturbances at Tengyueh which had caused Mr. Fraser of the China Inland Mission to cross over into Burmah after an exciting time in that city. It was at Tali they first gained some idea of the extent of the Revolution; but the authentic news was very meagre. The British Consul-General was unable to allow them to remain at Yunnanfu so they had to leave for Shanghai via Tongking, having met with great personal kindness from the British and French Consular authorities and also from some of the Revolutionary officers.

Mr. and Mrs. Olsen, who were isolated in Kiungchow, West Szechwan, for about two months, their city having been taken possession of by the anti-railway party, robbers, the Revolutionists and the Imperialist authorities in turn, arrived in Shanghai about the middle of December. They had been afforded protection and were ultimately escorted to Chengtu, and were able to leave for the coast by river.

Mr. and Mrs. C. F. Blom of the Swedish Mission in China, associated with the C. I. M., had a very disastrous experience within 15 *li* of Honanfu. They were travellling at the head of a fairly large party from Yuncheng, south Shansi, escorted by fourteen soldiers. Members of a band of brigands, disguised as soldiers, met the party and attacked them when nearing the city of Honanfu. Mrs. Blom was felled to the ground and received three serious wounds in the head, whilst her husband was taken prisoner and carried off by the brigands after they had robbed them of $1,100 in silver which was being conveyed to workers in the city. To prevent the soldiers firing upon them they carried Mr. Blom for some distance towards the hills, as a guarantee of their safety, but ultimately released him when out of range. The Honanfu officials sent out and captured a few of these banditti. Mrs. Blom is now under medical care in Shanghai.

Mr. and Mrs. C. H. Stevens of Fengsiangfu in south Shensi received warning and were able to leave their station only a few hours before their premises were burnt down by the mob. They reached Tsinchow, Kansu, in safety.

Mr. and Mrs. Coates of Weikiu in north-west Szechuan were isolated for some time and sought refuge in a valley among the tribes-people. These, however, insisted upon their departure and they had to travel via the northern station of the C. M. S. district, leaving Lanhsien the day before that city was looted and taken by the robbers. They also have reached the coast in safety.

The Rev. S. Pollard and party write of their journey out of Yunnan as follows:—

"By order of the Consul we remained at Amichow as long as we could, being ordered to keep in touch with the railway service. The soldiers at Mengtse mutinied, burned some foreign 'hongs,' stole $25,000 from the Customs and wounded several foreigners. We expected these revolted soldiers at Amichow that night, and it was strange to be guarded by a large band of other soldiers. Even these were in two parties, one afraid of the other. The first train which went before us was riddled with bullets, but our train got through safely. We may meet other

friends from Yunnan province when we arrive at Haifong today. There is great jealousy between Li, the Yunnan General, and Tsai, the president at Yunnanfu. There have been three attempts upon the life of the latter within three days, but he is a strong man and sits fast.

Mohammedans and aborigines revolted. At Tengyueh and Tali the Chinese have been victorious in a battle. So far as I know all missionaries remaining in Yunnan were safe when we left."

The Union Language School.

Plans are beginning to take definite shape in connection with the temporary language school to be held in Shanghai during the coming China New Year holidays. The committee, which has the matter in charge, issued a descriptive circular early in November, sending copies to representatives of the Missions in the lower Yangtze valley. Additional copies may be had on application to the secretary of the committee. Thirty applications for entrance have already been received, and it is hoped that quieter political conditions may enable many more to plan definitely to attend the sessions. From the students already enrolled, the following classes will probably be made up:—

Class for beginners (first year students) in Wu dialects.
Class for second year students in Wu dialects.
Class in character reading and writing for beginners.
Class in character reading and writing for second year students.
Class in character for advanced students, including newspaper reading and letter-writing.
Requests have been received for classes in idiom in various dialects as well as in Nankingese and Hangchow Mandarin, which will be arranged for as soon as enough additional entrants have been enrolled.
There will also be a series of lectures on methods of study, phonetics, analysis of character, etc.

A well-qualified teaching staff has already been enlisted for the above classes and the faculty will be enlarged, if possible, to take care of any additional classes which may be desired. Those who feel the need of help from experts in making a right start or of renewing their zeal and improving their methods of study, will do well to plan their holidays so that they may attend the sessions of this school.

Owing to unsettled conditions, the committee has not been able to issue, up to the present time, the promised detailed prospectus, giving complete information about courses, faculty, hours, etc., but the secretary (Mr. Wm. R. Stewart, Sungkiang, Chekiang), will be glad to give additional information to those interested.

Replica of the Nestorian Monument in Japan.

During the last two years the Japanese Buddhists have been much interested at finding that many of their religious truths and symbols were introduced by Kobo Daishi who had been in intimate relationship with the Nestorian missionaries in the capital of China in the early part of the 9th century. To commemorate this early intercourse between Buddhism and Christianity the Japanese have

this summer put up in their Westminster Abbey at Koyasan a replica of the Nestorian Monument; it is the same in height and breadth and thickness as the original in Sianfu. Our frontispiece is from a photograph taken on the spot.

The Month.

Nov. 28th.—Hanyang recaptured by the Imperialists.

Nov. 29th.—Attack on Nanking checked.

Nov. 30th.—Revolutionary leaders at Wuchang desire a three day's armistice. Revolutionaries again attack Nanking but are repulsed. Grave disorders in Manchuria. Murder of foreigners in Shensi confirmed.

Dec. 1st.—Recapture of Hanyang due in part to dissension among Hunan and Hupeh Revolutionary leaders.

Dec. 2nd.—Nanking captured by Revolutionaries. Truce declared at Wuchang. General Chang, in command of Imperial forces at Nanking, escapes.

Dec. 3rd.—Lawlessness spreading rapidly. Three Frenchmen reported murdered in Szechuen. Telegrams announce that Mongolia has declared its independence.

Dec. 6th.—Revolutionary leaders in Shanghai take steps for formation of provisional government. Prince Chun resigns the Regency. Terms of peace are discussed in Hankow.

Dec. 7th.—Cutting of queues sanctioned by Imperial Decree. Emperor and Empress continue to hold audiences; but administration is in hands of Premier and Cabinet.

Dec. 8th.—Wuchang receives large reënforcements. The Revolutionaries here are willing to accept a constitutional monarchy if majority prefers.

Dec. 9th.—Yuan Shih-kai states his willingness to appoint delegates to a peace conference when place of meeting is decided.

Dec. 11th.—Another armistice of fifteen days declared at Wuchang. Dr. Wu Ting-fang, when requested to go to Wuchang to participate in peace negotiations, refuses to go.

Dec. 13th.—Tang Shao-yi and General Li to meet in Hankow for a conference on peace terms. It is reported that a grand representative peace conference will later be held in Shanghai.

Dec. 14th.—Tang Shao-yi, the Imperial Delegate to the Peace Conference to be held in Shanghai, leaves Hankow on his way to Shanghai.

Dec. 15.—Tang Shao-yi arrives in Shanghai. He is met by a large and representative body. The Peace Conference meets in the Town Hall. Dr. Wu Ting-fang protests against continuance of military operations in Shansi.

Dec. 18th.—In the Peace Conference H. E. Tang Shao-yi and Dr. Wu Ting-fang exchange credentials. Peace negotiations are postponed until an effective suspension of hostilities is insured.

Dec. 19th.—The murder of Tuan Fang is reported. The National Assembly suspends its sittings while peace negotiations are being conducted in Shanghai.

Dec. 20th.—The Foreign Consuls make unofficial representations to the Peace Commissioners urging the importance of restoring a stable government. The armistice is again extended for seven days.

Dec. 21st.—The Revolutionaries in the Peace Conference state that they can accept nothing less than a Republic. Tang Shao-yi expresses himself as in favor of this. No further developments for some days.

Dec. 25th.—Dr. Sun Yat-sen and party arrive in Shanghai.

Dec. 28th.—It is announced that a practical scheme is developing to hold a National Convention in Nanking to decide as to what form the government shall take. The armistice will not be extended for anything but this. Yuan Shih-kai presents the matter to the Court which promises an answer in three days. Troops are concentrating around Nanking.

Missionary Journal.

BIRTHS.

AT Soochow, October 25th, to Rev. and Mrs. F. H. THROOP, A. P. M., a son (Harvey Mackenzie).

AT Changtefu, Honan, November 25th, to Mr. and Mrs. HUGH MACKENZIE, Can. P. M., a daughter.

AT Chefoo, December 6th, to Dr. and Mrs. B. C. BROOMHALL, of Taiyuanfu, Shansi, a son (Alfred James).

AT Shanghai, December 18th, to Rev. and Mrs. KARL NILSSON, Sw. M. S., Hwangchow, Hupeh, a daughter (Eva Ester Elizabeth).

MARRIAGE.

AT Tientsin, December 5th, Mr. E. WELLER to Miss H. M. WILLOUGHBY, both C. I. M.

DEATH.

AT Canton, December 17th, Dr. G. W. GREENE, S. B. M., from apoplexy, aged 60 years.

ARRIVALS.

November 26th, Mr. and Mrs. F. S. JOYCE and children, returned from England, and Miss M. BESCHNIDT returned from Germany, all C. I. M.

November 27th, Mr. M. H. HUTTON, C. I. M., from Australia.

November 30th, Dr. and Mrs. FRANK GODDARD, and two children, A. B. F. M. S.

December 3rd, Miss MARGARET JOHNSTON; Mr. and Mrs. G. F. A. KRIENKE and children, C. I. M., returned, and Miss A. SUTER, C. I. M., from Germany.

December 7th, Mr. and Mrs. L. R. RIST and Miss E. KEARNEY, all C. I. M., from North America.

December 10th, Mr. and Mrs. A. N. HOAGLAND, Y. M. C. A.

December 16th, Miss S. FARIS, A. P. M.

December 17th, Mr. and Mrs. BURTT S. FENN and child.

December 24th, Miss EDITH SPURLING; Miss ETHEL WEBB.

DEPARTURES.

November 21st, Mr. and Mrs. J. T. SANDBERG and Miss F. HALLIN for Sweden, all C. I. M.

November 28th, Mr. and Mrs. A. JENNINGS and children, C. I. M. for North America.

December 5th, Dr. and Mrs. W. WILSON, for England.

December 10th, Miss I. W. RAMSAY, C. I. M., for England.

December 11th, Mr. and Mrs. W. J. EMBERY and children, C. I. M., for Australia.

December 18th, Mr. and Mrs. D. LAWSON and Miss E. M. MANDERVILLE, for England via Siberia, all C. I. M.

December 19th, Misses E. and F. FRENCH and Miss A. M. CABLE, all C. I. M., for England via Siberia.

December 19th, Rev. and Mrs. J. P. DAVIES and children, Rev. and Mrs. J. S. ADAMS, Mrs. CORBIN and two children, and Mrs. WILLIAMS, all A. B. F. M. S., and all for U. S. A.; Rev. and Mrs. C. W. ALLAN and four children, Wes. M., for England.

December 24th, Dr. and Mrs. HOBART, M. E. M., for U. S. A.

December 25th, Mr. and Mrs. RANCK and two children, Evan. Ass. M., for U. S. A.

FRONT OF A BEGGARS' HOME.

ELIGIBLE FOR RELIEF.

THE CHINESE RECORDER

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VOL. XLIII FEBRUARY, 1912 NO. 2

Editorial

Famines and the Church.

THERE has been no famine in China for many years in which missionaries have not taken a prominent part in the work of relief. To every call for help they have responded willingly, and we know that they will do the same again this year. They have not counted their lives dear unto themselves, but have gladly laid them on the altar of service of those in need. Catholic priests and Protestant missionaries have labored side by side, and their hearts have been knit together in the bonds of brotherly love. Father Perrin, of the Society of Jesus, in acknowledging to the Hwaiyüan Station a gift for the famine sufferers of his Church, said :—"My people were much surprised when I told them that this money was sent by the Protestants,—but never mind, they will understand bye and bye what Christian charity is." May not one of God's lessons to us at a time like this be to remind us that it is these things which we all have in common—love and devotion to Jesus Christ and to our fellowmen—that are, after all, the all-important things in life?

The Chinese Church needs to enlarge its conception of the Christian message. It was only yesterday that we heard a Chinese pastor say—"While these men in the famine field are devoting themselves entirely to the salvation of men's bodies, we are giving ourselves to the salvation of their souls." St. James reminds us that there are times when we are not in a position to care for a man's soul until we have first cared for

his body, and the Church is learning that to save a man means to save the whole man, to "make him whole." Our schools are the proof that most missionary societies believe that the Christian Church has a message to the intellectual life of those amongst whom it labors, and our hospitals witness to our faith that it has a message to their physical life as well. Perhaps one of the lessons God is meaning to teach us by these frequent famines is that the Christian Church has a further message to the physical life of men, not merely in famine years and in restricted areas, but every year and everywhere. To some it seems as if one of the greatest needs of the Bible-schools and Theological seminaries on the mission field is just the giving of this larger view of the Christian message to the students. We look with much hope to the practical interest now being taken by the students of Nanking University in the lives of the workers of Professor Bailie's farm colony for famine refugees.

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Famine Prevention.

The article on the "River Systems of the Provinces of Anhwei and Kiangsu, North of the Yangtzekiang" will be read with special interest now that everyone is asking whether it is not possible to prevent these frequent famines. The writer, Mr. C. D. Jameson, is a member of the American Society of Civil Engineers. He is the official engineer of the American Red Cross, sent to the Chinese Government through the intervention of the American Government to make a study of the rivers and lakes of North Anhwei and North Kiangsu, with the view of draining the country and lowering the flood-level. It will still be some months before Mr. Jameson completes his investigations and prepares his official reports, but the time already spent in the Hwai Valley has convinced him "that there are no engineering difficulties in the way of controlling the rivers, lowering the flood-level, and reclaiming the waste land." It is merely a matter of money, and Mr. Jameson is of the opinion that the fertility of the country is such, and the amount of reclaimed land will be so great, as to make the necessary expenditure "justifiable from a commercial standpoint." This report will be welcomed by all, and it is to be hoped that as soon as peace shall be declared the New China will give a place on its programme to the reclamation of the Hwai Valley. Many other important matters will require attention, but the number of those affected by these frequent famines is so great, and the

demoralization of the affected communities is so widespread, that the Government cannot afford to neglect the matter longer.

Although the engineering difficulties are not great it will take some years to complete the work even after the plans for the Hwai Conservancy have been adopted and the money has been found. The civilized world has had the needs of this region so persistently kept before it during the recent years that they will expect prompt action on the part of the New China as soon as the country is pacified and the Government can turn its attention to its programme of reform.

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Living by the Way. We cannot study the life of Christ without being deeply impressed by the fact that most of his teaching was given not in church or at school, but at odd moments and to persons he happened to meet by the roadside. Accustomed as we are to-day to confine our preaching largely to chapels and churches, and our teaching to the classroom, such a break in the routine work of our lives as that caused by the present political upheaval, seems to leave many of us idle and with nothing definite to do. It is safe to say that a considerable proportion of the missionaries whose regular work has been interrupted are at a loss as to how best to fill up their time from now until they can return to their stations. To such, the need of the Famine Committee for workers should appeal with a special force. We urge all such to communicate with the Famine Committee in reference to this matter. Here is a very real need which they may be able to meet, and which may be to them the call of God at this time.

To all of us there comes the lesson that, in a land where our work is almost a necessity, subject to frequent interruptions, we should learn early to live our fullest lives day by day, and to pass on to our neighbor the truth God may give us, and everywhere and in all times to be witnesses to Jesus Christ.

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Waiting Missionaries. The past two months and more have been specially trying to the missionaries, some of whom have had to undertake long journeys from the far-away west, while others who were nearer have felt uneasy at being so long detained at the coast in comparative idleness. Others, who have remained at their stations, have felt the weight of uncertainty pressing upon them, the difficulty being to decide whether to remain at their stations in spite of threat-

ened danger, or whether they should yield to the pressure of authority and go to a place of safety. From our Missionary News columns it may be seen how much store the Chinese, both Christians and non-Christians, have set upon the missionaries' remaining at their field. If the missionaries remained, they felt comforted and comparatively safe, but so soon as the missionaries left, all seemed lost. One can but remark the contrast between now and 1900. Then there was almost universal hatred of the missionary, and a desire to be rid of him forever. Now, both Revolutionist and Imperialist hasten to assure him that whatever happens he is safe. The people are everywhere enjoined—and the injunction is heeded—not to interfere with the foreigner. In all of which there is much comfort even if the assurances of safety cannot always be accepted with as much confidence as they seem to be given. But on the whole the attitude of the people and officials is most reassuring, and gives ground for hope that when peace has been once more restored there may be opportunities for efficient labor such as there have never been before.

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Revolution in Mission Work.

While our minds are directed towards the tremendous political changes going on in China it will be well to keep in mind the signs of far-reaching changes in the minds of the missionaries. There is a growing feeling that the present relationships between the home Boards and the Missions on the field do not work to the best advantage of the work the missionaries come to do. While at home the forces interested in missions are concentrated so as to be able to do in the best way that phase of mission work which belongs to them, there is a feeling that the mission body needs to have its hands set free to determine for itself the policy to be followed on the mission field. This is not due to any feeling of resentment against treatment by Boards at home; it is due simply to a feeling that the complicated nature of modern mission problems and the size of the forces at present on the mission field necessitate that the missionaries be set free from any restraint on the part of the home Boards. Just how, in the final analysis, this feeling will resolve itself, or what is the best form of organization for the missions on the field, cannot now be determined. This problem, however, must be kept constantly before both the Boards at home and the missionary constituency on the field.

The Revolution and Christian Missions.

EVERY Christian interested in the future of China finds himself constantly asking what will be the effect of the present revolution upon the work of Christian missions. The ultimate outcome it is of course impossible to foretell now. Suffice it to say that those who know China are confident that one result will be freedom for the Christian propaganda in China, greater than anything ever experienced before. It should constantly be kept in mind that Christian Chinese, together with Chinese who have been connected either with the Mission schools or have been educated abroad, are playing a very important part in this revolution. The leader of the Taiping Rebellion had evidently come into touch with Christian teaching. The leaders in this revolution are many of them Christian men who are already known to stand for what Christianity teaches, educated men not afraid to proclaim what they believe, and who are sure to make their influence felt in the new China. Therefore, while the present period of unrest, instead of ending at once, may rather increase, nevertheless we are looking forward with hope to the day when the influence of these men will be felt to its fullest extent. For the Reformers are now on top, and men who have espoused Christianity are in the front ranks.

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Missionaries and Civil Authorities.

THE recent case wherein a consul ordered the deportation of two missionaries to Victoria, Australia, necessitates a reference in our columns. It raises an issue that very rarely appears. It is not our province to report fully this case, or to decide on the points of law involved. We wish, however, to emphasize two points. As a body, the civil authorities treat the missionaries with every consideration, and in this case it would appear to us that the authorities concerned have been just as considerate as usual. Of this we wish to express our appreciation. As to whether or not the missionaries concerned are right, we leave it to them to decide. It does, however, appear to us that there are times, such as this, when the advice of our civil authorities should be taken even though it may be somewhat questioned by those who receive it. As missionaries, we should never forget the difficulties under which the representatives of our various countries are often compelled to work; difficulties which, under circumstances such as the present, are greatly increased;

and it would appear to us to be a safe rule that when there comes a possibility of a direct difference of opinion between the missionary and the civil authority then we should remember the injunction to obey those who have the rule over us. We sympathize with these missionaries in their hesitation to leave their work, but we also wish to remember that our civil authorities never act with the interest of only one person or of one phase of our intricate relations to the people among whom we live, in mind.

* * *

Opium Conference. REPORTS from the Hague Conference on Opium would indicate that China can expect little help from that source at present. In fact it can hardly be called an Opium Conference because the British Government was not willing that the real opium question should be even considered, that is, the Indian Opium trade with China. Trade interests must be preserved, and the *Times* correspondent said that: "In deference to Portugal, and her *interests* at Macao (really a part of China), it has been decided to treat boiled opium as distinct from raw." Another London telegram states that: "The Opium Conference has unanimously supported the British resolution that every Government should frame effective laws to control the production and sale of raw opium and to restrict the number of places for its import and export." But a later ruling (January 7th) was to the effect "that these regulations should only apply to the countries where the introduction of opium is *prohibited.*" Concerning other countries "imports and exports are allowed through appointed persons by means of marks of identity." This will preserve the great Indian trade for the time being, and prevent China from receiving the benefit which may be secured by other independent nations that are able to *prohibit* opium.

* * *

Anti-Opium Movement. MEANWHILE the Anti-opium Movement in China is receiving a set-back. This is caused by the unsettled state of all authority, resulting from the Revolution, and by the large amount of foreign opium sold to China in 1911, larger than any year since the ten year agreement. Under the reduction plan the amount was supposed to be 30,600 chests, but under the special arrangement some 21,000 chests or more of Bonded opium were unloaded on China.

In Yunnan and some other places the farmers are beginning to plant. They say the trade goes on, and that the Government is not sincere as it receives more revenue from the foreign opium. They want some of the profit. They say if the Government will stop the *trade* and *sale* of opium they will stop planting, for there would be no easy market for their produce. The opium trade must be suppressed before all cultivation can be stopped.

The new Government of China, it is expected, will take a stronger stand against opium. Its officials have declared that the opium now being planted will not be allowed to come to a crop, but will have to be dug up. Proclamations have been issued in Yunnan and other places warning the farmers. New China intends to get rid of opium, whatever else is done. But there is still a difficult fight ahead, your great vested interests die hard. China still needs help and support in this great battle.

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The New Review of Missions.

We are glad to be able to welcome the first number of *The International Review of Missions*, the new Quarterly issued by the Continuation Committee of the World Missionary Conference. One would not like to prophesy as to the place which the new magazine is to fill in the future, but it certainly has a wide and as yet unoccupied field. *The Missionary Review of the World* has hitherto come the nearest to filling the place which such a Review should fill, but it always lacked the advantage of such a cosmopolitan constituency as the new magazine should enjoy from the start ; and with the prestige of the Edinburgh Conference to inspire it, and backed by an able Editorial Board, we trust it will prove a great addition to the library of every missionary, and a great spur to the cause of Missions in many lands. The Advisory Board represents North America, Great Britain, and the Continent of Europe, and while they are doubtless all worthy men and strong, and firm friends of Missions, we look in vain for the name of any active missionary. We should like to have had the pervasive influence of at least one or two names from the great missionary body, and trust that perhaps this defect—as it seems to us—may be remedied in the future. Surely it was not from lack of material that such an omission came about. We wish the new magazine every success and shall watch its future development with the greatest interest.

The Sanctuary

"*The effectual fervent prayer of a righteous man availeth much.*"—St. James v, 16.

"*For where two or three are gathered together in my name, there am I in the midst of them.*"—St. Matthew xviii, 20.

"In regard to money as well as to time, there is a great advantage in its methodical use. Especially is it wise to dedicate a certain portion of our means to purposes of charity and religion, and this is more easily begun in youth than in after-life. The greatest advantage of making a little fund of this kind is that when we are asked to give, the competition is not between *self* on the one hand and charity on the other, but between the different purposes of religion and charity with one another, among which we ought to make the most careful choice. It is desirable that the fund thus devoted should not be less than one-tenth of our means; and it tends to bring a blessing on the rest."—*Gladstone.*

Pray

For those "who have habitually too little to eat, and too little of other things besides food that we regard as necessities of life." (P. 83).

For the homeless ones, wandering and beaten from place to place,—that He who had "not where to lay His head" will have mercy and compassion upon them. (P. 80).

That the famine sufferers may be divinely protected from the usual mental and moral effect of years of want and discouragement. (P. 74).

For the aged, the sick, the infirm and children amongst the famine sufferers. (P. 95).

That the political outlook may quickly brighten so as to permit the relief of those who are suffering privation in the winter cold. (P. 92).

For the souls of those poor women and girls who have been sold or have given themselves to lives of sin in this time of suffering and want. (P. 80).

That peace and order may be maintained even where the suffering is the greatest. (P. 78).

That Christian people the wide world over may be impressed with the essential truth of the saying that "It is more blessed to give than to receive." (P. 86).

For increased works of charity; "those things that, being put on a proper basis" may reveal "the works of the Father." (P. 86).

That the Central China Famine Relief Committee may receive such support that the stricken people shall not look to it in vain. (P. 76).

For the Famine Relief Committee, its members and the work that they are doing.

For God's mercy and forgiveness for those who have enriched themselves with money given for the relief of sufferers by famine; that the enormity of their offence may be so brought home to them that they shall have no peace until they have made restitution. (P. 78).

A Prayer for those in Distress.

O God, the Creator and Preserver of all, spare these people even though they know Thee not; provide them with the food needful for life in the world; enable them to look to Thee for the bread of immortality; quicken the liberality of the rich, that they may help the poor in their distress; give a strong faith to the poor, that they fall not into sin through their necessity; pardon them and us, and withdraw Thine anger; for the sake of Jesus Christ our Lord. Amen.

Give Thanks

For the help that has been given in times past and is being given now to those who, through no fault of their own, are in suffering and want. (P. 85).

For the wonderful progress that has been made in the raising of the ideals of the missionaries and their supporters in the half century last passed. (P. 88).

Contributed Articles

River Systems of the Provinces of Anhui and Kiangsu North of the Yangtzekiang

BY CHARLES DAVIS JAMESON.

AS the boundary line between the provinces of Anhui and Kiangsu is in no way connected with the topographical features of these provinces, no provincial distinction can be made in studying the river systems, therefore the area treated of in this article will be treated as one area, and not as a part of two provinces.

This area, in general terms, is included between the coast line on the east and longitude 113° on the west, and latitude 36° N. and 31° N. on the north and south. This includes the catchment basins of the river systems. It is all north of the north watershed of the Yangtze River and south of the Yellow River, with the exception of a portion of the country east of Nanking, where the tributaries from the north to the Yangtze River have to be considered.

Within this area will be found the so-called "Flood and Famine Region."

The entire area contains roughly 100,000 square miles, and, with the exception of a few scattered hills and small ranges, is one vast alluvial plain, with a slight dip to the south-east by east.

The main river systems are three, the Yi and the Shu Rivers having their sources in the mountains of central Shantung and flowing south into North Kiangsu, where the Shu swings towards the east and north, making a complete semicircle, its water entering the sea near the city of Haichow. The Yi, also flowing south from the Shantung mountains parallel to and west of the Shu, turns more to the west and empties its waters through five mouths into the Grand Canal, and in flood time does much damage to both the Grand Canal and the surrounding country.

The third river system, that of the great Hwai River, having its source in the mountain ranges of Honan, does its

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

best, with its eighty odd large tributaries, to carry off the rainfall from a catchment of 70,000 square miles. These tributaries of the Hwai have fairly well defined channels as far east as and including the Ke River. These channels are, for the most part, of a capacity equal to all ordinary floods, and even during the abnormal floods of 1868, and the greater one of 1911, but comparatively small damage was done west of the Ke River.

To the south of the Hwai River, from Hwaiyüan to the Hungtze Lake, the land rises rapidly, and the watershed is so narrow that the amount of water flowing north from that side is a negligible quantity in any general plan of conservation.

The portion to be studied with the most care is that between the Hwai river and its continuation, the Hungtze Lake, and the Yellow River.

The Hwai River empties into the Hungtze Lake, and the Hungtze Lake has no well-defined outlet through which the enormous amount of water poured into it by the Hwai from the west may pass out to the east, south-east or south. As has been said, the dip of the country is to the south-east by east, and this dip is about one in fifteen thousand. The southern shore of the lake is rather well defined by high lands and hills, and the western shore of the lake is defined by the dykes of the Yellow River bed, and the magnificent dyke running from Meichikia to Tsingkiangpu, a distance of 45 miles.

This dyke is some 40 ft. high, about 100 ft. wide on the top, and 400 ft. wide at the base. It was built during the Ming Dynasty, and of earth only, but during the reign of Kang He the water side was faced with large cut stone blocks to a height of about 20 ft., and to-day is one of the monumental works showing what the Emperors of China, both Ming and Manchu, once did for the good of the country.

The dyke was built to protect the Grand Canal from Tsingkiangpu to the Yangtze during the floods of the Hwai and Yellow Rivers, and thus saving from absolute destruction the whole section of rich and densely populated rice country east of the Grand Canal and south of Hwaianfu.

The bed of the Hungtze Lake is comparatively high, owing to silt deposits, and is slowly rising each year, but the amount of silt carried by the Hwai is not at all great. The floods come from the west and the south, and the great inunda-

FLOODED RICEFIELDS, WUHU, OCTOBER, 1911.

FAMINE RELIEF FLOUR.

tion of the country is not caused by the rivers overflowing their banks, but by the back-water from the Hungtze Lake and the lower Hwai River, due to the fact that there is no outlet for either the Hwai or the Hungtze Lake at all in proportion to the immense amount of water poured into them from the catchment basin.

THE GRAND CANAL.

One of the most important features in any study of the river systems of North Anhui and North Kiangsu is the Grand Canal. As shown on the map, this canal leaves the Yangtse at a point opposite Chinkiang, runs north 133 miles to Tsingkiangpu, and from there west by north to the border of Shantung and beyond. The width is from 200 to 400 feet, and the water is confined between artificial dykes of earth. The water level is for the most part higher than the surface of the surrounding country by from 1 to 20 feet. The line of this canal crosses the natural dip of the country, and consequently for the whole of its length from Shantung to the Yangtze it acts as a dam to all the natural outlets for the surface waters on its west side, the most important being the Hwai River.

From most ancient times the Hwai River flowed to the sea from the Hungtze Lake in the channel now known as the old bed of the Yellow River. In 1300 the Yellow River came down from the north-west and joined the Hwai north of Tsingkiangpu, and for a time the same channel served for both, but soon the bed of the Yellow River began to rise and cause a back flow in the Hwai to the Hungtze Lake. This could not be allowed, for the reason that if the Yellow River once got into the country south of Tsingkiangpu the Grand Canal and all the country to the south-west would be ruined. The dykes of the Yellow River were raised and the outlet of the Hwai closed. It now passes away by exfiltration in the Hungtze Lake, evaporation and numerous small channels through the swamp lands at Tsingkiangpu, extending east to the Grand Canal, and south through a wide zone of swamps and lakes to the Yangtze.

During floods the surface of the Hungtze Lake is slightly higher than the water level of the canal, and a regulated amount of this flood water is allowed to enter the canal from the west, and is passed out through regulated sluices to the

east, but as a flood time is necessary to make this possible, but little or no relief is obtained for the back-water floods in Anhui.

The water level in the canal at Tsingkiangpu, under normal conditions, is maintained by the water supply in that part of the canal coming from the north to Thaoyüan, six miles to the north-west of Tsingkiangpu, where the canal crosses the old bed of the Yellow River. As mentioned before, this portion of the canal is supplied with water by the river, some 70 miles to the north, and in floods much of this water has to be wasted.

The arrangement is as shown opposite. In flood times the waste sluices are opened, and the water passes to the sea through the various mouths of the River Yen, which was orginally an artificial canal for the transportation of salt. Under normal conditions the waste water passes down the river past Wuatou, and as much of it as is needed runs through the three locks shown, and maintains the water level in the canal from Tsingkiangpu south, and the balance into the Hungtze Lake, the normal water level of which is lower than that of the canal flowing to Tsingkiangpu. In time of floods the lake level rises until some of the water runs into the north canal and out through the waste sluices into the Yenho, and some passes through the three locks and is wasted to the east of the Grand Canal, south of Tsingkiangpu. The amount of water passing through these locks is regulated with care.

One new feature has come into the study of these river systems and lakes, and that is the Tientsin-Pukou Railway. This railway crosses the Hwai River at Pengpu, some eight miles below Hwaiyüan, and crosses the flood area in a general northerly direction. Nearly the entire length is an embankment varying in height from 5ft. to 40 ft., crossing at nearly right angles to the dip of the land. Great care has been taken to leave what careful study shows to be ample openings for the passage of flood waters, and these have proven ample to pass the water and prevent the destruction of the railway embankment. The flood waters, which, before the building of the railway, subsided in a few days, now stand upon the land several weeks. I have not had time to prove this statement myself, and it is made upon reports from the native landowners.

RIVER AND LAND CONSERVANCY KIANGSU-ANHUI, CHINA.

River Systems of the Northern Portions of Kiangsu and Anhui.

THE PRESENT CONDITION OF THIS FLOOD AREA.

In a general way it may be said that all the country north of the Hwai River, Hungtze Lake and the old bed of the Yellow River from Tsingkiangpu to the sea, to longitude 35°, is either under water, swamp, or has been so much under water as to be absolutely sodden, so that but little of it is fit for cultivation this year. The upper reaches of all the rivers are becoming filled with water-plants and rushes, which is slowly turning the country into swamp-land. No repair work is being done on the dykes other than locally, and this is labor wasted, firstly because to repair a dyke in one *li* and leave breaks in it in the next *li* is useless as far as protection goes, and secondly the class of work which is being done is such that it can barely stand by itself, let alone offer any resistance to water pressure. The work, to be of the slightest utility, must be done in a systematic and thoroughly first-class manner, and must be attended to twelve months out of each year. The dykes, after once being constructed, must never be allowed to get out of repair. To do any permanent good a river and canal police force must be established, and the men must attend to their work.

As to the condition of the people,—the suffering, starvation, cannibalism, robbery etc., have been described each year for many years by the missionaries who live and work amongst them, but to me, worse than all the acute and actual suffering, is the mental and moral effect these years of want and discouragement are having upon the sufferers.

Amongst a people with years of good harvests at their backs, although a terrible flood is a dreadful calamity, when the shock passes there is a rebound and a vitality which makes for strenuous work in repairing the damage and building guards for the future, which is the normal recuperative power of a healthy people ; but in North Anhui and North Kiangsu this vital recuperative power is entirely lacking, killed by continuous years of failure and starvation. Year after year the crops are a failure by what appears an act of God, then the farm animals are eaten, then there is no seed for new crops, then the small farm is sold and the money soon expended, and the choice comes between begging or stealing, and often, not even this choice, as there is but little to steal, and the strong take that.

CONSERVATION AND RECLAMATION.

There are no engineering difficulties in the way of controlling the rivers, lowering the flood-level and reclaiming the waste land; it is purely a question of money and time. Under the present conditions, at least three crops out of five are lost over an area of some 30,000 square miles. The soil of this area is exceedingly rich, the climate such that two crops a year should be possible when the conservancy and reclamation work has been completed. Not only will heavy crops be possible over this whole section year by year, but some millions of acres (English), which now are absolutely worthless, will be available for cultivation. All of this makes the expenditure of the necessary money justifiable from a commercial standpoint.

Famine Conditions in North Anhui and North Kiangsu

BY. WM. F. JUNKIN.

THE region affected is, roughly speaking, two hundred odd miles from east to west and one hundred miles from north to south. In some places in this general region there were fair crops this year, in other places there were almost no crops at all. It is impossible to state accurately how many people inhabit this plain. To put the number at ten million is a conservative estimate.

The Famine Relief Committee has published the estimate of a million and a half who will certainly need help in this region this winter and spring. In Kiangsu province alone, north of Tsingkiangpu, there are fourteen different magisterial districts. We know that nine of these are this year afflicted more or less by famine. Last year, in Pichou district alone, the Chinese Government gave help to about seventy-three thousand families, equivalent to about three hundred and sixty-five thousand different individuals,—very nearly, if not quite, half the population of the district. This year conditions in Pichou and in several other of these Kiangsu districts are much worse than last. In fact the number of those who are in dire need is far beyond what we can have any hope of helping.

Last year the Chinese Government must have spent considerably over a million dollars in this Anhui-Kiangsu country. There is little hope of much help from that source this year. The people are looking to the Central China Famine Relief Committee as their only hope.

Famine is something that cannot be described by pen or pictured by camera. As we sit down to tables well laden with nourishing food, tens of thousands of families (not individuals) in this North Kiangan section alone are trying to subsist on thin gruel that leaves them weaker each passing day. They are separated but a short distance from the great and well-supplied cities of Kiangnan.

If you were a famine sufferer you would probably stop eating meat, and would go without luxuries. There would be no more sugar in your coffee or tea and no more butter on your bread. You would be economical in the use of your grain and would cut your family down to one good meal a day. When the grain was all gone—why you might help others in a riot, or lie down and die! The Chinese famine sufferer in North Kiangan does not do it that way. He has been through famines before, and he knows how to manage. A large family is often divided; part goes off as refugees, part stays at home. Those remaining at home take stock of what they have. They may find enough grain to last the five "mouths" that are left four months, if they eat the usual quantity. But then what will they live on for the remaining three months? Four months' supply must feed them for seven months, therefore they immediately begin to make their food thin—*i.e.* eat gruel instead of dry bread. Thus tens of thousands live through the famine year who would otherwise die. They know better than to eat up all their grain. The gruel gets thinner and thinner and contains more and more weeds and greens and less and less grain. Every resource is used to obtain eatable herbs. Everything not poisonous is put in the pot to help fill up.

The man of means sells first his cow and farm utensils, the poor man parts with his household goods. One by one all are "eaten up!" Then the doors and windows are taken down and carried to market. Finally the roof is taken down and sold. Then nothing is left but beggary or death.

I have personally been into thousands of families to investigate their appeals for relief. The most extreme cases do

not make any demonstration, they have gotten beyond that; they do not even beg, but are mute and motionless. Sometimes, when they understand that the ticket you have given them means life, tears will flood the eyes and roll down the cheeks. In investigating appeals for relief, we go from home to home and give tickets only at the home. We judge their need not so much by the looks of the home as by the faces of the inmates. A man may be suffering for the want of proper food, but if his face does not show the anæmic color or is not swollen from anæmia, we generally pass him by for those more needy.

Instances of true heroism are not wanting. "Why do you look so emaciated," we asked a woman, "when your children do not look so badly?" "Oh, I can't bear to hear them crying for food!"

After a while famine fever comes on, and multitudes who have been starving, but did not die, succumb in its deadly grasp. If it had not been that through years of poverty and hardship only the strong have survived, half would die in the first months of famine!

I have been in villages where half the houses were unroofed—the timbers and straw sold for food. Questions as to their condition often receive pitiful answers. "How has that family managed to have grain in their home at this late day?" I ask of one. "Oh, he sold his daughter the other day and bought some grain!" "What has become of that man's wife?" I asked another. "He sold her. They were both starving; a man at another village had a little something, was a widower, and offered, if she would come to him, to feed her and give her husband a little money present besides." To this breaking up of life-ties both parties assented. Such instances can be multiplied. Here is a typical case. The wife of an old friend of mine, who has twenty *mu* of land and whose family did not suffer extremely last year, had a severe case of famine fever in the summer. She is still crazy from its effects and imagines she is hungry all the time, and cries if they do not give her to eat even the most disgusting things that she happens to see.

This is the third year of famine in this section and the suffering this winter is extreme. In the early autumn, the resources of many men were already well-nigh exhausted.

Barrowmen had sold their barrows and had nothing with which they could make a living. By reason of the disturbed condition of the country, business has almost stopped, and multitudes who live by labor can find nothing at all to do.

"Have they saved anything?" one naturally asks. How could they? Fifteen years ago wheat flour sold at Suchien for eighteen cash a catty. Then a carpenter's or mason's wages were one hundred and eighty-three cash a day. All last year flour was selling at from sixty to eighty cash a catty, while an artisan's wages have advanced to only two hundred and three cash a day. At such a wage a man cannot satisfy his own hunger, not to mention that of his wife and children, or their need of clothes.

In former years the refugees went south by tens of thousands. This year they have been driven back. They are wandering like ants all over this north country. These refugees are the less reliable, less honest portion of the population; many of them are ready for plunder and robbery. Is it any wonder that the whole country is in a turmoil and that no property is safe? It is borrow as long as you can, then beg, then steal! This year the most violent passions are loosed. Hundreds of heads have been cut off in the effort to maintain order. Fear is the only thing that restrains. Half the population is hoping and waiting for opportunity to plunder. In previous years the promise of help by the Government held the hungry multitudes in check. This year nothing holds them down but the fear of death. When death is the only alternative, either by starvation or beheading, then nothing will hold them in.

Some complain that there is no gratitude shown by those to whom help is given. It is true that most of them appear to take what is given them as their due. But would we do otherwise under like conditions? Look at the French peasants during the revolution in France! A crowd of famine sufferers has to be managed, and to do this there must be soldiers and policemen, and many are knocked about in the inevitable scuffle. They know that many engaged in the past by the Government to distribute relief have gotten rich thereby. They know that many of their rich neighbors are now making money out of famine conditions. There is no doubt that many think we foreigners would not do this work if we did not get some advantage out of it.

Multitudes look to the missionaries as their friends. When we were called away in December by the Consul's orders, I saw strong men weep. With us gone, their future looked indeed hopeless. And this is a city where fifteen years ago we were cursed and mocked! Last year as a result of famine relief work, Dr. S. Cochran of Hwaiyüan Hsien was stricken with famine fever. While he lay at the point of death, fifty of the non-Christian people of that locality went to a temple and there, before the idol, prayed for the life of this good man who had come to help them and their people. They asked that fifty years might be added to his life, and, in their gratitude, they swore that they were willing in return to each one give up one year from his own life.

The following is another typical famine case. Mr. Chang who was forty-five years old, had one married son with a wife and three children, five other sons and daughters from seven to twenty years old, and an old mother of seventy; twelve mouths in all. They had a little plot of land, fourteen *mu* (about two acres). By economy and hard work, they managed to live in an ordinary year. Year before last, they could not make ends meet, so sold two *mu* of land. During the famine last year, they sold six *mu*, so that they had only six *mu* left. Last summer and autumn, nearly all the small crop they had was destroyed by floods. About the first of November, counting all they had saved and all they had gleaned from other fields, they found they had enough grain to last the whole family if they should eat "dry" (*i.e.*, bread as distinguished from gruel) for just six weeks. By mixing what they have with turnips, turnip tops, sweet potato vines, and other herbs they have been able to raise or gather, and eating gruel made very thin, they have enough for the whole family to exist on for three months or more. But it is seven months till harvest! What shall they do? To talk of the men and women finding work to do is out of the question. It would be hard to find in a good year, and this is famine year with revolution thrown in!

They hold a family council. They decide that the man Chang, the acting head of the house, with his oldest daughter, a girl fifteen years old, and two other of the younger children, together with the oldest of the grandchildren, shall remain at home. The married son will take his wife and two little children, two brothers and one sister and the old

grandmother and go where they can. They leave most of the little store of grain at home as they hope to get down to Chinkiang or Nanking and live on the gruel kitchens there, if they cannot find any work to do. They start out with a wheel-barrow, the man pushing, the woman pulling; there are two of the little ones, a lot of millet stalks for fuel, the kitchen pot and the large reed mat, which is to be their cover at night, on the barrow. The others trudge along behind. Day after day they go on, foot-sore and sick. They beg from the villages as they go.

At Tsingkiangpu they camp awhile and try to beg a living. But they fail. With crowds of others, they pile on to an old rotten boat, and, after a few days, are at Yangchow. From here they are driven back by official orders. The little baby has already died and been thrown out on the canal bank. Soon the old grandmother dies. They beg a mat and wrap her up and bury her by the roadside. The children cry all day and all night with hunger, and their little bare feet are pinched with cold. The young mother is sick from exposure and the food she has been eating, and would wish to die if it were not for the remaining child and the one she left at home. They have nothing to eat whatever!

What shall they do? There is nothing else left to do but sell the sister, who is just eleven years old. She, though a sweet-looking girl, brought just four dollars, Mexican! This however provides them with considerable grain, and they are able to reach home. They went out eight, and they come back five!

But what are they to do now? It is late in December—Christmas time. With all these at home, very soon every bit of the food they have will be eaten up. The wolf of hunger never moves from the door, but sits there, waiting. He knows now that sooner or later he will get most of them; and they know it too! But they do not die easy. During the first weeks in January, the second grandchild dies. Then the head of the house and two unmarried sons go out to beg. They wander up into Shantung, where they hear the crops have been better. But beggars are many this year; they beg and receive not. In an old temple just outside a southern Shantung city one exceptionally cold morning in February, a number of dead beggars are found. One of them was the father of this family. Towards the end of February,

one of the sons comes limping home—a ragged beggar. He does not know where his brother is, has not seen him for twenty days!

There is no more grain in the house now. The gathered herbs have nearly all gone. Snow covers the ground. No food is to be gotten anywhere. The young mother's face is bloated and her eyes are glassy. She is drowsy now, like one sleepy from freezing. She does not much care whether she lives or dies. Her one remaining child does not look so badly; he has always been given the best. The husband is sallow and bloated too, and the fifteen-year-old sister is the picture of misery. All winter they had been trying to sell their six remaining *mu* of land, but the report has been spread abroad that, after the Revolution, there is to be a re-distribution of land, and no one would buy. At last an old land-holder has agreed to run the risk and add this little plot to his broad acres; but whereas the land was worth fifteen thousand cash a *mu* in good years, he will now give them only five thousand. But if they part with all their land, what will they do when the famine is over? They decide to keep three *mu* and sell three. This provides enough grain to keep alive the remaining members of the family another two months! Their wretched existence is stretched out till the days of June. Then famine fever attacks their home. All but one are sick. Another *mu* of land is sold. The young mother is not strong enough to rally from the fever, and—there is one less to feed!

Harvest, glorious, God-given harvest, is nearly here!

Of the family of twelve, five have died, one is sold, another has gone and they know not whether he be alive or dead; five are left to reap the harvest. But there are only two *mu* of land left to yield any harvest, and before them for all the coming years is a life of want and misery!

"Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

Famine Relief as a form of Mission Work

BY ARNOLD FOSTER, WUCHANG.

"The thought of the symmetry and harmony and perfect oneness of the body of Christ is often present with me, and I feel persuaded that we need more charitable work for poor struggling souls, some care for waifs and strays, some aid to the destitute blind and some home for the destitute aged. These things would, if put on a proper basis, reveal to the Chinese a more perfect Christ; and this is our great business, the true road to success, the vision of the perfect Christ; the beauty and symmetry of the body answering to the Head will soon win the Chinese from their lifeless images as no other revelation will."

David Hill (in 1887).

WHEN I was asked to write a paper for the RECORDER on the above topic, my thoughts at once went back to a dream of my earlier missionary life, and I am tempted, for the sake of others whose minds may be exercised at the present time as mine began to be exercised nearly forty years ago, to record my dream, when I have first described the events which gave rise to it, and then to state some of the conclusions to which I have since been led in regard to the whole question of famine relief as a department of missionary service. I do this, not with the intention of advocating at the end some special course of action always applicable in times of famine, but rather with the desire of awakening serious thought on a most complicated and difficult problem, which in one form or another is always present with us,—the place of works of compassion, in our presentation to the heathen of the Gospel of the compassionate Lord Jesus Christ.

The dream to which I have alluded was not a vision that came with sleep, nor was it merely the passing fancy of an hour. It was in part the outcome of a time of great mental distress that I experienced in the first years of my life in China. Probably many another young missionary has had a similar experience as he came gradually to realize the poverty and suffering that prevail all around us when we once get away from the comfort, the affluence and the air of general prosperity that characterize the life of the foreigner living in any one of the well-managed foreign settlements of the East, and come into touch with China proper.

Passing out from the foreign surroundings of the European resident in China, the first thing that strikes the new-comer—if

WAITING FOR DISTRIBUTION OF FOOD.

CROWD OF APPLICANTS.

behind his physical senses he carries a heart of compassion—is the squalor, the insanitary conditions, the poverty of the Chinese street, or of the life lived by the people in the country. The more he understands what he sees, the more he is made to feel the pain of meeting constantly with numbers of persons, men and women, young and old, who have habitually too little to eat, and too little of other things besides food that we regard as necessities of life.

That vision haunts some missionaries like a nightmare, and they begin to ask themselves, How can I, as a representative of the teaching of Christ, go on living in a style which even if it seems frugal and simple to the foreigner, must to the poor Chinaman seem one of luxury and abundance? Then there is apt to come a rebound of feeling and the question arises, What can one man do to change this state of things? How should I improve matters if I reduced my scale of living to the level of these poor Chinese folk? If I were to divide equally among them the difference between their average income and my own, would it avail anything to improve materially their position, or to lift them out of a state of grinding poverty? This second line of thinking, however, seldom avails to dispel the pain caused by the first.

Such thoughts in those days were agitating the minds of others besides missionaries. In some quarters they found expression in books written to upbraid Christians with the inconsistency of their practice and with their disloyalty to Christ in not striving after some kind of socialistic organization in which, so it was said, the greater part of the inequalities of life would disappear. Most of us have to learn that it is not on lines of artificial rules for the distribution of wealth that these difficulties can ever be really met; that after all, outward equality may lead only to uniform degradation, while true self-sacrificing love and true loyalty to the *spirit* of Christ's teaching can enable different people, amidst differing circumstances, to meet the problems of life differently.

But greater than the influence of anything I read at that time was the influence I felt from personal intercourse with a much-loved friend, by some years my senior—the Rev. David Hill of the English Wesleyan Missionary Society. With Mr. Hill all my thoughts on the subject of famine relief and of every other form of benevolent work in Missions have ever since been closely associated. From a comparatively early period in his

missionary life the thought had been impressed on my friend that he was called to a life of extreme simplicity, and this was the life he thenceforth consistently lived. When, on the death of his father in 1876, he suddenly became possessed of considerable means, his thoughts at once turned to the consideration of the way in which the money he had inherited could be used most effectively for the glory of God among the poor. "The burden of so much money," he wrote to his brother, "is more than I can bear unless God calls me to it, and therefore I pray and hope that some way may be shown me of disposing of at any rate the great part of it for the relief of the poor and suffering, either in China or in England. . . . It is out here, *i.e.*, in China, a most difficult matter, unless a man gives himself wholly to it. But being called to give myself to prayer and the ministry of the Word, I cannot see my way to do that; but the Lord will not leave me in this question, I trust."

Here we have a suggestion on which my mind has often dwelt since, and around which my dream that I have already referred to has frequently gathered, the suggestion that God may see fit to raise up men of large private means, who, having felt the burden of the world's poverty as Christ felt it, but not feeling for themselves any special call to the ministry, as preachers and teachers of His Word, would be willing to act as dispensers in China of His bounty for the relief of some of those great physical distresses to which in a land like this the people are always so liable.

Mr. Hill was soon to find himself drawn away, in 1878, from Central China where the rest of his missionary life was spent, to engage temporarily with others in the arduous work of ministering to poverty-stricken people in Shansi during the great famine that from 1876 to 1879 extended over large parts of North China. After that work was over, he stayed on for another year that he might minister to the spiritual needs of the people. Miss Hellier, in her *Life of David Hill*, speaks of the work of that time as constituting perhaps the greatest opportunity of his life. Looked at as a practical object-lesson of the way in which our Lord Himself cares both for the bodies and the souls of men, and never makes light of either, it certainly was so. The whole story, which is full of interest, may be read at length either in Miss Hellier's book or in an earlier memoir written by a former colleague of Mr. Hill's in

the Wesleyan Mission, and entitled *David Hill, Missionary and Saint*, by the Rev. W. T. A. Barber, M.A., now Headmaster of the Leys School.

Throughout the course of this famine relief work, although myself in England, I was in constant communication with Mr. Hill and was thus able to sympathize with him and his fellow-workers in the trials and joys through which they passed. Dr. Timothy Richard, who was one of these fellow-workers, made a deep impression on Mr. Hill by his earnest desire, in which Mr. Hill himself entirely concurred, that the work in which they were engaged should not be directed merely to the end of satisfying the cravings of hunger in the famishing multitudes. "God is teaching them terrible things in righteousness," wrote Mr. Hill, "and the next lesson,—that righteousness is love—who will teach them and how?"

While the famine relief work was being carried on by groups of workers in various parts of Northern China, money for the purpose was being raised by a Famine Relief Fund Committee, formed in London, of which the late Sir Rutherford Alcock, some time H. B. M.'s Minister in China, was Chairman, and the late Sir Thomas Wade a very active and enthusiastic member. The total amount sent out from the United Kingdom alone, either through the central fund or through the various missionary societies was about £50,000, and the money was raised within a few months. This was the first time in the history of missions in China that a distribution of food to famishing people had been carried out by foreigners on such a large scale, and there can be no doubt that the work made a great impression not only on the recipients of the bounty but also on the Chinese authorities. Only the year before, a vastly larger sum than this had been raised in Great Britain by voluntary contributions to an Indian famine relief fund, to supplement the grants made by the British-Indian Government to save the lives of natives of India during a great famine in the province of Mysore.

The fact that appeals of this kind, made to our countrymen at home, could produce such results of generous giving, seemed to show that if any permanent organization could be devised for providing in China object-lessons that would illustrate the manifold, widespread and active benevolences to which Christianity has given birth in Western lands, this would receive sympathetic support from many thoughtful persons at home

who distrust equally a philanthropy dissociated from religion, and a religion that dissociates itself from philanthropy.

Under these circumstances I ventured in January, 1879, to propound in an article, now lying before me, the idea of forming such an organization in England. I suggested that among its main objects, should be the establishment of something like a vigilance committee to watch over the interests of Chinese immigrants into British Colonies and to defend these people from gross wrongs such as some of them in the past had suffered from in other lands at the hands of white men; the Society should, I said, at the same time combat vigorously the then standing and unacknowledged injustice being done to China by the British-Indian opium trade; a further object should be to bring before the Chinese in China, examples of the highest and best sides of our modern civilization, of which they could not judge merely from purchasing our manufactures and observing our many devices for ministering to luxury, comfort and ease; still less could they judge of the blessings of Christian civilization from studying our military and naval armaments. In those days the missionary societies had done but little, outside of Medical Missions, to provide for whole classes of people such as those enumerated in the quotation from Mr. Hill that stands at the head of the present paper—those things that he says, if *put on a proper basis* would reveal as nothing else could 'the works of the Father' to which the Lord Jesus was ever appealing as a witness that the Father had sent Him. The putting of such works, and works of famine relief, 'on a proper basis' would be another branch of this society's work. Such was my dream, and if no such society has ever been formed, the dream has not remained altogether unrealized and unfulfilled.

One of our Lord's briefest sayings—only once recorded in the New Testament, and that outside of the four Gospels, is this: "It is more blessed to give than to receive." I saw in my dream a band of men deeply impressed with the *essential truth* of this saying, and recognizing the fact that the ever-blessed God is He Who gives to all, yet receives from none anything that is not already His own, resolving to devote their acquired or inherited possessions, as Mr. Hill desired to do, to the sole object of glorifying God on earth. I saw these men carefully planning and taking counsel together how they should, at the cost of personal labour, and with prudence and forethought, exercise the same scrupulous diligence in dispensing

their gifts to the poor that the children of this world devote to the task of accumulating riches for their own use and their own aggrandizement. Then I realized the contagion of self-surrender in the service of God and in the following of the Crucified One, and I saw how a band of such men would be sure to draw others of a like spirit to their side to devote their lives also to the work of lessening some of the inequalities of life, sometimes ministering in works of love and tenderness to suffering and sickness—sometimes working only for the prevention of these evils; sometimes devoting their energies to the relief of famine, sometimes engaging in yet more arduous and complicated undertakings for combating the causes of famine.

And then I noticed some changes that gradually crept over these men as they pursued their plan of life. One to whom it had been a great struggle to abandon a life of ease and of self-pleasing in the use of his wealth, for a life of self-renunciation and of plain living, became more and more indifferent to the pleasures he had surrendered, and more and more keenly interested in the results of his labours for the uplifting of the poor and needy Chinese. Another, too old himself to engage actively in such enterprises in a foreign land, sent out a son and a daughter who were in entire sympathy with his plan, to be his representatives and almoners amongst the poor of China, and furnished them liberally with all the means needed for carrying on the work on a worthy scale. A third starting out from the basis of only relieving physical suffering, reckoning himself unable to be a teacher of men, gradually was drawn on, from a sympathetic study of the plan of Christ, to see that after all a Gospel of forgiveness and inward renewal and conversion, is the only sure method by which the outward hardships and inequalities of life can be counteracted and remedied, and of that Gospel the would-be philanthropist became a preacher.

In one sense it is true that none of our dreams of the things God has in store for His Church are ever "fulfilled" in the lifetime of those who dream them, for the filling full of any vision God may give His people concerning His purposes is not the work of a lifetime or of one generation or of two, nor is it restricted to the narrow limits of which the dreamer dreamed. And yet I hesitate not to say that no one can look back on half a century of Church history in an age like that in which we live, and fail to see what wonderful progress has

been made in it in the direction of which I have now been speaking. The time would fail me to tell of the changes I have myself seen in religious ideals of missionaries and their supporters even during the forty years of my life in China. Some of these no doubt may have been changes for the worse, but by far the greater number have been changes for the better, due to an enlarged and constantly enlarging outlook among latter-day Christians on the purposes of God in the creation and redemption of man, and on the glory of God in all His works, whether in Nature, in History, or in the realm of Grace. Even thirty years ago there were missionaries who openly expressed want of sympathy with any attempts on a large scale to save life in time of famine—unless the lives of 'converts'—on the ground that we were here only to save men's souls! There were others, and not a few, who were opposed to missionaries opening schools for the education of Chinese children in the knowledge of any of God's ways and works in nature, in history, in mathematics, or aught else that could not be taught from the Bible! Enthusiasm on the part of a missionary for education, they regarded as a sign of spiritual declension. But one need not multiply examples of progress in the average Christian's outlook on the opportunites and obligations in the Mission field that God has laid upon him. In nothing is it more apparent than in the two matters with which we are just now specially concerned; (1) a deepened sense of responsibility among Christian men and women for the right stewardship of wealth, and (2) a more human and Christ-like sympathy with suffering and poverty existing to-day in such terrible proportions among the people of India and China—accompanied by an earnest desire on the part of many missionaries to be permitted intelligently to minister to it.

In the foregoing paper I have dwelt, as it will be noticed, on the establishment of an organization or society for dealing with such questions as Famine Relief, to be supported by voluntary contributions; but I have laid the chief emphasis on what may be done in such work by the personal service of wealthy men. I do not for a moment confound these two aspects of the question, but I regard the second as essential to the first. The experience of many years leads me to endorse entirely and unqualifiedly the remark quoted above from Mr. Hill's letter to his brother written shortly after the death of their

father: "The relief of the poor and suffering . . . is out here (in China) a most difficult matter *unless a man gives himself wholly to it.*"

The Chinese have a proverb 善門難開, "the door of benevolence is hard to open," and truly it is so. To administer charitable relief wisely and well in China, is, as everyone who has tried it knows, a task calling for knowledge, experience, watchful care, shrewdness and great patience. Plans for such administration drawn on a large scale and on really satisfactory lines, can neither be suddenly improvised by people who have never studied the problems involved, nor carried out by those who have had no previous experience in such work and have no special aptitude for dealing with its peculiar difficulties. If it requires special qualifications and shrewd business habits to enable men to *make* large sums of money, it requires not less exceptional qualifications of knowledge, observation and alertness of mind to know how to *dispense* large sums of money without either playing into the hands of sharpers and impostors, or pauperizing people by teaching them to try and live on charity in preference to earning wages by working.

Other things being equal, the man to whom the money belongs, especially if he himself has earned it by hard work, is much more likely to be a careful steward in its expenditure on works of mercy and charity than any deputy would be, especially if this deputy is a man who has had no business training and is already fully occupied with duties of another kind which he regards as having the first claim on his time and attention. Trustees to whom is committed the task of administering charitable bequests of men who are dead can hardly be expected, as a rule, to devote the same care to the work that the testator might have done had he superintended the gradual disposal of his money in his own lifetime. On the other hand, the man who is known to be a generous and careful steward of his own resources, in carrying on a work of benevolence will find that others who wish to dispose of their money in a similar way, but cannot be their own almoners, will appeal to him to help them.

A permanent organization for the treatment of charitable relief in China, under the guidance of men who had made the subject their study and some of whom were themselves liberally supporting it, might at all times perform a very important

service in showing how the leaves of the tree of life are for the healing of the nations. But the subject, let me repeat, would need to be treated as one for study. "The desire to do right" it has been well said, "does not bring the sense of what *is* right." "Almsgiving in Apostolic times was essentially different from what we call by the same name." We are bound to study unweariedly how to apply the moral truths and principles of Christianity to the social and economic difficulties of the present time. It is only through such patient study that we can gain a right perception of the Christian law for ourselves." These words were uttered in regard to the treatment of social problems in our own lands, but they have their application to every land in which the attempt is being made to illustrate the principles of the Kingdom of God as they have to be applied to the life of man on earth. The substitution of a merely emotional and indiscriminate 'charity,' whether at home or on the Mission Field, whether among so-called Christians or amongst the heathen for the good works for which we were created in Christ and which God has prepared for us to walk in, can never fail to retard rather than to advance the cause of the Kingdom. The denial of our responsibility for ministering to the physical needs of the poor must ever be a denial of the teaching and example of the Son of man. Where organized coöperation for such work is impossible, the duty of the individual believer 'to do what he or she can' must remain in all its indefiniteness to be dealt with by the individual conscience according to the individual opportunity.

NOTE.—I had hoped at the close of this paper to call attention to a most suggestive and helpful article on "The Bread Problem of the World. Our Lord's First Temptation," by the Rev. W. W. Peyton in *The Expositor* for 1889. Without this reference the subject of my present paper is from my own standpoint incomplete. But what I have written is already long enough. I may, however, at some other time attempt to summarize Mr. Peyton's fine exposition of our Lord's reply to the temptation "If Thou be the Son of God, command that these stones be made bread."—A. F.

Famine Notes.

BY THE SECRETARY OF THE FAMINE COMMITTEE.

MAP SHOWING THE FAMINE AREAS IN CHINA

FAMINE AREA.

THE above map shows the section of the country where famine exists this year in the Yangtze Valley. In addition, there is a small area in Eastern Shantung of about 400 square miles, where distress is also very great.

THE POPULATION AFFECTED.

The Committee estimates the number of those needing relief at between two and a half and three million people. They are distributed as follows :—

Kiangsu Province	(north)	1,000,000
,, ,,	(central)	100,000
Anhwei Province	(north)	500,000
,, ,,	(central)	300,000
Shantung ,,	... ...	100,000
Chekiang ,,	... ...	30,000
Kiangsi ,,	... ...	70,000
Hupeh ,,	Including those rendered homeless by the destruction of Hankow ...	500,000
Hunan ,,	... ...	100,000
		2,700,000

The sections in North Anhwei and North Kiangsu and in the Chengteh Prefecture in Hunan have been subject to repeated famines, so that the distress there is exceptionally great. This year's scarcity follows in the other regions upon plentiful harvests during preceding years. The Committee expects to spend the largest part of its funds in the North Kiangsu and North Anhwei sections, where it estimates at one and a half million the number of persons who need relief.

DELAYS IN BEGINNING WORK.

Although the Committee started with a balance in hand received from the previous Central China, Chinkiang and Hwaiyüan Committees, comparatively little work has been done up to the present. Strong pressure was at the first brought to bear upon the Committee by the Chinese gentry to give out relief in the region near Wuhu, but investigations showed that, although many of the refugees had lost their homes and a large share of their possessions, few were without food sufficient to carry them on for one or two months. At first a large number flocked to Wuhu, but when the water fell somewhat most of them returned to their homes to save what was left from flood. The Chairman of the Wuhu Committee stated a week ago that this delay in beginning work in Wuhu and the decision to employ famine labor in building dykes which will benefit chiefly the small landowners is proving very beneficial in that it shows the rich men of that region that the Famine Committee has no intention of shouldering responsibilities which they should bear, nor of doing for them the work of protecting their fields from future floods.

In North Kiangsu the Committee has been prepared for six weeks past to employ several thousand men at work, but the disturbed condition of the country has thus far made any relief works in this neighborhood and in North Anhwei quite impossible. At its meeting on January 5th, the Committee appropriated Tls. 50,000 in order to begin work in North Kiangsu, and the missionaries who are located there and others who have volunteered are ready to begin the work as soon as protection is afforded. It is hoped to begin during the present week, and the brighter political outlook makes it probable that the field-work can now be gotten under way. To delay it will mean very great suffering, for nearly half the population was quite unprepared to face these winter months, and the disturbed

condition of the country has led even the poor to sell grain which they should have been keeping for the coming months, and which they will have to buy again at a loss.

WORK ALREADY BEGUN.

Under the direct supervision of the Roads Committee of Wuhu several hundred men, enrolled from amongst the refugees, have been engaged in building roads which serve also as dykes. A few thousand dollars were spent in this way so as to care for the most needy, while waiting until sufficiency of funds and the fall of the Yangtze should permit the undertaking of larger works. The Committee at a recent meeting made an appropriation of $20,000 for the rebuilding of dykes in the neighborhood of Wuhu, and the local Wuhu Committee has been instructed to direct its attention to those which will be beneficial chiefly to the small landowners, and to employ only the most destitute upon them. The suffering is most acute in the Wooweichow district on the north bank of the river opposite Wuhu. This rich sub-prefecture contains in all 1,300,000 *mu* of land, much of which is owned by rich landlords. The outer dyke, which protects this land, is nearly sixty miles in length, and the cost of rebuilding it is estimated at between $150,000 and $200,000. The Committee is trying to get the rich landlords to contribute money for this propose. It is absolutely necessary, if they are to have any crop at all in 1912, that the dykes be rebuilt, and the Committee hopes that the work can be done, and done in a lasting way under the supervision of a competent engineer.

The water in the Yangtze is still seven feet higher than is usual at this season of the year, and much of the land that was flooded this summer still lies under several feet of water. Until there is a considerable fall in the river, work on this great dyke will be impossible.

The Committee is fortunate in having at Wuhu the services of Mr. Berents, the Engineer who is in charge of the Wuhu Railway and who has offered his services to the Committee.

MR. BAILIE'S PLAN FOR RECLAIMING WASTE LANDS.

At Nanking, Mr. J. Bailie, of the University, has been employing several hundred refugees for some months past. The money for this work has come largely through the American Methodist Mission, and that which has been given

through the Committee was specially designated for this purpose by the Methodist Mission. Mr. Bailie has long been desirous of seeing the land outside the city developed, which, after being brought under cultivation, might be purchased in easy payments by the farmers themselves. President Sun Yat-sen has interested himself in this plan, and the latest reports state that he has granted to Mr. Bailie in Nanking 1,000 *mu* of Government land at the foot of Purple Mountain. Mr. Bailie further contemplates using famine laborers in developing similar unproductive land in North Anhwei not far from the famine area. Believing that his plan may prove of immense value in helping solve the famine problems of North Anhwei, the Central China Famine Relief Committee has voted Mr. Bailie $5,000 for the support of 100 refugee families until the spring. This money will be paid in monthly instalments when the Committee has satisfactory evidence that the land has been procured and that the plan for its development is workable.

There are large tracts of uncultivated land south of the Hwai River and of the Hungtze Lake. Mr. Bailie has personally inspected this region, and is of the opinion that there is good undeveloped farm land which could easily support a population of 1,000,000 people. This land is near to those parts of North Anhwei which are now subject to constant floods; it is crossed by the Tientsin-Pukou Railway, and if Mr. Bailie can prove that it can be cultivated to advantage and will yield a reasonable crop he will be rendering a very valuable service to the Chinese Government and will have pointed out one of the ways for famine prevention that must be taken during the next few years if another famine is to be averted. It will take years to reclaim the Hwai Valley and the low lands of North Kiangsu with their 30,000 square miles that are subject to periodic floods. In the meantime there is every probability that other floods will occur, and the Government must either be prepared in the event of another famine year to supply work to all the destitute or it must move the people now living on the flooded lands to higher grounds and assist them in bringing the land under cultivation.

RELIEF OF THE DESTITUTE IN HANKOW CITY.

Upon the receipt of urgent appeals from Rev. A. Foster and others in Hankow the Committee voted to issue a special appeal for Hankow relief. If has thus far received in response

to this appeal $1,466.86 and Tls. 27,305.03; almost the entire amount being contributions from the Chinese. Tls. 10,000 has been received from the Finance Department of the Provisional Government in Canton, and the Chinese residents in Hongkong have been especially liberal in their contributions. They have contributed in all through the Committee up-to-date $68,000.

At Hankow a public meeting was called representing all the different elements of the community and a Committee has been formed of which Bishop Roots is Chairman and Mr. E. Mirow of the Deutsch Asiatische Bank is Treasurer. This Committee will have entire charge of the distribution of relief and expects to require some work in return for the money given.

The Committee reports that in consequence of the combined effects of the war and famine added to flood an amount of destitution exists among the population in the Wuhan region which is without parallel in the memory of foreign residents. Now that the refugees are returning to Hankow there is a demand for building materials, clothing and food stuffs. The Committee plans to give assistance only in return for work, and intends to employ those whom it assists upon work which shall have permanent value. Of course the aged, the sick, the infirm and children will be given aid free.

OTHER REGIONS WHERE RELIEF IS NEEDED.

The famine-affected region in Chekiang is comparatively small. It comprises an area along the southern shore of Hangchow Bay round about Yüyao (in the Shaoshing prefecture) and is some distance from the main lines of travel. Chekiang has in the past been notably free from famines, and for that reason the distress in this region has attracted less attention than in those parts of the country which are better known as being subject to every recurring famine. It has been reported that the rich gentry of the Yüyao region are contributing liberally. In beginning relief work here the Committee has, following the suggestion of Bishop Molony, decided to employ a system of "test work" such as is used by the Government of India in order to ascertain whether the need is real and extensive. This system involves the employing a comparatively small number of people—say 200 or 300 at less than the market rate for day labor. It is possible to judge, by

the way in which those employed stay with the work and the eagerness or lack of eagerness with which others ask for employment, whether there exists much genuine need for famine relief in the given locality.

A number of the gentry from Wuhu district have purchased 10,000 bags of rice which they are sending to their home region to be sold at cost price. Similar work has been undertaken by gentry from the Ningpo region, to which 4,200 bags of rice, to be sold at cost price, have already been sent.

In Shantung an area of about 400 square miles around Pingtu is affected by famine. It is estimated that some 60,000 people are likely to suffer in this region, of whom nearly half are in immediate need. Here, as in Chekiang, famine condition is unusual. A missionary who has been in that region for twenty years says that this is the first time he has seen the region suffering from this cause. Some of the people are already reduced to living on dogs and boiled leaves. The local Committee is purchasing and distributing dried sweet potatoes and potato leaves.

It is reported from Paotingfu that a considerable area south of the city was flooded last summer, and in addition the late crops were attacked by plant lice, thus causing complete famine. The situation is being accentuated by political conditions, it being impossible now to export certain of the products upon which the people of the region rely for incomes.

TO SAVE LIFE, THE MAIN AIM OF THE COMMITTEE.

While the Committee will ever keep in mind the larger question of preventing future famines, its main object is to save life, and all work done will be subordinated to this end. It is for this that the money is given, and this will always have the first place, but the fact cannot be overlooked that if a man be made to work for the relief he gets he must receive more food than if no work were required. This means that the number of those who receive relief where work is required is less, in proportion to the sum of money expended, than that where food is merely doled out. The missionaries who gathered at Kuling last summer to discuss the question of famine relief were, however, of the unanimous opinion that the country was being absolutely demoralized by the giving out of relief without requiring work in return, and the responsibility of seeing that

the needs of all are supplied must be laid upon the Government and those whose hearts are touched by the cries of this mass of suffering humanity.

THE FUNDS OF THE COMMITTEE.

The Committtee has thus far received :—

General account.	Tls. 77,683.23	$54,787.06
Specially designated contribution for Hankow relief.	27,305.03	1,466.86
For Nanking relief under Mr. J. Bailie.		5,000.00
Nanking Red Cross.		2,000.00
H. E. Chiang Chien, Hwai River Conservancy Work.		100.00
Kiangsu Famine Relief Work.		500.00

In order to insure the honest use of all funds the Committee has adopted the following financial safeguards :—

Depositing all funds with the International Banking Corporation or the Hongkong and Shanghai Banking Corporation.

The keeping of the books of the Committee and auditing of all accounts by Messrs. Lowe, Bingham and Matthews, Chartered Accountants.

The referring of all questions of finance to a Finance Committee consisting of the two Treasurers and the Rev. G. H. Bondfield.

The adoption of a rule requiring that no sum exceeding Tls. 1,000.00 shall be appropriated at any meeting of the Executive Committee, except by unanimous vote, unless previous notice of twenty-four hours has been given to each member.

The placing of all purchases in the hands of a purchasing Committee consisting of W. F. Inglis, Esq., T. F. Cobbs, Esq., Chu Pao San, Esq., and Yeh Wei Chuen, Esq.

PUBLICITY COMPAIGN CARRIED ON FOR THE COMMITTEE BY MR. E. H. CRESSY.

The Executive Committee decided in December to begin a publicity campaign by way of appealing for aid, with the result that 1,000 personal letters have been sent to the Chambers of Commerce of 350 American cities and the editors of 650 daily papers ; printed letters have been sent to about 500 editors of religious and secular periodicals ; and letters have

been sent to about 3,800 individuals, the total being 5,330. The whole country has been carefully and evenly covered, so that in each of the 350 cities referred to, a number of individuals, proportionate to the size of the city, have been asked to coöperate. The names of individuals to whom to write have been furnished in most cases by friends of theirs here, and these friends have also been of great service to the Committee by writing brief personal notes. In cases where personal notes were not available, brief letters have been sent over the signature of the Secretary, so that each appeal has a personal touch.

Now letters are being written and sent to a selected list of papers and periodicals in Great Britain, and a certain amount of literature has been sent, and more will be sent, to other countries. The appeals are being followed up by news-bulletins sent every few days to some 700 newspapers throughout the world. The Committee hopes by means of this campaign which Mr. Cressy is actively pushing to get a conception of the conditions in China and a realization of the great need of liberal contributions before the people of every country from which considerable contributions may be expected.

GOVERNMENT FAMINE RELIEF.

While famine conditions in Central China and the question of famine relief are being brought repeatedly to our attention, it often occurs to us to wonder—and it is certainly natural that we should propose the query—what has the Government done and how has it done it? From that it is but a step—whether the first question has been answered to our full satisfaction or not—to the further query, what can the Government do now and what is it likely to do?

It is to the answering of these questions that it may be well now to devote some little attention.

What has the Government done and how? To begin with, the Chinese Government is known to have given in each of the famines of recent years considerable sums of money. How large the sums appropriated and how large the sums which have reached the final consumer it is impossible for us to state. Estimates which have been made as to the amount actually applied by the Government for relief during the famine of last year vary all the way from Tls. 500,000 to Tls. 2,000,000.

The method by which the Government appropriation has been administered has some commendable points, but on the

whole it is open to very considerable criticism. An Imperial Commissioner is appointed to have oversight and charge of relief work. Last year such a Commissioner was appointed in North Anhwei. That the post was looked upon as an important one is indicated by the fact that the Commissioner appointed, Fung Hsu, had formerly been Governor of the Province. This official is a man of good reputation, has the virtue of being past middle age and has been well thought of by the people. The Commissioner appointed a deputy commissioner for each magistracy. There were organized in each magistracy associations for famine relief, and the gentry and local officials were expected to coöperate with, and lend every assistance to, the deputy commissioner. Canvasses were made throughout the distressed region. A specially designated inspector accompanied the local agent upon a tour of inspection and the investigation involved was made with a fair degree of care and thoroughness.

The inspectors, in making up their returns, arranged lists upon which the names of families were enrolled in four classes: (1) those who were sufficiently well off to be able to contribute for the relief of others; (2) those who, though not able to contribute, would themselves not be in need; (3) those who were in no immediate distress, having on hand supplies sufficient for some months, but who would probably require assistance before the coming in of the next crops; (4) those who, at the time of the first distribution, in January, already required relief.

When this canvass had been completed, the names of those who were to receive help were written on lists and posted on the walls of temples from which the distribution was to take place, while tickets were issued to each family to whom it had been decided to give relief. It is evident that in places there was a certain amount of misappropriation which must be attributed to "squeeze;" but how much of this there was, it is not possible to say. All of the people on the lists received some aid. At times the amount given varied, of course, with the circumstances of the recipients, distinctions being made even among the evidently needy: the poor were given one sum; the very poor a larger sum.

The distribution was made as a rule not to individuals, but to families. It was by families that the people were taken account of in the canvass, and by families they were made

recipients of aid. Here, as in so many other cases in the Chinese social and economic system, the family was regarded as the natural unit. The amount given was by no means always such as to be really helpful. There were times when it was so little that it scarcely made up for the expense of the trip which the applicant had made from his home to the point of distribution. Two main distributions were made, spoken of as the winter and the spring distributions, in addition to which there were two *chieh chen*, or emergency grants, for immediate relief, for which special canvasses were made.

How efficient can this relief be considered to have been? It was undoubtedly successful in a measure, for it helped many a family which would doubtless, without it, have gone to the wall. It cannot be questioned that it saved many lives. One marvels at how these small pittances, as low sometimes as 300 cash per family, and scarcely ever more then 2,000 cash, can have done any good; but just this small sum was enough in many a case to turn the scales. Not the least of its benefits was that frequently it helped fan the fast darkening spark of hope back into a tiny blaze. The warmth of a single meal gave new strength and new courage which carried men past a point of despair. This is the chief justification, often, for the system of small doles, but at best it was a hit or miss policy. Many lives were saved, but how much money and food given in these small sums served simply to prolong for a few days or hours the agony of starvation which was inevitable without continued aid!

The real efficiency or inefficiency of the method can be estimated only from a larger point of view: that of its ultimate effect upon the people of the region and upon the famine problem as a whole. Did it, can such a method, better the people or materially improve their condition? Does it give them any guarantee or any hope of food and shelter in years to come? Is such relief sufficiently effective to be deserving of endorsement?

The giving of free relief on a wholesale scale, be it by Government or by benevolent organizations, is, of course, more or less demoralizing. Between Government relief and relief from other sources, the people appear to make a distinction. They seem to feel that when the Government is giving away money every one is entitled to receive a share; the Government is a great impersonal something and should neither know nor

show discrimination. On the other hand, they recognize the right of benevolent individuals or organizations to give where, to whom, and only to whom they chose. Consequently, although in either case almost the whole country population makes application for relief, in case the Government officials refuse to give aid to certain individuals there is an outcry; while, when unofficial organizations give to some and refuse to give to others, the rejection of some is looked upon as natural and right. Still, whether through Government channels or through a benevolent fund, any sort of distribution which consists of giving something for nothing is essentially demoralizing. The thought that one's livelihood is staked upon success in obtaining a relief ticket, and that apparent destitution is a pre-requisite to getting such a ticket, produces an indifference to honest labor on the part of the poor. At the same time the knowledge that money is being given away in the neighborhood, thus lessening suffering and removing the likelihood of disorder, robbery and riots, but not contributing in a positive way to their immediate advantage, renders the gentry apathetic and insensible to their responsibilities. Such is the general ground upon which any form of out-and-out giving of free aid is open to objection.

In what ways has the system of Government aid been especially unsatisfactory? There are several points upon which, as observed in recent years, it is open to criticism:

(1) It has lacked the element of sympathy, of heart. Officials appointed by the Government to administer relief have too often gone about this task performing the functions which have been allotted to them as a matter of routine and not because of any particular interest. They appear not to have been actuated by any real enthusiasm for the task in hand, and they certainly have given little or no thought to the question of permanently improving conditions.

(2) It has lacked positive motive. Its object has seemed too frequently to be, not the saving of life, but the saving of face. Often just enough has been done to ensure against local uprisings; the grants made have been such as to impress the *minds* of the people rather than to benefit their bodies.

(3) The form in which the relief has been given is not the best. Very little grain has been distributed, almost everything was given in money—copper coin. The result has been that when a distribution was made in a certain district, the

price of grain in that locality immediately rose, and the purchasing power of the money thus suddenly thrown on the market was reduced sometimes by more than twenty per cent. This affected disadvantageously not only the famine sufferers but the whole community.

(4) The Government failed for some reason to make adequate provision for guaranteeing prompt remission of *likin* on supplies destined for famine use. All such supplies were supposed to be duty free, but the *likin* officials caused many delays by holding boats and requiring forms and assurances which involved an exasperating amount of red tape.

(5) It has not reached the root of the evil. It has done nothing to prevent the recurrence of famine. It has been like pouring water into a sieve. No honest attempt has been made in recent years to keep the canals dredged and the embankments in good repair. Some work has been done each year, but so little and so unsystematically that it has had almost no permanent value. Often dykes have been repaired in short sections, with the result that the very next flood coming in behind has swept out the whole construction.

(6) It has been like administering opium to a sick man to quiet his pain rather than giving him a medicine which will work a cure. As a matter of fact neither an opiate nor a cure is the real desideratum; what is wanted is a preventive. The Government ought long ago to have made—during a period when there was temporary freedom from floods and famine—provision by engineering works to prevent floods and save the country from need of medicine or anaesthetic.

Summarizing, we may criticize the method of Government relief in recent years upon the scores that: it has lacked heart; it has lacked positive motive; it has erred in the method of distribution; it has been hampered by official red tape; it has accomplished nothing permanent; it has dealt only with famine and not with the causes of the famine.

China has not been without laws on the subject of famine relief. One law has required that officials in suffering districts shall give notification of conditions to their superiors. The local official who fails to do this is subject to removal and perpetual disbarment from any public office. A magistrate is allowed forty days from the time in which famine becomes apparent in his district for giving this notification; but a Viceroy or Governor must report to the Throne within five

days of his receipt of such information from his subordinates. Another law of the Empire requires the levying of a special tax on all lands which profit by the building of dykes. The Government has had in mind the principle of special return for special benefits. But this law has been too little observed; and, supposing it were observed, the collection of special taxes profits little if the proceeds are not applied in an effective way.

There have perhaps been times when the Government relief has been effective. It certainly can have been so, and when we consider the great engineering skill and the solidity exhibited in some of the dykes which have been built in past centuries (such as that built along the north side of Hangchow Bay in Chekiang, and that running for forty-five miles between Meichikia and Tsingkiangpu in Kiangsu), it is evident that it is not for want of ability nor for want of example, nor because of lack of labor that this form of work has been neglected. Famine prevention and famine relief ought to be Government functions, and the Government ought to be able, because of its superior facilities for getting information and making distribution, to do such work more scientifically and more efficiently than can any other body. However, the efforts of the Government in famine relief during recent years may be characterized as unscientific, lifeless, devoid of present efficiency and lacking in foresight.

It is now pertinent to ask what is or what may be the attitude of New China toward famine relief. It seems that there are only two ways in which famines may be put an end to in the main famine area. One of these is to temporarily depopulate the low-lying, flood-subjected regions in favor of the higher lands. The people could be removed to certain still-uncultivated areas in North Anhwei, and given assistance in establishing themselves there. Then emigration into the evacuated region could be prevented and reclamation works could be undertaken with a view to making the land ultimately given inhabitable. The idea of permanently abandoning these several thousand square miles of very fertile land in a densely populated portion of the Yangtze Valley and allowing the region to become a swamp is one not to be entertained. The alternative plan involves leaving the people where they are, assisting them as may be necessary, but giving them assistance by way of payment for their labor—this labor to be employed in the useful and practical work of reclaiming and conserving

the land upon which they are living. The work upon which they would be employed would be a part of an extensive programme of hydraulic engineering intended to reclaim the whole region. This plan calls for the building of dykes, the digging of canals, and the cutting of a channel from the Hwai River valley to the sea. Neither of these alternatives is simple ; either one will take time and require much money. There is bound to be much suffering before either can be carried out. No plan can remove the necessity for helping the people now and for some time to come. Is not a plan whereby the money which goes into the region is turned to useful account by being expended upon constructive works, the more practicable and simpler of the two?

The Chinese have an expression which shows that the principle of employing the needy rather than giving doles is by no means new to them : *I Kung Tai Chen*—"Give employment for relief."

In Memoriam.—A Great Missionary Fallen.

BY T. W. AYERS, M.D.

ON January 3rd, 1912, Rev. J. B. Hartwell, D.D., after a missionary service of fifty-three years went from Chefoo, China, home to heaven.

In the death of Dr. Hartwell indeed a great man has fallen.

In the history of missions in China he must be given an important position, for—

It was he who baptized the first man in Shantung Province, which now numbers its native Christians by the thousands.

It was he who baptized the first woman in Shantung.

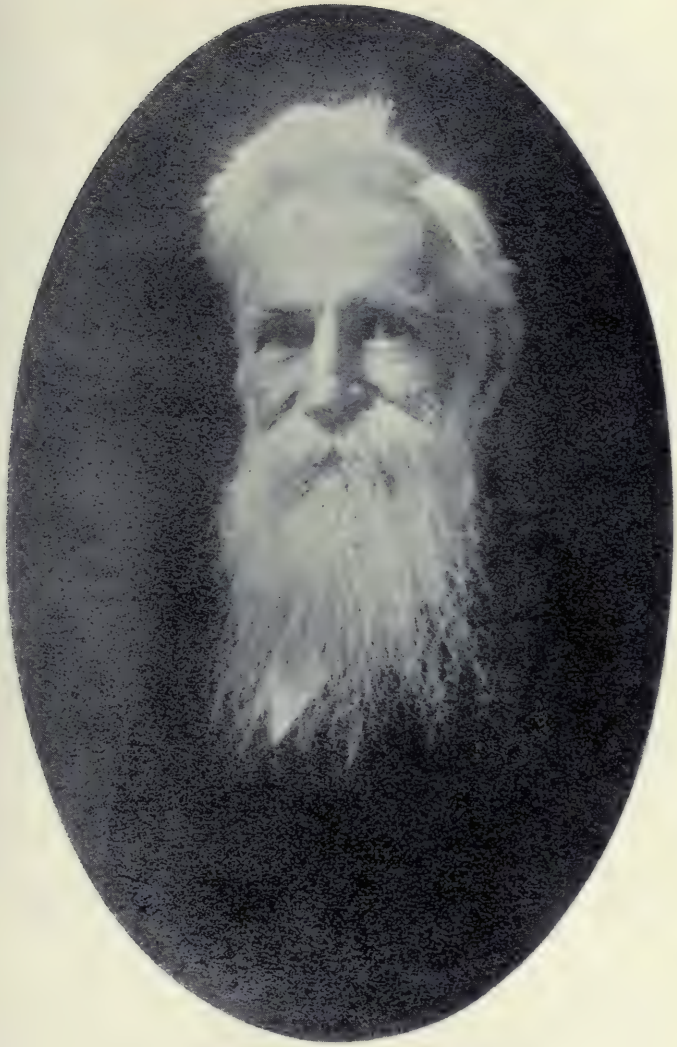
It was he who organized the first Protestant Church in China, north of Shanghai.

It was he who organized the first Chinese Baptist Church in America.

These things give him a unique and important place in the missionary history of China, and especially of North China.

Jesse Boardman Hartwell was born in Darlington, S. C., October 17th, 1835, in answer to the prayers of his father for a son to be given to the Lord as a missionary to the heathen.

He was appointed as a missionary to China by the Foreign Mission Board of the Southern Baptist Convention, February 1st, 1858, was ordained to preach the Gospel in May 1858, and sailed



THE LATE REV. J. B. HARTWELL, D.D.

from America for China on a sailing vessel in August 1858, reaching Shanghai March 12th, 1859; having spent seven months in a voyage that can now be made in twenty-odd days.

After spending less than two years in Shanghai he decided to go to North China and open work in Shantung, and on December 31st, 1860, he reached Chefoo. What is now the important port of Chefoo, with more than a hundred thousand people, was then only a small fishing village, and while now all the important countries have legal representatives here, then not one of them had a Consul. Dr. Hartwell was accompanied to Chefoo by Mrs. Hartwell and his co-laborer Mr. Holmes. It was decided that Holmes should remain in Chefoo and that Hartwell should go to Tungchow, which is about fifty miles northwest of Chefoo. Dr. Hartwell reached Tungchow on March 1st, 1861, he being probably the first foreigner to enter that city. He left Mrs. Hartwell in Chefoo until he could secure a house in Tungchow. On reaching Tungchow he stopped in a Chinese inn, and there the Mandarin and many of the gentry called to see him. He made friends and when it was known that he wanted to rent a house the Lord provided a man who was willing to rent him one of the best houses in that old city, and the Lord provided the way to get the consent of the Tungchow official in an interesting way. The official invited Dr. Hartwell to a feast. While they were dining the man who owned the house appeared on the scene and made known to the official that the foreign teacher wanted to rent his house, and asked what he should do. The Mandarin could not well say no in the presence of his guest, and so replied, "Let him have it." This veteran missionary always afterward in speaking of this matter said, "the Lord provided the way."

Dr. Hartwell was an able preacher. The first Sunday he was in Tungchow he preached on the street, and during this, the first Gospel sermon preached in that city, the Holy Spirit sent the arrow of conviction into a man's heart. He afterwards gave his heart to the Lord.

Thus the work began in Shantung, and for many years this dear brother who has just been called home was regarded as one of the great preachers of Shantung.

On account of sickness in his family in 1875, Dr. Hartwell went to America, and spent fourteen years in work among the Chinese in San Francisco, and while there organized the first Chinese Baptist Church in America. After returning to China he became the pastor of the church in Tungchow, which position he held until the Bush Theological Seminary was established by the North China Mission, when he became one of the teachers, the teaching in this Seminary being his last work.

The space alloted for this notice will not permit me to tell of the many interesting events in the history of this great missionary, but I feel that I must tell this one to show what close relationship existed between this man and his Lord: Fifteen years ago when Dr. Hartwell was very sick, and doctors and friends thought his days could not be many, the Lord revealed to him that he had yet

fifteen years of life, and from that day he never had a doubt but that he would live until 1912. This revelation he made known to his family at the time he received it. In talking with the writer, as his physician, he said last year, when he was very sick, that he could not go before 1912. During his recent illness as the writer stood by his death-bed he could not see how he could last until the first of January, but the Lord kept His promise to not call him before 1912.

Correspondence

WEEK OF UNIVERSAL PRAYER TOPICS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: May I have the hospitality of your columns to appeal to the Evangelical Committee to modify their Annual List of suggestions for the Week of Prayer in two directions: the standpoint should be broader, the language more scriptural.

Probably those who prepare the list have hardly realized into how many languages it is translated. Attempts to modify the list for particular districts have been rightly felt to interfere with one of the most beautiful thoughts of the week, viz., that on the main lines of prayer the Evangelical Christians of all lands are joining. Alterations cannot be made by any really representative body of men and therefore fail to please those for whom they are made. But a list that is to be literally translated into many tongues and that is meant for the guidance of many different types of mind can scarcely be successful unless it is almost confined to the one form of universal Christian thought—God's Word.

Take for instance one topic suggested for this year: "That the Ministry, the Ordinances, and the Organisation of the Church may be regarded as organs for the in-dwelling and in-working of the Holy Spirit." That sentence would be enough to make the most fluent translator pause. The thoughts of the topic, as far as they are worth praying about, could have been put much more intelligibly for Home Churches had the language been more scriptural. Chinese Christians happily know little about the "preaching that seeks to solve problems." I venture to say that that particular topic would have been better for European and American churches had it been confined to the latter half, "For more of the preaching that seeks to save souls." Other and less suitable preaching is by no means confined to seeking solutions of problems.

To how many lands was it unsuitable to ask "For the *Continuance* of Bible Teaching in all schools"? By all means let each country add to the list suitable subjects of prayer; but let the list for the whole world take a point of view suitable for the whole world.

I am,

Yours sincerely,

GILBERT G. WARREN.

Changsha.

Our Book Table

The object of these Reviews is to give real information about books. Authors will help reviewers by sending with their books, price, original if any, or any other facts of interest. The custom of prefixing an English preface to Chinese books is excellent.

Historical Evidences of Christianity, by Rev. Timothy Richard. Second Edition. 1911. C. L. S., 35 cents.

This book of 207 pages, which has passed through five editions in Chinese under the title of 救世教益, is republished in English dress for the benefit of missionaries and others labouring for the people of China.

It is divided into seven chapters setting forth in turn the material, intellectual, political, social, moral, spiritual and present benefits of Christianity. Dr. Richard points out that "Buddhism is too much occupied by empty metaphysics and speculations about the future world, and too little occupied with the present," so he endeavours in this work to indicate some of the practical ways in which Christianity works. It contains a good deal of useful information, and should do an enlightening work in the mind of any English-speaking Chinese who desires to know something of the way in which Christian principles may be applied.

F. W. B.

The Chinese Tract Society. 33rd Report 1910–1911.

New life is soon evident. The general appearance and the contents of the recently-issued Report of the Chinese Tract Society of Shanghai point the same way. The appointment of an Editorial and General Secretary, the Rev. Joshua Vale, who has been lent by the China Inland Mission; the additional grants of funds to meet extra expenses, the opening of a new depôt with offices and show room in the premises of the Chinese Y. M. C. A. buildings all show that the circulatory system of this circulating organism has received a tonic. A new book scheme has been devised, an evangelistic library has been organized and the magazines and papers issued have been improved in shape and appearance. The past year has seen the issue of 2,473,900 pages of new matter, and of more than 22 million pages of reprints.

It would be as easy to trace the beneficent influences o a sunbeam as to trace the helpful stimulus of these pages of light. We trust that like Longfellow's "Arrow and the Song," the new Secretary and all who use these arrows of truth may find that the bows so often drawn at a venture have sent home the message of life to many a heart.

M. B.

A Central China Syllabary-Index to Soothill's and Baller's Dictionaries by number, and to Giles, the New Williams and other Wade System Dictionaries by Romanization. Locally Adaptable. By E. L. Woodward, M.A., M.D., B.D. Price: Limp Cloth $1.00; or bound as appendix with Soothill's Dictionary, $1.00 extra to his price. Old copies of Soothill rebound to include the Syllabary-Index for $1.00 in cloth, or $1.50 in leather. For Sale at Presbyterian Mission Press.

This is a book of 180 pages, each containing two columns of

characters arranged according to Romanization. At the head of each list is given the Central China pronunciation as spoken by the best Anking teachers, but to facilitate reference to the dictionaries of Giles, the New Williams, etc., the Wade (Pekingese) Romanization of each character, is given with the character. Tones are also indicated. On either side of each character are numerical references to Soothill's (Part I) and Baller's dictionaries.

Whilst specially applicable to Central China Mandarin, in the opinion of some competent judges it will be found also very helpful to students in the provinces to the north and west. Minor exceptions to the assignments of certain characters will doubtless be evident, and provision has been made for such by blank marginal columns, allowing ample room for corrections or references.

According to the preface, the aim of the Syllabary is to afford a means of quick reference to the dictionaries mentioned above. It does more. It is also an aid towards a more correct pronunciation. In these days of advanced education the Chinese are unlikely to exhibit any degree of long-suffering with poor speakers as heretofore. Nor is there any excuse for such, in view of the useful helps to the student published in late years.

We heartily recommend this Syllabary, and note that it is published both separately and as an appendix to Soothill's Pocket Dictionary. The two bound in one volume undoubtedly enhances the value of the Syllabary for handy and constant use.

A. B.

Hudson Taylor's Choice Sayings. China Inland Mission. 1/-

Very daintily got-up and the contents beyond praise.

"A poor widow once pleased the Lord with two mites; a woman who was a sinner with her love and tears, and alabaster box of ointment; and Mary, already beloved, lavished on Him no less than 'a pound of ointment of spikenard, very costly,' and breaking the box of alabaster poured it upon His head, and anointed his feet, wiping them with her hair, so that 'the house was filled with the odour.' Oh! for more of this uncalculating, self-forgetful, world-unmindful, soul-ravishing love."

"The best evidence of Christianity is a Christ-like life, and the best evidence of the Word of God is found in the Word itself: when studied, loved, obeyed and trusted, it never disappoints, never misleads, never fails."

Every page contains choice sayings such as those quoted above. The publishers did wisely when they decided not to let these "sayings" be forgotten. No Christian can read the book without being the better for it.

J. D.

An Eirenic Itinerary by Silas McBee. Longmans Green & Co.

Mr. Silas McBee is the Editor of *The Churchman*. He was the Vice-Chairman of the Commission on Comity at the Edinburgh Conference and has been a lifelong worker in the cause of Christian Unity. Mr. McBee's book is excellently printed and illustrated and is recommended to the CHINESE RECORDER by Dr. John R. Mott in these words:—

My Dear Dr. Fitch:—

I take pleasure in sending you a copy of "An Eirenic Itinerary" by my friend, Mr. Silas McBee, the editor of *The Churchman*. He has been for many years one of the foremost advocates of Church Unity and by his addresses, his writing and his personal acquaintance, he has contributed much toward a better understanding among the members of the different Christian Communions.

This book is a record of Mr. McBee's tour last spring in which he exchanged views with a large number of foremost leaders of the Anglican, Roman, Greek, Coptic and other branches of the Church. I would call particular attention to the addresses and articles by Mr. McBee, printed at the end of the book. I trust that you can make an occasion to call attention to this timely volume.

Sincerely yours,

J. R. Mott.

We have received a parcel of Educational books from Messrs. E. J. Arnold and Sons, Ltd., of Leeds and Glasgow, comprising the following:—

I. *A New Commercial Arithmetic*, by Henry H. Talbot.

This book is confined entirely to commercial arithmetic, presupposing a knowledge of general, and some acquaintance with the principles of commercial arithmetic.

It is fully up-to-date and should be most useful to senior students, being arranged in three sections, each of which forms a full complete year's course of study.

The explanations of the different processes are full and clear, and a large number of examples to be worked by the students is provided. These have mostly been taken from actual examination papers, and thus form an excellent test of the student's progress, from the practical standpoint of examinations. The book may be obtained with or without answers. It is well printed and strongly bound.

We can heartily recommend it for use, under an able teacher's direction, for advanced classes.

Price.

Complete. Parts I. and II. (Three sections), with answers, net. 2/6.
Complete. Parts I. and II. (Three sections), without answers, net. 2/6.
Part I. (Sections 1 and 2) with answers, net. 1/9.
Part I. (Sections 1 and 2) without answers, net. 1/6.
Part II. with answers, net. 1/-.
,, without answers, net. 1/-.
Answers separately, 6d.

II. *Carton Designing for Juniors.* By J. H. Judd.

This is a small book dealing with paper folding, cutting, mounting and designing, linked up with simple arithmetic and geometry. The exercises are arranged to teach the principles of arithmetic and geometry through the eye and finger of the student as he forms the various designs with the paper. The designs are clearly printed and an excellent preface details the methods of working.

This should be an excellent book for use in junior classes. The price is 1/4 net. Postage 2d. extra.

Materials, comprising gummed coloured paper, scissors, brushes and patterns for a class of forty, to last for from eighteen to twenty-four months with one lesson a week, may be obtained at the total cost (postage excluded) of £1.4.11.

III. *The A. L. Wool-modelling.* By Alice S. Garside.

This is a book for use in elementary classes. It gives a system of making articles by twisting, tying and cutting wool and wire. The directions are clear and the illustrations very

simple and distinct. This course should give much pleasure to the little ones, as well as training their fingers and eyes.

Price. Net. 9d. postage 1d extra. Materials for class of 40. 6/6.

IV. *Little people in far-off lands.*

This is a series of little booklets describing the children, their lives, games and customs, in foreign countries. They comprise China, Japan, Italy, Spain and Greece, Greenland, Iceland and Burma, India, South Africa, France, Germany. The books are interestingly written, printed in clear type, and illustrated with numerous woodcuts. The language is simple, words of more than one syllable being divided by hyphens. The subject matter is confined to the dress, manners, customs, games, festivals and home and school life of the children, and should be very interesting to the little readers.

The price is Paper cover. 2d. Cloth lined cover. 3d.

V. *The A. L. Things to write about.*

A series of simple illustrations to be used as subjects for compositions, and also suitable as exercises in memory drawing.

These are a series of cards. Each card contains four outline drawings of natural objects, common implements, household objects, toys and miscellaneous familiar objects. At the foot of each card are printed questions and composition on subjects suggested by the illustrations. The drawings may be used as copies, and the pupils should also be made to reproduce them from memory. This is a very useful and interesting series. We think it ought to prove of very great benefit not only in training eye and hand, but also in the coördination and association of ideas in the pupil's mind.

The series consists two packets of 24 cards each. Price per packet. Net. 1/-. (Postage 3d. extra.)

H. L. W. B.

Some publications of the Young Men's Christian Association. 青年棒喝.

This is a translation and adaptation of the Rev. F. B. Meyer's "Young Men, Don't Drift," by Mr. H. L. Zia. It is only two cents a copy and should be widely circulated. At the end it gives a list of books likely to be useful to young men. The Y. M. C. A. is doing a grand work in producing such healthy and attractive literature.

How to deal with Doubts and Doubters, by H. Clay Trumbull, D.D. 釋疑祀實.

This book, which has been translated for the Y. M. C. A. by Mr. Y. K. Woo, is divided into fourteen sections, discusses the various phases of doubt, and the way to meet and dispel them. One excellent feature is that it speaks of some actual experiences of the author, and does not deal with doubt in the abstract. This should make it of great value, and help to bring conviction to many who may be troubled by speculative doubt. An ounce of experience is worth a ton of theory.

The price is only ten cents, postage extra.

Studies in the Gospel of Luke by Robert E. Speer. Translated and adapted by H. L. Zia 路加福音課法.

This is an analysis of the Gospel of Luke arranged in order for students. It treats of the contents of the book under

such heads as Faith, and Love, in relation to the life of the believer in Christ; the references to Heaven, Hades, the Second Advent; the Personality of the Holy Spirit; the Person of Christ, and so on. It is clearly arranged, and should be of great value in teaching this Gospel. Price 10 cents per copy, postage extra.

Studies in the Parables of Jesus recorded by Matthew, by W. H. Sallmon, D.D., Translated and adapted by Mr. Y. K. Woo. 耶穌譬喻之研究.

The parables of our Lord are dissected rather than commented upon in this book, and a fairly exhaustive analysis of their contents set forth in detail. The parallel passages are given and points of difference noted. This is all good so far as it goes, but books written on this plan would be of much greater value if the practical and devotional aspects were briefly dealt with. The value of a parable lies largely in its application.

How to Keep Healthy. Talks on Hygiene of Daily Life, by various authors. Compiled by Mr. H. L. Zia. Price 10 cents, postage extra. 衛生新義.

If the young men of China die before their time it will not be the fault of the Y. M. C. A. "As well for the body as the soul" is its motto, and this book is an attempt to give effect to one of the aims of its existence. The ubiquitous germ will be hard put to it if the advice contained in this book be followed. It treats of the influence of air, food, cleanliness and exercise on the body, the relation of the mind to the body, the evils of smoking and drinking, and other things that affect the well-being of the individual. If the political revolution be followed by such a revolution as is outlined in this book, the massive and unrelieved stenches that afflict so many sensitive nostrils in Chinese cities will be things of the past.

Testimonies of Great Men to the Bible and Christianity. Compiled by J. Murdoch, L.L.D., and Rev. H. Loomis. Translated by Mr. Y. K. Woo. 泰西名人證道譚. Price 10 cents, postage extra.

The extracts of which this book is composed cover a wide range.

Kings, professional men, statesmen, generals and scholars are all laid under contribution, and each adds his quota to the work of Christianity and the Bible. Such a collection helps to dispel the flippant criticism that relegates belief in God and His Truth to the poor and ignorant. In these days when educated Chinese so often hear such cheap talk, such a book is of great value, and may not only give pause to the critics, but may also carry conviction to the wavering and sceptically inclined. Such names as Garfield, Pascal, Faraday, Maxwell, Sir R. Bennet and others equally celebrated carry weight and cannot be lightly dismissed. We wish the book a large circulation and much acceptance with the reading public.

Chart of Characteristics of the Gospels. By Miss Pitt. Translated by Mr. H. L. Zia. 四福音比較一覽.

This large sheet gives at a glance the main features of the Gospels. Under different heads are given the leading points of each Gospel, the parables and miracles of our Lord and the principal points in His teaching. It is admirably arranged and is well adapted to its purpose.

F. W. B.

Beauty. A Chinese drama. Translated from the original by Rev. J. MacGowan. E. L. Morice, Charing Cross Road, London.

The Rev. J. MacGowan has won for himself a name as an interpreter of the folk-lore of the Chinese to the English-speaking world. This beautiful booklet will add to his reputation. The story is well told and is intrinsically worth telling. "Beauty" will win many new admirers in the West and may even delight London children one day as a new Cinderella in a pantomime or children's play.

Calendrier Annuaire pour 1912. The Sicawei Press. Price $1.50.

This useful little annual again makes its welcome appearance. It is safe to say there is no other book containing so much and such various information reaches Shanghai from any quarter. It is a very cheap book at one dollar and fifty cents.

Histoire de la civilization en Europe. Guizot. Macmillan & Co. 1/-
Macmillan's Reform Arithmetic. 4d.

Canton Christian College *Bulletin*. No. 4 President's Report 1910-1911.

A record of the manifold activities of an up-to-date College which is assuredly doing a great and beneficent work in the capital of the south.

Monthly Report of the Chinese Students' Christian Association of North America.

Books in Preparation. (Quarterly Statement.)

(Correspondence invited.)

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify Dr. J. Darroch, 53 Range Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date, and overlapping prevented. N. B. *Some whose names have been on this list a long time* are asked to write and say if they have given up the work, or what progress, if any, they are making. Perhaps they are keeping others from doing the work.

C. L. S. LIST.

In the Press.

Progressive Lessons in Chinese. Mrs. Jewell, Peking.

Modern Heresies Discussed. Rev. R. Genähr, Hongkong.

American Statesman Series, Life of Hamilton, Rev. F. L. H. Pott, D.D.; Life of Lincoln, Rev. H. K. Wright.

Tracts for the times, Why am I a Christian? Rev. F. L. H. Pott, D.D.

Epochs of History Series, Rise and Settlement of the British Constitution. Rev. E. Morgan.

Evolution. Rev. G. W. Sheppard.

Progress of Women's Position. Miss Laura M. White, B.A.

Heroes of the Plague in Western Lands, (Miss Yonge). Rev. J. Wallace Wilson.

In Preparation.

The World of Life: A Manifestation of Creative Power and Ultimate Purpose; A. Russel Wallace. Mr. Morgan.

Problem of Human Life; Eucken. Mr. Morgan.

Administrative Problem of British India; Chailley. Mr. Morgan.

Some Turning Points in General Church History; Cutts. J. Wallace Wilson.

Anti-Materialistic Essay based on the last chapters of Prof. James's

"Variety of Religious Experiences." Dr. Richard.

Home University Library of Modern Knowledge. Parliament; Sir Courtenay Ilbert. Chinese Translator.

Brief Biography of Burke; Lecky. Chinese Translator.

Short History of Peace and War; Perris. Chinese Translator.

Famous English Statesmen Series: Sir Robert Peel, Lord Palmerston, Lord Shaftesbury. Chinese Translator.

The Great Illusion; Norman Angell. Chinese Translator.

Life of W. E. Gladstone; G. W. E. Russel. Chinese Translator.

Life of Wolsey; Mandell Creighton. Chinese Translator.

Life of John Bright; Rev. I. Mason.

Short Life of Kossuth, (from Heroes of History); Rev. E. C. Cooper.

R. T. S. LIST.

Simple Bible Stories.

Moses. Illustrated.

Samuel. Illustrated.

Tracts. Coloured frontispiece: Poor Widow, David, Joseph.

A Dialogue on Christianity with new scholars. Tung Ching-en.

Biblical Atlas and Gazetteer. R. T. S., London. Prof. J. Percy Bruce.

Translated by Mr. A. J. H. Moule.

Discoveries Illustrating and Confirming the Old Testament by Rev. Canon Girdlestone, M.A.

The Old Testament in Relation to Science. Rev. G. T. Manley, M.A.

Thoughts on Christian Sanctity. H. C. G. Moule, Bishop of Durham.

Christianity is Christ. W. H. Griffith Thomas, D.D.

Our Lord and His Bible. H. E. Fox, M.A.

The Love of Christ. Rev. J. P. Hobson, M.A.

I Believe. By Rt. Rev. Bishop Welldon.

"Health." Text-book for Girls. Translated, Mrs. J. Darroch.

What Think ye of Christ? Translated, Mrs. J. Darroch.

C. T. S. NEW LIST.

By Rev. J. Vale.

Short Biographies for the People series:—

1. James Clerk Maxwell, F. R. S.
2. Sir David Brewster.
3. Bernard Palissy.
4. Michael Faraday.
5. Sir Isaac Newton.
6. Sir Henry Havelock.

Creatures of the Sea. Frank Bullen.

Brave Deeds of Youthful Heroes, R. T. S.

Romance of Real Life, R. T. S.

Short Stories from English History.

History of Missions—Henry Wellcome.

WEST CHINA RELIGIOUS TRACT SOCIETY.

1. News from a Far Land.
2. The Debt of Omar.
3. The House of El Hassan.
4. The Threshold and the Corner.
5. The True Islam.
6. The Integrity of the Gospel.
7. Jesus or Mohammed.
8. The Sinless Prophet.
9. The Weaving of Said the Weaver.

GENERAL.

James Hutson: Meyer's Burdens and How to Bear Them.

James Hutson: Willison's Mothers' Catechism.

Mrs. R. M. Mateer: The Browns at Mount Hermon.

Laboratory Manual in Chemistry (Mandarin), by J. McGregor Gibb.

China Mission Year Book. Rev. G. H. Bondfield. C. L. S.

Westcott's Commentary on St. John's Gospel, by Rev. G. Miles, Wesleyan Mission.

Expository Commentary on John's Gospel. George Hudson.

Expository and Homiletical Commentary on the Gospels. Rev. Thos. C. Fulton.

Scofield's Bible References. A. Sydenstricker.

Robinson's Studies in the Life of Jesus. Dr. A. P. Parker for C. L. S.

Syllabic Vocabulary, Shanghai Dialect. Dr. A. M. and Rev. C. M. Myers.

Missionary News

Sintu Affairs.

Arriving at Sintu, I immediately sent off letters to Chengtu to inquire about the situation there; I also requested a few of our Sintu gentry to kindly call and discuss the situation. Might I here say that I found the gentry of the greatest help to me? Having no official position, they could discuss the situation with freedom; our *Hsien*, on the other hand, was most cautious, and consequently of very little help. We were assured of safety in Sintu, as this matter was quite outside of church policy, and we were persuaded not to go into Chengtu.

During this time all business was practically at a standstill, and everything was exceedingly quiet, but it was quite obvious that this sort of thing could not go on for very long.

At this time I started an English class for sons of gentlemen and I charged a high price (ten dollars per month) for an hour's teaching a day, as I only wanted a few scholars. Amongst these scholars was the second son of the Sintu head of the Railway League and he proved a very well-informed boy indeed, also a very useful friend. We were able to keep up our boys' and girls' school; we added to our inquirers, and Sunday services and classes were not interrupted. About this time trouble began to break out in our immediate neighborhood, first to the north of us, and many skirmishes were fought, troops constantly passing and repassing our city, both before and after these skirmishes, at times bearing their wounded with them. Then south of us began to get affected, and Kintang was the seat of great unrest. Here it was that the *fei-tu* became rampant and deeds of violence were the order of the day. Dreadful tales were brought in about this district—tales of murder, rapine, robbery and utter lawlessness. Sintu, however, was absolutely quiet. Taxes, of course, were the subject tabooed, and shops were closed, but, on hearing of the expected arrival of Tsun Chuenshuen, confidence was restored, the question of taxes was settled for the time being, and shops opened.

But gradually a feeling of unrest began to steal over the people, and men were enrolled as a kind of city militia; the walls were daily manned, and ammunition, consisting of stones, lime, etc., as a means of defence, was amply provided, in case of possible escaladers.

It so happened that the 16th of the eighth moon had been the day proposed for an attack on our city. On this very day, as our *Hsien* was returning to his yamen from his daily rounds, he, passing a tea-shop, heard the clash of staves. He immediately ordered the two young men, who were practising a kind of stick drill, to his presence, construing their action as a slight to his policy of defense. Then and there he had them severely beaten. This was the match that exploded the long-repressed wrath of the people. Immediately the shops were once again shut, as if by magic. The crowds followed the *Hsien* to the city temple, the place where most of our local offices are located. They then tore the

Hsien's official umbrella to pieces, beat his chair-men, and literally smashed the official chair to "smithereens." They then proceeded to the land-tax office. Here they demolished everything. Then to the Customs office, and from there on to the salt office. This place is situated a few doors from our house, and as it was being demolished I stood at our door and watched the proceedings. First they smashed in the front with batons belonging to the police, then all the salt was pitched out into the street and trodden under foot, then bedding, etc., and cash—in fact, everything that they could get hold of was pitched out and, if possible, destroyed. Anyone daring to attempt to steal was promptly punished. It was a splendid instance of righteous indignation, because, so far as the salt people were concerned, they are a set of utter rogues. The people had themselves splendidly in hand. We thought we heard some frightened women in the back of the premises, and asked one of the leaders to investigate. Immediately he went to see and came back to us with the results of his investigation. Not a rude word or unkind look was offered to us, but, *per contra*, the utmost kindness and regard both for the safety of ourselves and our property. This action on the people's part greatly strengthened our desire to stay on in Sintu, as it was apparent that we had nothing to fear from either the city people or malcontents.

About six-thirty on October 10th, 1911, one of the servants rushed in to say that the Government troops were only five *li* away and shortly after—say about 7 a.m.—rifle fire commenced. It was at first spasmodic and we just heard reports of the rifles, but by 8.30 a.m. bullets were whistling through the air well over our heads, but occasionally striking the trees next door. We knew we were absolutely safe from this kind of fire, so had no anxiety. In fact, we watched the *fei-tu* on the city wall, loading and firing their weapons. About 9.30 a.m. we were in the dining room watching the attack and defense of the upper structure of the city gate, when boom went the cannon, and we bowed to that sound that causes the highest in the land to bend their heads. Immediately a cloud of dust told us that the roof of the city gate had been struck, and we moved away so as to be out of the line of fire. The cannonading was fairly severe for say two hours. Our house was struck several times with fairly large stones, which showed that the troops were either using the old cannon, or else they were being assisted by some *twan*. The artillery fire was very effective, and soon—say, in two hours, by noon—I doubt if any one could have found shelter over the city gate. The artillery had got their guns in such a position that they made an effective cross-fire on the bastion of the city and it was very much battered. In the meanwhile the *fei-tu* still continued guarding the city wall, they being in a position of almost absolute safety. Their idea was to keep the troops away from the city gates, and for this purpose they set fire to all the dwellings near the city wall. This policy they carried out at all four gates of the city, as we saw dense clouds of smoke rising from all four quarters, but under cover of

artillery fire the infantry got gradually near the city. Now the higher portions of our house got frequently struck; the air was literally alive with bullets. A great many people came to take shelter in our house and we gave up our school to them, doing what we could to make them comfortable, both mentally and physically. The women especially were very anxious and dreaded the soldiers entering into the city.

From 1 p.m. to 3 p.m. there was somewhat of a lull. We had our mid-day meal in peace and our usual afternoon nap, and at 3.30 we had our tea. After tea my wife and I went to see the premises, but we had to quickly make for a place of shelter, and very severe firing then took place. The artillery had evidently moved their guns round into position, in order to smash in the lower part of the city gate. The noise was just horrible and struck fear into our hearts. The gates were at last blown open and wild shouts and desperate screams told us that the Imperial troops had taken possession of the city. For the space of half an hour severe fighting was going on on the city wall. The noise of rifle shots, the shrieks and the yells very much scared us, but by 5.30 all was absolutely quiet in our neighborhood.

We had an excellent time with the soldiers, distributing to them suitable portions of Scripture and other literature, and, when possible, getting them around us for little talks. Even some of the elder school boys engaged in this work. They were very keen to listen. On Sunday we had excellent services, which some of the city officials attended, and we publicly gave thanks to Almighty God for delivering us from all the perils and dangers of the past.

Late events have impressed three things on my mind. First, that we should persevere with our primary school education, in order that all the common people should be able to form their own opinion, and not be at the mercy of any and every one who chooses to hoodwink them. Second, that every city should have its own newspaper. Thirdly, that there should be a soldiers' mission started, as these men came about us with the greatest of freedom, were very easy to teach, the majority could read, and they were keen to learn.

E. A. H.

Conference at Swatow.

The South China Mission of the A. B. F. M. S. held its annual conference at Swatow, December 13th-16th. The comparative peacefulness of the region is shown by the fact that the seven central stations were all represented, and that none of the missionaries from these widely scattered places anticipate any trouble in the future.

The Conference passed upon several matters of general interest. That Baptists themselves are coming together is shown by the action regarding educational work for the Hakkas. This will be undertaken in conjunction with the mission of the Southern Baptists of Canton. The question of union with the English Presbyterian Mission in educational work for the Swatow dialect speaking peoples was discussed at length and a committee appointed to further consider the matter.

The Conference took strong action regarding the enlargement of our Hakka work, recommending that new central stations be opened up connecting our own Hakka work with that of the Southern Baptists, Canton and Yingtak, and with the China Inland Mission in Southern Kiangsi.

The Swatow Chinese are in ever-increasing numbers emigrating to Hongkong, Anam, Straits Settlement, Sumatra, Java, Borneo, and above all to Siam, where they are fast becoming the dominant race. It is only a question of a few years when the emigrants will outnumber the inhabitants in the motherland. Every year scores of our Christians are joining in this emigration and are lost to the Church. The natural expansion of the Swatow Mission is amongst these colonists. By unanimous vote a committee was appointed to lay this matter before the home Board and to urge the immediate appointment of missionaries to this "Dispersion."

A. F. Groesbeck.

Swatow, China.

The Forward Movement Among Southern Baptists.

The Texas Southern Baptists recently took action that is of interest to all missionaries working in China. That Convention indicated its endorsement of a proposed plan for the Southern Baptists to raise one million dollars as a special fund for Educational Missions, and then, to show their good faith, it was proposed by this Convention that Texas Baptists should at once undertake to raise $50,000 Gold for the purpose of building and equipping a school in Honan Province in the interior of China where the Rev. W. J. Sallee and wife are labouring in the midst of a population of thirty million with, as yet, no Christian College of any denomination. *(Baptist World).*

The West China Situation as it has Related Itself to the Church.

This brief purports to be but notes given as accurately as the facts were observed, without deductions, which relate to the Kingdom of God in West China.

Country and city preaching has failed to command the ear of the Chinese in the West of Szechwan since the winter months, almost a year ago. The people have been restless and indifferent to Gospel preaching. The Church itself has been lukewarm. This is the sense of the reports of evangelistic workers at the Conference on Religious Work held in Chengtu in October. Some from Tzechow and Chungking who have been able to visit the country stations since the summer would pulse the situation as normal for church work. Be that as it may, practically all churches west of Tzechow, except Chengtu, Chungchow and Yachow, have been under the care of the natives solely since June. It is an ideal toward which we work, but it is not a working ideal as yet in Szechwan except in one case that we note as exceptional. Foreign supervision is sorely necessary still. In September some *few* of these evangelists were stabbed, shot down, or beheaded when "the powers that be" were powerless. In one case it

was the settlement of personal scores without fear of punishment, in another it was a case of thugs, and in others it was the natural consequence of ill-advised statements *re* the new movement. Late in September native evangelists were recalled and school work was taken up with them, as well as with all Christian students that it was possible to get up to the capital over infested roads. This amounted to one-third of the normal student body. These students were kept busy for over two months and kept the schools from total disorganization through the Fall. In Chungking it was possible to carry on the schools almost as usual and close as normally. And *at least one* of the schools there will open after the New Year. In some of the main stations where foreigners were forced to leave, services have been carried on each Sunday with but few breaks. In Chengtu most of the churches held services every Sunday with a mid-week service as well, although guarded by soldiers and by the same token no street chapel work was done. And we cannot criticise the Viceroy's policy in closing them. The church near the Refuge Hospital was closed October 29th, because rumor had it that the railroad question was to be discussed and the crowds were impossible. In few words, real effective Christian work in West China has been difficult to do since May and earlier, if we think of the forwarding of Christianity in terms of sermons preached, tracts distributed, or the addition table taught.

As we foreigners were shut up together we got closer together and saw how vitally we missions were bound up together in our work and purposes. It was a revelation to some. But it was a bigger revelation to see that we foreigners were a real part of the life of the people among whom we have cast our lot. This those in power realized, and we soon saw that our departing in a body or our staying materially strengthened or weakened the hands of those in power. The people looked to us as some people look to the weather bureau. The departure of foreigners from Chungking was attended by hundreds of fleeing natives. The foreigners in Chengtu were consulted by some in high places, and were asked for a course of lectures on the Government of a Republic. The Church was asked for representations *re* their recognition in the contemplated state constitution. And it was almost impossible for foreigners to keep off of that committee and not meddle in affairs political. Articles, three in number, were drawn up which could be summed up in "religious toleration" with its implications. We fear that the Church body as a whole did not have and did not get a very clear Christian idea as to the relation of Church to state; for here the committee ceased its work perforce. The powers that were gave way to others. But the Church gained a point in showing sympathy with the new movement. And by Church I mean the Chinese Church. Heretofore the Church has stood alone, ostracised, but Church members and non-members worked hand in hand. Except in some far places there seems to have been but little feeling hostile to the native Protestant Church.

And here the notes stop abruptly. Foreign Christian

work stopped in Szechwan on December 8th, except in Chungking and Yachow. There are churches that are still holding weekly service. There is but one possible exception to the statement that there is no anti-missionary sentiment in Szechwan. Edict after edict went forth with "Protect the foreigner and the church" as the second or third plank of the platform. There is no authenticated anti-Christian feeling in the province but apparently the reverse. We are coming to realize, if we did not before, and some of the new movement leaders are coming to realize that the only thing that will hold a man in a crisis and keep him from absolute anarchy is real Christianity. As some see it, Christian work is suspended in the West. But I question: "Is it?"

The Harvard Medical School, and Research Laboratories are about to open up their work in Shanghai. The building at No. 1 Seward Road has been secured, and is being fitted up for the school. Arrangements have been made to begin medical instruction for the present upper class of St. John's Medical School. Next fall new students will be admitted.

The seven men now comprising the faculty are Drs. M. R. Edwards, A. M. Dunlap, H. E. Eggers, Wm. Sharpe, W. G. Hiltner, H. S. Houghton, and Tucker.

The scope and plans of the work that is to be undertaken, may be briefly stated. A Medical School will be established for the Chinese, in which a high standard of medical instruction will be maintained from the first, and although the school will be known as the Harvard Medical School, neither institutional nor national lines will be maintained.

The School desires that its staff shall be of every service possible to the Medical Missionary Work, through the coöperation with the medical men of China.

This School will place especial emphasis on the development of the department of "Hygiene, Preventive Medicine and Public Health." Here will be trained Public Health officers, in the hope that, when the demand develops, as it eventually must, for Municipal health officers throughout China, there will be an available supply of trained Chinese, who alone can best overcome the prejudices of the ignorant classes in times of epidemics and pestilence.

A Research Laboratory will be developed, where the diseases of the Orient will be studied by a group of men devoting their full time to this work. Inasmuch as world-menacing diseases can be studied here with such splendid advantages, it is confidently hoped that nations other than China will be benefited by the researches to be made here. In later years, there will be developed from this group of investigators as a basis, a post-graduate school where the diseases of the Orient may be studied by practitioners in the actual surroundings in which those diseases are found.

The school will look forward to the time when its work can be taken over by a staff of adequately trained Chinese teachers of modern medicine. It is inconceivable that the hygienic reform and the medical educational work of this vast Empire should be carried on by

foreigners. It is for us, however, who have in our own countries been so signally blessed by the great benefits of modern medicine, to direct and give aid to China, in this her hour of need and opportunity.

The School comes in a sincere desire for coöperation with all those forces in China that are hoping and working for the relief of suffering and the hygienic regeneration of the Empire.

The Harvard Medical men realize that they cannot render their best services, without the interest, coöperation and support of all those who are interested in the uplift of this great nation. As a group they wish to become a part of the medical fraternity of the East, and they hope that all will feel that the Harvard Medical School belongs to China.

The Christian Herald Famine Relief and Orphan Work.

It is quite generally known that *The Christian Herald*, New York City, through its late editor, Dr. Louis Klopsch, contributed very generously to the relief of the famine sufferers of Central China in 1907. This relief was administered by a special Committee which was formed at that time. With some occasional changes in the personnel, that Committee has continued to represent *The Christian Herald* in its general philanthropic work in China.

It was the feeling of this Committee, when the call for famine relief work came again last year, that it was quite unable to undertake the task because of other work which it was already conducting, and which will be mentioned below. However, under the pressure of the urgent calls for help from those missionaries stationed in the stricken districts, the Committee sent urgent appeals to *The Christian Herald* for funds. Because of the relations already existing between *The Herald* and the Committee, it was inevitable that the latter should undertake the administration of the relief funds. In order to avoid duplication of the work in some places, to the neglect of others, *The Christian Herald* Committee coöperated heartily with the Central China Famine Relief Committee in the distributions, but at the same time held itself responsible to *The Herald* for all remittances. At the request of the larger Committee, the final public report of *The Christian Herald* Committee, together with the Treasurer's statement, was forwarded to be incorporated in the General Report of the Central China Committee.

The personnel of *The Christian Herald* Committee was as follows: Rev. W. C. Longden, succeeded by M. J. Walker, Esq., Chairman; Rev. A. Sydenstricker, D.D., Secretary; Rev. James B. Webster, Treasurer; G. A. Cox, M.D., Rev. Frank Garrett, Rev. J.C. Garritt, D.D., and Rev. J. W. Paxton; the executive consisting of the officers and members resident at Chinkiang.

The Christian Herald remitted to this Committee for famine relief in 1911, $76,508.00, U. S. Currency, a part of which was sent direct to the famine districts and the remainder was turned over to the Central China Committee. This amount, together with what *The Herald* sent direct to the Central China Committee, was collected in small contributions, chiefly, if

not entirely, in America. *The Christian Herald* Committee did not solicit funds, but special gifts were received and disbursed to the amount of Mexican $20,929.43.

The Christian Herald contributed last year, for famine relief alone, here in China, over G. $100,000.00. Some small amounts have been forwarded recently, but it is impossible to say what it will be able to do this year.

As the result of the conference of those interested in famine relief, held in Kuling last August, it seemed highly desirable that all relief work should now come under the direction of one large committee which has been organized, and it is unnecessary for *The Christian Herald* Committee to undertake famine relief work, as a committee, this year.

The Christian Herald Orphanage work should be mentioned in this connection. Funds raised for famine relief in 1907 continued to come in after the time of actual need had passed, and it was decided to use the surplus in establishing orphanages in China. Dr. Klopsch had been desirous of undertaking such work and these funds were turned over for the erection of buildings and other initial expenses, pro rata Mex. $50.00 for each orphan. An additional allowance of Mex. $10.00 for each child was made for industrial outfit for that kind of training. It was finally agreed that Dr. Klopsch, representing *The Christian Herald*, would undertake the support of two thousand orphans, at the rate of $20.00, U. S. Currency, for each orphan, with two exceptions, where the pro rata was G. $15.00, for a term of seven years.

Before the full number of orphans had been received into the twenty-nine institutions, Dr. Klopsch was called to his reward, and *The Christian Herald* continued the work he had so well begun. In 1910, by general offerings from the public and special arrangement with people who wished to become patrons of one or more of the orphans, *The Herald* contributed for the support of these orphans, $34,194.81, U. S. Currency; in 1911, expended for support G. $37,244.30. Of the balance mentioned above, Mex. $82,188.95 has been used in the initial expense connected with the establishing of these orphanages, and Mex. $7,500.00 for industrial allowances. At the time of writing, the final statement for the year had not yet been made out.

The Treasurer received a cable message from *The Christian Herald*, in December, advising that beginning with January 1st, 1912, support for 1,200 orphans was all that could be given. The letter of explanation stated that, by the death of Dr. Klopsch, personal resources upon which he had drawn were no longer available for *The Herald*, and that public contributions had fallen so low that the reduction was imperative. This means a reduction from 1,900 to 1,200 orphans. The local Committee has drawn on its other funds to make up this deficit, and tide the orphanages over the hard winter season. *The Christian Herald* is making a special effort to secure more funds for this orphan work, and it is hoped that the urgent appeals to continue the support of the orphans already received will meet with such hearty response that the reduction can be countermanded.

JAMES B. WEBSTER.

The Month

Both sides of the great struggle now going on in China have been comparatively quiet from a military point of view. The armistice, which was extended again for a further fifteen days, was broken by both sides, but not to an extent to endanger the main issue. The trend of the month has been that the revolutionaries have considerably strengthened their position.

The Peace Conference ended in apparent agreement, and the following statement was given out:—

1. It is mutually agreed that the question as to what form of Government should be adopted should be discussed by the National Convention and that the decision of the National Convention shall be binding upon, and be recognized by, both parties.

2. During the time which must elapse before the National Convention comes to a decision upon the form of Government to be in future adopted, the Manchurian Government shall not accept or attempt to obtain foreign loans.

3. All the Manchu troops in the Provinces of Shansi, Shensi, Hupeh, Anhui and Kiangsu shall evacuate their present positions and be withdrawn to a distance beyond 100 *li* within five days, beginning on December 31st, at 8 a.m., leaving behind them only the police to protect the places thus evacuated. The republican troops shall neither advance upon, nor occupy, these evacuated places, so as to avoid collisions, until special regulations have been made upon mutual agreement within five days, when further withdrawal of troops shall be carried out according to these regulations. The Manchu troops shall not advance upon and attack those places in the province of Shantung which have already fallen into the hands of the republicans, nor shall republican troops advance upon and capture new places.

After a few days, however, it was apparent that the main question of the place at which the National Convention should be held was still unsettled, and up to date has not been decided.

From the revolutionary point of view the main event of the month has been the arrival of Sun Yat-sen. He arrived in Shanghai December 24th, was elected President of the Provisional Government on December 29th, by a vote of the representatives of seventeen provinces to one, and, on January 1st, went to Nanking where in the evening he was inaugurated as President of the Provisional Government. In a few days a list of the members of the Cabinet of the Provisional Government was given out, and it was also announced that January 1st, would be the first day of the first year of the Republic of China. The Provisional Government renewed pledges made before to the Powers by members of the revolutionary party. The Provisional Government also made the following proposals to the Manchus in Peking:—

1. The Emperor shall be treated with all the dignity attaching to the Sovereign of a foreign nation on Chinese soil.

2. The Court shall reside at the Summer Palace.

3. His Majesty shall receive a liberal annual allowance, the amount to be settled by the National Assembly.

4. All their ancestral mausoleums and temples shall be secured to them.

5. The person of the Imperial Family shall be fully protected and their property and wealth retained to the Manchus.

6. Manchus, Mohammedans, Turkestanese and Tibetans will be treated as Chinese citizens and their private property protected.

7. The Eight Banners shall continue to draw the same pensions as heretofore, until further means can be devised of enabling them to find a comfortable living. The former restrictions put upon the Bannermen's

right to trade and to reside outside fixed localities are removed.

8. The Imperial Princes shall retain their titles and property under the protection of the Chinese Government.

Later in the month the following terms, which appear to be more drastic, were telegraphed to Peking:

1. The Manchu Emperor must abdicate and surrender all Sovereign power.

2. No Manchu can participate in the Provisional Government of China.

3. The Provisional Capital shall not be in Peking.

4. Yuan Shih-k'ai cannot participate in the Provisional Government until the foreign powers have recognized the Republican Provisional Government as a successor to the Manchu rule of the country, and until the country has been reconstructed, and peace and harmony prevail.

On the Imperialist side there have been more signs of their being on the defensive. Yuan Shih-k'ai protested against the organization of a Provisional Government before the Meeting of the National Convention; he also apparently, repudiated the Peace Commissioner, Tang Shao-yi, though later he was re-appointed. The funds promised by the Manchus in Peking for the assistance of the Imperial army have failed to materialise. At first there seemed a tendency on the part of the Imperial forces in Peking to yield to the call for a National Convention. Later, with the terms of the Provisional Government before them, it was reported that the Court had practically decided to accept them, retire to Jehol, and await the result of the National Convention. A Grand Conference held in Peking, however, to discuss the question of abdication has, up-to-date, failed to result in any decision.

Reports are numerous, and evidence not wanting, that the revolutionaries plan to advance on Peking. There is some evidence, also, of a tendency among the Manchus to oppose the idea of abdication. The empire in general is in a state of increasing unrest; riots are reported from Lanchow; brigandage is everywhere on the increase; Shansi and Shensi are in a state of anarchy; Russia's influence has appeared in Mongolia; an attempt to assassinate Yuan Shih-k'ai happily failed and neither side has succeeded in negotiating a loan. At last reports the republicans were gaining ground in Shantung. The Imperialists also during the month have entirely evacuated Hankow.—January 20th, 1912.

A Note of Thanks

The Secretary of the Famine Relief Committee desires to express his appreciation of the hearty coöperation of the missionary body in the publicity campaign. Not only were two thousand personal notes written by missionaries and other friends, but over fifty missionaries spent from half a day to a week in the office. Without this help much valuable time would have been lost. Five thousand letters will reach the Press, Chambers of Commerce, and individuals throughout the United States and Canada during the first week of February, appealing for aid for the famine sufferers in China. At the same time similar appeals will be reaching other lands. Will you not pray that the friends at home may be moved to make a large response?

Missionary Journal

BIRTHS.

At Têngchowfu, December 11th, to Rev. and Mrs. J. V. Turner, S. B. C., a daughter (Floy Elizabeth).

At Hongkong, December 19th, to Rev. and Mrs. W. H. Oldfield, C. M. A., Wuchow, South China, a daughter (Mildred Elizabeth).

At Shanghai, December 23rd, to Mr. and Mrs. A. Archibald Bullock, A. P. M., Nanking, a son (Anson Burlingame).

At Yeungkong, December 24th, to Rev. and Mrs. J. W. Creighton, A. P. M., a daughter (Mildred).

At Shanghai, January 11th, to Rev. and Mrs. O. R. Wold, Hauge's Synod Mission, a son.

At Shanghai, January 13th, to Dr. and Mrs. F. J. Tooker, a daughter.

At Foochow, January 13th, to Mr. and Mrs. A. A. Adamson, Y. M. C. A., a son.

MARRIAGE.

At Hongkong, December 4th, Miss Grace Barnet of Kirkcaldy, Scotland, to H. S. Mackenzie, Y. M. C. A., Amoy.

DEATHS.

At Fancheng, Hupeh, October 30th, Paul John, only child of Rev. and Mrs. John Peterson, S. A. M. C.

At Mokanshan, January 7th, Robert Joseph Felgate, aged 52 years.

At Taichowfu, January 10th, Rev. W. D. Rudland, C. I. M., from cancer.

On January 18th, Elizabeth, beloved wife of Spencer Jones.

ARRIVALS.

December 18th, Dr. and Mrs. Norman B. Stewart, and two children, E. P. M., at Wukingfu.

December 24th, Dr. E. S. Fish, Mr. E. L. Merritt and Mr. W. H. Sinks, from North America, all C. I. M.

December 30th, Miss A. Niederhauser, Evangelical Association.

January 1st, Mrs. W. W. Peter and Mrs. F. C. Kewmling, both Evangelistic Association.

January 9th, Mr. Marshall Broomhall, C. I. M., from England, on a visit.

January 15th, Mrs. P. D. Bergen, A. P. M., (ret.).

January 17th, Miss J. H. Pettit and Miss E. G. Kendon, C. I. M., from Australia.

January 18th, Misses A. Gresham and Rout, unconnected, (ret.)

DEPARTURES.

January 5th, Miss Ida Anderson, Miss F. Prytz, Miss A. Janzon, Miss A. Eriksson and Miss M. Nylin, all C. I. M., for Sweden.

January 6th, Dr. and Mrs. G. H. Huntley and family, A. B. C. F. M., for England and U. S. A.

January 8th, Mr. and Mrs. H. A. Sibley and children, C. I. M., for North America; Mr. Dudley Tyng, A. C. M.; Mr. and Mrs. E. F. Stewart, C. and M.A., all for U. S. A.

January 15th, Rev. and Mrs. S. P. Westaway and family, Can. M. E. M., for Canada; Mrs. M. P. McCormick, A. P. M. (South), for U. S. A.

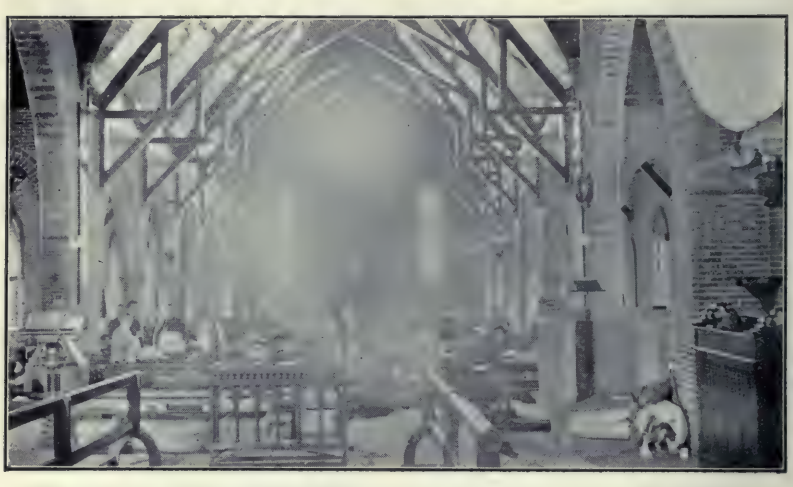
January 16th, Miss L. A. Ker, Can. M. E. M., for Canada.

January 19th, Mr. and Mrs. N. E. King and child, and Miss P. Deck, all C. I. M., and all for Australia.

January 20th, Mr. N. Hogman, C. I. M., for Sweden, Miss A. McQuillan, Church of Scotland Mission, for England, Rev. and Mrs. J. Taylor, A. B. F. M. S., for U. S. A.; Rev. and Mrs. J. C. Harlow and family, English Baptist Mission, for England.

January 22nd, Rev. and Mrs. G. M. Newell and family, M. E. M., Mrs. J. E. Williams and four children, A. P. M., all for U. S. A.; Rev. and Mrs. H. D. Robertson and family, Canadian Methodist Mission, for Canada.

HANKOW SCENES.



INTERIOR OF THE CATHEDRAL SHOWING CONVALESCING SOLDIERS, AND RED CROSS WORKERS.

PONTOON BRIDGE ACROSS THE HAN RIVER BY WHICH THE IMPERIALISTS CROSSED TO CATPURE HANYANG.

THE CHINESE RECORDER

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VOL. XLIII MARCH, 1912 NO. 3

Editorial

The Abdication. While this magazine is of necessity non-political in nature, yet the edict of the Manchu Dynasty that has led to their elimination from the government of China is a step of such stupendous importance, and one which so concerns us all, that we feel some reference must be made thereto in our columns. This change is not due altogether to racial antipathy, though that may have played its part, but is the culmination of a long intercourse with Western ideas and the principles of modern governments. That such a tremendous change should have been carried out with so little real loss of life is remarkable. But the abdication is not all; it is only the first step: the real problem of reorganization and of applying ideals now begins. For us, as missionaries, the situation is one that demands attention; for, whatever the future holds for us, our position will be different from what it has been before. There will be tremendous calls on our sympathy and our wisdom, to approve where approval is needed, and advise where advice will help. Our great task for the immediate present is not to lay plans for the next hundred years, but to find our place, to find how best we can be fitted in to the new conditions that are now already upon us. The day of Chinese leadership in the churches of China has come: and we need not less wisdom, but more grace.

Government for the People.

ONE who listens and studies sympathetically the utterances of the men who have brought about the present stupendous changes is convinced that their ideals lack but little; they have seen the vision of a people set free. As missionaries, we are intensely interested in the application of republican ideals where they affect the interests of the masses of China. From time immemorial, for instance, there has been in China a form of slavery. For centuries the curse of opium, no matter what its source, has held its sway. Polygamy, too, has been tacitly accepted. A cheap valuation of human life has seemed to those who look from the outside one of the defects of Chinese civilization. Now, with the hoisting of the flag of a united China, the principles of equality, fraternity, and purity are supposed to be established. It becomes, then, those who are in power, to take immediate steps to see that, in practice, they conform to their ideals. It becomes us, as missionaries, to stand more strongly than ever against those phases of life in China which grind down the helpless for the benefit of the few. There are a great many people now in China who have already determined that these things shall be eradicated, but we are convinced that there is still something for the missionary body to do in assisting to develop a healthy public opinion along these lines.

* * *

Union Language School.

THE article contained in our Missionary News department, on the Shanghai Union Language School, is worthy of careful reading by all missionaries. We wish to congratulate the Committee on the excellent work they have done and the skill they have shown in managing, to the best advantage of all, the diverse elements gathered in the school. The most optimistic member of the Committee expected about sixty to register, but considerably more than twice that number actually studied in the school, the large majority of whom were from quite distant points. Of course, the situation was helped somewhat by the fact of the large number of refugees in Shanghai; nevertheless, the enthusiasm shown and the eagerness with which some of the missionaries—some of whom had been on the field for a long time—entered into the task of improving their knowledge of the language are proofs of a need for some permanent institution for the study of the

Chinese language and literature. Missions, like any other great enterprise, can be conducted in a business way : it is not business to waste time. The old ways of study have involved enormous waste of time ; but the day has come when, in the interests of economy and proficiency, the experience of the older missionaries should be put at once at the disposal of those who are just starting their missionary career. Because many missionaries under the old system have done well is no reason to think that under a new system the rest of the missionaries would not do better. We trust, therefore, that the Committee, by reason of its experience in this temporary school, will be able to evolve some practical plan for a permanent language school or schools that shall appeal both to the Boards and to the missionaries. We confidently hope that within the next two or three years such a school will become a part of our missionary equipment.

* * *

Location of Schools for Missionaries.

THE *East and the West* for October, 1911, contains an article by the Master of Selwyn College, Cambridge, on "The Board of Study for the Preparation of Missionaries," and the new *International Review of Missions* in its first number follows with one on "The Special Preparation of Missionaries." The perusal of these articles shows that there is a decided tendency on the part of missionary leaders at home to advocate the establishing at home of the special schools needed for the more thorough training of missionaries, thereby requiring men and women to undertake special study for a certain length of time before going to the fields in which they have chosen to do their life work. Since in the matter of special schools for missionaries the missionary force in China has already done much effective work, THE RECORDER feels justified in speaking on the point as to where such schools could be made most effective. Schools for training in certain branches are, and for a long time have been, needed, and doubtless the present movement is the outcome of representation made from the field, time and time again ; but the need is for schools in the field itself, and not at home. The waste of money, time and energy that is now deprecated, and stated to be avoidable by the establishment of schools in China, will only be in part reduced by starting such schools at home. The cause of Missions has suffered much through people trained at home failing to

understand and appreciate how Christianity, in its application to the details of the life of a people, must be as wide and divergent as are the needs, temperaments, social relationships and religious beliefs of all men made in the image of God. Christianity is a comprehensive and not an exclusive religion, and may be widened out where men may not be narrowed down until all are as though cast in one mold. It is stated as an open and debatable question whether a language—the Chinese for example—may not be begun better at home, under a competent teacher, than in China. That such study can be begun at home is, of course, true. That it could be done better at home than on the field, if the present chaotic condition is to be allowed to continue, is also clear. But after the methods of language study used so successfully at home have been put into operation on the mission fields, the question as to where the study of Chinese could be best pursued is hardly a debatable question. We are not anxious for the home constituency to do this for us; we do want them to help us improve our present methods of studying. We must not confuse the question of the need for radical reform in the preparation of missionaries with the question of where it could best be done.

* * *

Mastering a Living Language.

We are inclined to think that all arguments that can be brought forward for the establishment of such special schools at home can be applied with equal force to the establishment of such schools on the field. Not even the argument that missionaries too early undertake responsibility applies to the earlier study of the language. It is true that for the study of some phases of living languages there are greater facilities at home; but it should be remembered that what is wanted is not so much the theory of the language as a thorough mastery of it on its practical side. Men who have mastered the language for themselves, and made it a vehicle of living thought and are able to teach it, are more easily obtained on the field than at home. Such men might, it is true, be sent home to teach outcoming missionaries, but that would not increase their ability to teach the language, and would cut off the help they might be rendering in direct missionary work, if they remained on the field.

But, we think that while there are undoubtedly strong arguments on each side of this important question this fact

remains which should decide the question in favor of locating such schools on the Mission field—*the language to be learned is a living language!* To really master that language, a vital contact with the life of which the language is a part, is absolutely indispensable, and, in our judgment, that contact cannot begin too soon. In view of this fact, the teaching of other subjects, such as philosophy or customs, should be made subsidiary to this—the most important thing. It is true that language study can be begun at home, but it can be begun and carried on much more effectively in the place where it is to be used, for there the eye, the ear and the heart receive a training not second in importance to that which can be given to the intellect at home. A living language demands the whole man for its expression. Most missionaries who come to the field have already had some experience in the learning of languages, but the task before them when they come to be missionaries is a vastly different one. The testing of the missionary candidate's aptitude in learning a language can be done without his learning the language he is to use, for lack of linguistic ability in learning other languages is in general an indication that the same lack would be evident in learning a living language. The mission field alone is the only place where the whole man can be developed in the art of expressing himself in an adopted language, which language must, in the last analysis, to a certain extent supplant his own.

* * *

The Continuation Committee.

Dr. Mott, Chairman of the Continuation Committee, has given in the current issue of the *International Review of Missions* a comprehensive statement as to the purpose, work and principles of the Continuation Committee which answers a number of questions that missionaries have been wanting to have answered ever since the Edinburgh Conference. In referring to the principles which will guide the Committee, Dr. Mott says: "It is in an important sense a world's committee. It must plan, speak and act internationally." The responsibilities of the Committee ought not to be allowed to drift into the hands of a few, or of any one national or racial group; but while each member of the Continuation Committee and of the Special Committees will be true to his individuality and express his own religious, national and racial convictions; he will at the same time bear in mind his corporate respon-

sibility in this world's enterprise. The Continuation Committee is not an end in itself. It is not a new missionary society, and will not perform the functions of one. Its highest ambition is to be the servant of all. Its work will be purely consultative and advisory, and in no sense legislative or mandatory. Its one aim is to be loyal to the method upon which at Edinburgh God's blessing was felt to rest—the method of mutual recognition and respect, of mutual conference, or exchange of experience and counsel, or united prayer."

In this policy the Chairman of the Continuation Committee is sure to carry the missionary body of China with him.

It is gratifying to get the official statement of the Chairman of the Continuation Committee on one question to which THE RECORDER has referred not infrequently in the past few months. Dr. Mott says: "A question of concern to the whole missionary enterprise was raised by the Continuation Committee at its recent meeting, namely, that of establishing a better common understanding, a closer coördination, and a more vital relationship between the missionary agencies on the home fields and the leaders of the Church in the mission fields. While the workers of different societies and communions in some of the home countries have, in recent years, come into mutually helpful relations; and while on certain mission fields movements in the direction of coöperation, federation, and union have drawn together the leaders; and while in the case of some Christian bodies the leaders at the home base and at the front have arrived at a working agreement in their policy; it is true still that between the leaders of all the Christian forces on any one of the principal mission fields and the leaders of all the mission agencies at the home base there is lacking that common understanding and mutual helpfulness that are necessary for the largest results."

We are gratified to learn that this important question is to receive the attention of the Continuation Committee. Dr. Mott's whole statement is impressive in its fair-mindedness, its scope and its reverent spirit.

* * *

The Recorder.

THE RECORDER has of late devoted most of its space to articles dealing with the methods of missionary work, but there are many other sides of thought and work in China which it could deal with, provided that the missionaries who are interested in them

would take the time to write articles or to send such facts as have come under their observation. First of all, THE RECORDER might be of great service in collecting the observations of missionaries on the various religions of the Chinese. All religions exist in China from the crudest animism up to Christianity, and there is no country where they can be observed side by side in the same completeness. If every missionary, who notes some interesting fact in connection with the various cults which are practised in this country, would set down his observations and transmit them to THE RECORDER, a valuable contribution would be gradually made through the collection of these facts toward the study of comparative religion and the understanding of the development of religion in China.

Again, missionaries being intensely interested in their immediate work are perhaps too little inclined to devote time to learning what the Chinese are thinking in matters of philosophy and religion to-day. Under the pressure of practical work, how many of us care to investigate these things? Perhaps it is only a scholar here or there, or the editors of papers who are obliged, by the nature of their occupations, to know what the Chinese think, and yet there is a wonderfully large and interesting field in which missionaries could not only be of service, but would materially increase their own knowledge of the Chinese mind. It is needless to refer to ancient Chinese philosophy where so much good work has already been done, but the contact of Western thought with Chinese thought is causing at the present time a movement in the hearts and minds of this people which is full of energy and will be fruitful in results.

Is the missionary to remain in ignorance of all this? What the Chinese think will ultimately determine what they are, and unless we know what they think it will be impossible to approach them with full understanding. If we say that THE RECORDER should establish a department of philosophy, most missionaries will smile, but philosophy is only orderly thinking, and if we say that it is the business of every missionary to know what the Chinese are thinking, just as it is his business to know what and why the Chinese worship, it will be easy to understand how certain pages devoted to Chinese religion and philosophy would not only be deeply interesting in themselves to every thoughtful missionary, but would yield abundant fruit in missionary work.

The Sanctuary

"*The effectual fervent prayer of a righteous man availeth much.*"—St. James v, 16.

"*For where two or three are gathered together in my name, there am I in the midst of them.*"—St. Matthew xviii, 20.

"The fierce poet of the Middle Ages wrote: "Abandon hope all ye who enter here," over the gates of the lower world. The emancipated poets of to-day have written it over the gates of this world. But . . . . we must erase that apocalyptic writing, if only for an hour. We must re-create the faith of our fathers . . . . If, then, you are a pessimist . . . . forego for a little the pleasures of pessimism. Dream for one mad moment that the grass is green. Unlearn that sinister learning that you think so clear; deny that deadly knowledge that you think you know. Surrender the very flower of your culture; give up the very jewel of your pride; abandon hopelessness, all ye who enter here."

CHESTERTON.

PRAY.

That the Christian world may have strength to stand the material pressure brought by the new sense of the power of money for good or evil. (P. 133).

That moral and religious education may accomplish their task of preparing men to enter intelligently and unselfishly into a moral life. (P. 134).

That active Christianity may recognize and accept the unparalleled inter-dependence and coöperation involved by the more complex relationships in the new world of the present and immediate future. (P. 135).

For such a complete self-mastery that the mastery of the resources of the world may be possible. (P. 135).

For the vision that will show when the unhesitating sacrifice of the relative good will accomplish the absolute good. (P. 136).

That the need of working for the salvation of the whole social organism and of transforming the life on earth into the harmony of heaven may be recognized as the Christian aim. (P. 149).

That in your work you may never view the individual apart from human society. (P. 150).

For increasing powers of discernment such as will prevent the mistaking of individual sins for a social misfortune that can in the first instance be best met by national legislation. (P. 150).

That the great issues in China may be so plainly perceived by Christian leaders that the great effort necessary to overcome them may be called forth and put into action. (P. 154).

For a faithfulness in your daily duty that will meet the requirement of such contribution of brotherly love as our Lord will naturally expect of those who are teachers of His religion. (P. 155).

For the truer insight that counts success by spiritual depth rather than by numerical strength. (P. 155).

That peace and prosperity may soon be restored to China.

That under the new Government equal and fair treatment may be given to all classes, and especially that the condition of the lower classes may be improved.

For the President and his advisers, and all who have the responsibility of government in China.

For those who are suffering from fire and flood, and who have neither food nor clothing.

A PRAYER.

O eternal God and merciful Father, we humbly pray for Thy holy church throughout the world, that it being purged from false philosophy and vain deceit we may live and act as befits the members of the mystical Body of Thy Son, and in the end be found acceptable unto Thee, through the same Jesus Christ our Lord.

Amen.

SWIMMING POOL, MOKANSHAN. WATCHING WATER SPORTS.

Photo by R. F. Fitch

Contributed Articles

The Future of Moral and Religious Education

BY DR. H. E. KING.

INTELLIGENT prevision of the future development of moral and religious education can only be based upon present needs and trends. From these we must infer the lines of moral and religious education that are most probable in the future and that are of greatest promise.

The consideration of present needs and trends would require consideration, particularly of the demands of the new external world and of the new inner world of thought, and both require a review of certain somewhat familiar facts.

The demand of the new external conditions.

When one turns in the first place to a study of *the changed external conditions* of our present civilization, certain facts stand out unavoidably: the enormous increase of wealth; the inevitable growth of the cities, and the certain continued trend of population toward them; the far finer division of labor; the indefinitely closer connections of all men the world over, through improved methods of transportation, commerce, communication and the press; a resulting increasing association of the races; the call for rapidly extending application of scientific knowledge and discoveries to human life; and swift and revolutionary changes among many nations.

It is impossible to face such an array of facts as these, and not see that their demand upon moral and religious education must be vast and far-reaching.

And, first, it has been said that the *wealth* of the world, (with its involved power over the forces of nature) has increased as much in the last hundred years as in all the preceding centuries; and this has inevitably affected for all, the standard of comfort and luxury, and brought a tremendous sense of the power of money for good and for evil. Can we stand this material pressure? Here is an enlarged demand for moral and religious training.

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

The inevitable growth of the *cities*, too, brings to moral and religious education what Dr. Josiah Strong has justly called "The Challenge of the City." And he makes it perfectly clear that there is no way by which our civilization may evade this challenge. Are we sufficient for it?

The extent to which the *division of labor* also has been carried in the last fifty years makes necessary an inter-dependence of individuals and of communities of which the older world could not dream. Have we the qualities for which the close inter-dependence inevitably calls?

Still less possible would it have been for the world of even fifty years ago to understand the extent to which the improved methods of transportation, commerce, communication and publication have made complex and sensitively one the whole life of the world. Superficially this has immensely multiplied events, and given a speed to life that affects us everywhere, and become itself a temptation to shallowness of life, and so a fresh call for moral and religious training. But even more important than this, these changes have unified the world in a way that it is impossible for education longer to ignore. Moral and religious education have the task to-day of preparing men to enter intelligently and unselfishly into a moral (world) life.

The same influences have actually associated the different *races* of the earth to an unparalleled extent, and will continue still further to mingle these races in the years just ahead. Are we adjusting thought and conduct to the fact?

At the same time, the increase of *scientific knowledge and discoveries* possible of *application* for the betterment of human life, must inevitably demand such application, in spite of the fact that the application cannot be made without far greater coöperation on the part of all members of society than community life has hitherto known. For concrete, even if homely, illustration, undertakings like the attempt to prevent the spread of contagious diseases by the abolition of public spitting, of mosquitoes, of flies and of rats, are as certain to be increasingly demanded as science is certain to progress. And yet it is plain that all such means will require, in progressive degree, voluntary coöperation on the part of practically every individual member of the community.

Nor, finally, in this consideration of the changed external conditions, can one fail to take account of the marvelously

rapid and *revolutionary changes* that have taken place in many of the nations. Let one recall, for example, the way in which Japan has forged to leadership among oriental peoples, profoundly impressing the imagination of the dark-skinned races the world over, even in the midst of Africa; the granting of the constitutional government, however imperfect, in Russia; the adoption of Western education in China; the simply marvelous accomplishment of a peaceful revolution in Turkey, accompanied at the same time with an almost unmatched self-restraint on the part of their revolutionary leaders—true, even if the full fruits are not at once to be reaped; the revolution in Persia; the persistence of a widespread spirit of self-sacrifice—well-nigh religious in its intensity—among the Nihilistic leaders in Russia; the *world*-ideals of whole armies of socialistic laborers; and the rapid rising of moral standards in business, industrial and political life in America—let one recall what is involved in such a bare catalogue of national phenomena as these, and it is hardly possible for him to fail to recognize the fact that moral education, on the world-wide scale, *is already going on*, and that the changes already made demand a still greater moral and religious enlightenment, and a still severer moral and religious discipline.

Now, these new external conditions,—the enormous increase of wealth, the challenge of the city, the far finer division of labor, the closer and more complex connections of all parts of the world, the growing mixture of the races, the call for the increasing application of scientific knowledge and discoveries to human life, and the momentous changes among the nations,—all mean, for this generation, three things: first, that we are put in possession of inconceivably increased wealth and power over material forces—a new world indeed; and second, that we are placed in vastly larger and more complex relations, involving third, forced interdependence and coöperation on an unparalleled scale, if society is to go on at all.

In the first place, the possession of staggering resources of wealth and power over nature plainly demands, in superlative degree, self-control, severely disciplined powers, as over against an all too prevalent lack of the sense of law in the moral and religious world. How can we master such staggering resources without pre-eminent self-mastery? And because this self-mastery cannot be merely negative, the possession of

these astounding resources means, further, the necessity of *ideals* and *enterprises* high enough and large enough to dominate the lower and the selfish interests, as over against an all too prevalent "passion for material comforts." This is at once an appeal for moral and religious education—for the highest religious ideals, and for the surpassing need of the Kingdom of God. It is equally true in the second place that the vastly increased complexity of our relations demands far greater simplicity of life, side by side with the recognition of its complexity. A great multitude of new relations and of lesser values of all kinds have come within our ken, but it remains true that we cannot enter equally into all; and the very multiplicity and complexity of our relations force upon us a conviction of the necessity of a choice of the particular self we are finally to be; and, above all, the unhesitating sacrifice of relative good to the absolute good. Upon no generation has ever come so insistently the demand for the rigorous exercise of the principle, "If thy right hand offend thee, cut it off and cast it from thee."

Moreover, in the third place, the forced interdependence and the increasingly large and complex coöperation involved in these new external conditions, demand in pre-eminent degree *the social virtues;* a social conscience *both* sensitive *and* enlightened, both "noble and alive," both with ideals of the highest order, and with knowledge and skill to apply them to actual present needs, working everywhere toward "a definition of man," to use Nash's language, "that should take in the downmost man." And this thoughtful and scientifically enlightened conscience stands over against an all too prevalent lack of the sense of leisure and lack of severe thought.

And, once more, these new external conditions especially mean that the coming years must *grapple with race prejudice* as no generation has ever grappled before. In the language of the editor of *The World's Work*, "The great field for humanitarianism in the future—for that matter, the one great direction of true civilization—is not the field of mere religious propaganda, but the adjustment of race-differences. The task is to find honorable and peaceful ways of lessening the dislike that most races of men have for other races—to find ways of living and working together in a world over which no one race can rule in our stage of civilization, now

long past the tribal organization. And this must be done without causing national decay.

These then are the inevitable demands of the new *external* conditions: (1) Exceptional self-control and commanding ideals, (2) simplicity of life, (3) a social conscience *both* sensitive *and* enlightened, including particularly, (4) the conquest of race-prejudice.

> "Gettin' clear o' dirtiness, gettin' done with mess,
> Gettin' shut o' doin' things rather-more-or-less."

The big task, too, *develops capacity*. Men *grow* under these tasks, and more men are steadily brought out by them. It is true of each of these tasks, as of Kipling's color sergeant,

> "'E works 'em, works 'em, works 'em, till he feels 'em take the bit."

Moreover, the very greatness of the tasks—economic, industrial, political, international—set our time, tends to *stir enthusiasm* for great possible goals. Think, *e.g.*, of Roosevelt's plan for conserving the resources of the *entire earth*. And, once more, even the poorest attempt to work toward these goals has something of the inevitable value of the *laboratory method* of thinking. In the very process, men are making proof of the possibility, the value and the joy of great cöoperative undertakings.

The third encouragement in present external conditions is that the sight of enormous wealth, wisely directed, brings the recognized *possibility of great achievements* for the common good, not only through the wealth of a few individuals, but still more through the far greater wealth of the whole community. It will be almost second nature for the man of the coming generation, though he may not count himself socialist at all, to accept essentially Mr. Wells' definition of his own socialism, as something which "holds persistently to the idea of men increasingly working in agreement, doing things that are sane to do on a basis of mutual helpfulness, temperance, and toleration." And already we have had opportunity to see what great wealth, wisely directed, can do in the way of endowed inquiries, and as applied to national and world problems. Let one think of the work already accomplished and still being accomplished by the Peabody Education Fund, the John F. Slator Fund, the Southern Education Board, the General Education Board; and let one think of the possibilities of such

great endowed inquiries as the Carnegie Institute of Washington, the Carnegie Foundation for the Advancement of Teaching, the Rockefeller Institute for Medical Research, and the Russell Sage Foundation, that are not only making possible extensive and advanced research that must ultimately mean much for the physical and intellectual progress of the race, but are also throwing a searching light upon institutions and social conditions that must finally bring great gains in efficiency in our educational and civic institutions and the correction of some of those very economic abuses of the working classes by which great fortunes have profited. And apparently we are only at the beginning of such possible achievement. It can hardly fail to be true that, in greatly increased degree, the imagination of men of enormous fortunes, as well as of cities, states and nations, (if these are to continue), should be fired by the possibility of affecting for good the life of the entire nation, and even belting the world with institutions that shall affect the educational, social and religious welfare of many nations.

The fourth encouragement, reflecting and growing out of the external conditions of the new world of our time is the fact of the *enormous educational influence of the daily press, and of our great popular weeklies and magazines* (with all their limitations), which make facts, interpretations, and trends of thought promptly felt, and secure an almost immediate concentration of attention on the part of hundreds of thousands on the same problems and the same lines of thought, and often bring great power and skill to the interpretation of significant movements, just as the progress of science has profited immensely, as in the case of the Roentgen rays, by the possibility of the experiments of the original discoverer being repeated and extended by fellow-workers all over the world, so the great trends of the time through the press extend themselves over the world with a rapidity inconceivable to an earlier generation, and in that extension develop in the clearness and definiteness and sweep of their aims.

Here, again, in these encouraging phenomena, is evidence that moral and religious education, on a stupendous scale, is already going on.

The demands of the new inner world of thought.

But as one attempts to forecast the future of moral and religious education, he must take account, not only of the

demand of the new external conditions, but not less of the demand of the new inner world of the mind. The increase in knowledge of the last hundred years may be legitimately compared to the enormous increase of material wealth; and John Fiske's statement of the intellectual differences of which we must take account, is even more true now than when he wrote it: "In their mental habits, in their methods of inquiry, and in the data at their command, men of the present day who have fully kept pace with the scientific movement are separated from the men whose education ended in 1830 by an immeasurably wider gulf than has ever before divided one progressive generation of men from their predecessors."

As contributing to this new world of the inner life must be especially recognized the influence of natural science and its theory of evolution, the coming in of the historical spirit, the rise of the new psychology, of the new science of sociology, and of comparative religion. Look a moment at the natural issue of these lines of thought.

The prevalence of the *scientific spirit* must mean increasingly the determination everywhere open-mindedly to face the facts, to discern the laws involved in the facts, and to apply these laws to present conditions. Where the scientific spirit is genuinely taken on, it involves, thus, a certain moral attitude. And this of itself is an element of great hope. The scientist must practise a certain fundamental morality. And the achievements of science are a fresh illustration of Christ's contention of the omnipotence of humble open-mindedness. And the theory of evolution involves the virtual assumption that there is a trend in the world and in history, which may be seen, and with which men may coöperate. The scientific spirit, thus, almost demands a steady progress, that in its turn must mean a forced coöperation.

The historical spirit, too, practically had its birth within the last century, and requires the ability sympathetically to understand other periods and other peoples, to put oneself in the place of an alien time and race, and to share in their best. Here, again, a distinctly moral quality is at work, a quality peculiarly needed in overcoming race prejudice.

The *new psychology*, too, belongs to the recent years (the first psychological laboratory in the world was not established until 1879) and with its great practical insistence upon the

complexity of life, the unity of man, the central importance of will and action, and its emphasis upon the concrete and personal, has immediate bearings upon the whole problem of the progress and education of the race. It discloses the inevitable laws of life as recorded in the very nature of men and challenges coöperation in carrying these out.

Modern sociology, too, is grappling directly with the problems of human progress. It calls for acquaintance with social facts, with the conditions of social improvement, with the fundamental laws of all permanent progress; and demands in the clearest fashion intelligent and voluntary coöperation with what it must regard as the ends of the universe, so far as concerns men.

And the scientific *study of religion*, too, is a part of the history of the last fifty years, and bears unmistakable testimony to the permanence of religion, to the vastness of its meaning, and of its claim on life. In its sphere, too, it has meant sympathetic understanding of the ideals of other peoples and civilizations, and a sharing in their best. Every one of these great departments of the new inner world is itself a moral achievement and contains promise of still larger achievements to come.

The reality of the demand of this new inner world of natural science and evolution, of the historical spirit, of the new psychology, of sociology and of comparative religion upon moral and religious education is manifest in the very statement of these contributing factors.

Considered as a whole, they make plain in the first place, as over against the almost insane rush of our time, the preeminent need of thought, and of *time* for growth into the best; *time and thought* for the perception of the true value, for growth into these values, for the discipline of the powers necessary to their appropriation. Without this thoughtful sense of leisure we shall only find ourselves repeating new formulas instead of the old, and to as little purpose. There is no *cramming* process by which a high civilization may be achieved. Here is preëminently a demand for moral and religious education in the truest sense.

In the second place, these elements of the new inner world demand *that the scientific spirit be consciously brought into the whole problem* of the moral and religious progress of the race. This means that more and more there must come to moral and religious workers the sense of law in the moral and spiritual

world. And the discernment of law inevitably carries with it increased steadiness of self-control and enlarged hope for individual and racial achievement. It means, secondly, that there shall not be wanting that increased application of scientific knowledge for the progress of the race already noted, with its requirements of greatly enlarged coöperation. Third, the scientific discernment of the actual laws and of the goal of civilization itself tends to simplify and unify life, at the same time that its complexity is recognized. For the simple life which must come, and is so greatly needed, does not mean bareness nor asceticism, nor the denial of any of the relative goods; but it does mean that, in the light of the laws and the trend of civilization, certain goods are seen to be far more fundamental than others, and that the rational life will sacrifice unhesitatingly the part to the whole, the temporary to the permanent, the relative to the absolute. And the health of any individual life means the choice of "a few good things," rather than the frantic attempt to share in everything.

Moreover, the scientific spirit joins its influence with that of economic production to bring about the application of a *new standard of efficiency* to moral and religious education. The simple knowledge of the facts, daily brought up to date, will make known many economies; at the same time a saving not only chiefly of money, but even, in the long run, of human health, of human energy, of human sensibility, of human power of growth, of work, of joy. Men are bound to come to see more and more the possibility of conserving their energy in far greater degree than is now the case, and this recognition of the possibility of saving our energies may be even more important than the discovery of new levels of energy yet untapped, important as these may be. Moral and religious workers will recognize, also, the special danger of not applying in their own sphere this test of efficiency, just because of the difficulty of the definite testing of moral and spiritual progress, and they will therefore strive the more earnestly to make certain that education may not fail to meet the test of efficiency. In any case we may count it certain that the years just ahead will demand that educational and religious institutions of every kind shall be able to meet the strictest and most delicately applied tests of efficiency. For the coming generation cannot be satisfied with anything less than the fittest man and the fittest possible society. This is the meaning of what has

been called the awakening of "the physical conscience" and the new reasons for personal temperance. And we shall not be satisfied with lower standards of vitality and efficiency applied to the intellectual, the moral and the religious life.

But this new inner world demands on the part of moral and religious education, not only the perpetual need of time and thought, and of the bringing in of the scientific spirit, but shows even more clearly a *persistent trend toward the social consciousness.* Specifically, this involves the growing conviction of the essential likeness of men, of their mutual influence, and of the value and sacredness of the individual person. The growing conviction of the *likeness of men* translates itself, by the use of the self, as key, into the understanding of others; insures that better understanding and fairer interpretation of others; brings the sense of obligation to them as beings like ourselves, and insures not less a steadily deepening sympathy and a growing faith and hope. The sense of the *mutual influence* of men, of the fact that we are members one of another, has passed rapidly through three stages, in which men have thought of this mutual influence, first, as only inevitable, second, as perhaps rather desirable, and third, as simply indispensable. And no man enters fully into the social consciousness who has not ceased simply to say "we are members one of another," parts of one whole; and we must face the fact that it is possible to recognize that there are aspects of this mutual influence that are not without their desirable features; but rather he has come into possession of the clear conviction that men are made on so large a scale that they cannot come to their best in independence one of another; that they are *indispensable* to one another, and that every race and every individual has its own value to share.

And the sense of the likeness and the sense of mutual influence both depend on and grow out of the still deeper sense of the priceless value and *sacredness of the individual person*, of child, of woman, of the other class, of the other race; the necessity of that reverence for the person as such, that involves obligation and love, and without some recognition of which a man has not truly entered upon the moral life at all.

This trend of the new inner world toward the social conscience may be said practically to involve at least four phases: the recognition of a new standard of service; of the demand for respect for personality in all relations; the preva-

lence of such a spirit of brotherhood as shall either outrun or prepare for the socialistic state according to one's conception; and the incoming of a like spirit in all international relations. The social consciousness means, then, in the first place, the recognition of a *new standard of service*, applied in all spheres of society, in all relations of life, and to all individuals; the measuring of every life and of every institution by service rendered; the recognition of the obligation upon the part of all to share their best, and the certainty that this sharing of the best is increasingly to prevail.

The application of the social conscience means, also, and especially, the prevalence of the spirit of *respect for the person* in all the relations of life. No small part of our labor difficulties comes from the attempt to treat men as if they were simply a part of the machinery of an industry, instead of recognizing what is due to men as men, to persons as persons. Even our American record of divorces, shameful enough in some of its aspects, must be regarded as having this element of encouragement, that it bears witness, undoubtedly, to a deepened sense of the respect due to personality in this closest relation of life.

Again, the social consciousness can hardly fail to mean such a *development of the social virtues*, such an incoming of the true spirit of brotherhood, as shall either outrun socialism or prepare for it, according to one's conception of the meaning of the socialistic goal. For there will be practical agreement on the part of men, greatly varying in their estimate and definition of socialism, in the insistence that social welfare in the largest sense is to be sought, and that true liberty, in the language of Miss Scudder, "consists not in the license of each person to indulge desire, but in the power bestowed by the community upon every member to rise to the level of his richest capacity, by living in harmony with the whole." This means nothing less than that ideals that have been thought of as peculiarly religious are bound to come more and more into recognition as essential ethical and social ideals. For more and more it must be recognized, to use Miss Scudder's words again, that the "law of individual selflessness and sacrifice" is "the fundamental law of social health." In the name of the social self, of which the functions can only be performed as the individual joyously surrenders all claim to special privilege, "the individual" finds in self-subjection his true liberty. He who loses his life shall find it.

Finally, this same unmistakable trend toward the social consciousness is certain to demand in rapidly increasing degree a like *spirit of conciliation in international relations.* The spirit of internationalism already manifest among workmen in all nations, the great strides made for the peaceful settlement of international disputes and the changed spirit which has come into diplomacy, are all alike indications of what we may reasonably believe the early future has in store for us. Patriotism is not to be interpreted hereafter as implying a persistent attitude of suspicion, distrust and hatred toward other nations.

And the new inner world demands not only this general spirit of thoughtfulness in all relations, the recognition of a plain scientific trend, and of a social trend, but points quite as unmistakably to the recognition of the *permanence of religious ideals as a fact of human nature and human history.*

The rise of comparative religion has inevitably meant increasing recognition of man as essentially, and, to use Sabatier's phrase, "incurably religious." Thus on the historical side Lord Acton bears witness, "We all know from twenty to thirty predominant currents of thought, or attitudes of mind, or system-bearing principles, which, jointly or severally, weave the web of human history and constitute the civilized opinion of the age . . . . . The majority of them are either religions or a substitute for religion."

The immense increase in the literature upon both the psychology and the history of religion is confirmatory evidence. Witness the great series of the Sacred Books of the East, the numerous other libraries upon the religions of the world, the Hibbert Foundation, the Hibbert Lecture, and the Hibbert Journal, the various series of Gifford lectures, and the great Encyclopedia of Religion and Ethics now issuing.

And this rise of the science of comparative religion has inevitably been accompanied by increasing philosophical recognition of religious experiences. The specifically religious is being recognized as furnishing data for the philosophical interpretation of man, and of the world, in a way hardly dreamed of earlier. And no earlier form of philosophical thinking has had a larger or more natural place for religion than has the latest philosophical movement, Pragmatism, with its extraordinary emphasis on the concrete and personal. Frank recognition of the religious, as an undoubted and essential element in human life and experience, the future must certainly show.

And it is hardly open to question, either, that all future forms of education must recognize that *the motives of religion are ultimately* irreplaceable, as was pointed out in the last International Congress on Moral Education, held in London. Moral endeavor itself needs and requires faith in the ethical trend of the universe. It must at least believe that the world is sufficiently moral to allow the possibility of the moral life. And it will greatly suffer if it cannot add to this faith in the bare possibility of the moral, the further faith, in Nash's language, that "the universe is on the side of the will." Whether or not we believe in the possibility of religious faith, we ought at least to be candid enough to admit that nothing can take the place of the motives that come from such religious faith. And John Stuart Mill, and Sully, and Seeley, all bear witness that not even our largest social goals can be held to replace the religious motive. We may reasonably expect, therefore, that the virtual religious pre-suppositions of ethics are sure to make themselves felt more and more, even if unconsciously. Upon that point I think we need have no fear; even our most secular education, if it is genuinely and thoroughly ethical, will thereby carry with it a kind of essentially religious faith. In the language of Muirhead, commenting upon "the central problem of the International Congress on Moral Education;" "'A man's confidence in himself' said Hegel, 'is much the same as his confidence in the universe and in God,' and what is true of the individual is true of humanity. Without such confidence it is difficult to see with what ultimate convincingness appeal can be made to the ideals of humanity; with it we are beginning to see how a new inspiration can be brought to the work of moral education as the development in souls, prepared by their own deepest instincts to respond, of an attitude of mind which shall be true not only to their own manhood and womanhood in what is seen and temporal, but to that which is unseen and eternal in the world at large." If man is essentially religious, then the very unity of man makes practically certain that these virtually religious pre-suppositions of his moral aims cannot be wholly hidden.

The progress of comparative religion makes certain, also, that more and more religious education will make use of the contribution of the *entire* religious consciousness of the race (especially of oriental thought), and that religious

faith everywhere will share in increasing degree in the best insights of all. And even the highest religion, that may not feel the need of any of the subordinate faiths, may itself, thus, receive enlarged interpretation.

The new inner world, with its great new science of comparative religion, demands, thus, that man's future shall face the problem of keeping the *meaning*, the ideal interpretation of the world and life side by side with scientific explanation of its processes. There will be a future religious education in the strictest sense of the term. Religion is here to stay.

And religion so conceived, it is plain, will be thought of as necessarily ethical,—at every step steadily supporting the moral development. And the ideals of self-sacrifice on the one hand and self-development on the other, find no need to be set one over against the other, but in their great aims will coincide.

And, finally, the new world of inner thought and life seems to me also to disclose, as belonging in marked degree to the religion of the future, a growing conviction of the necessary inwardness of the moral and spiritual, as over against either the sufficiency or the possibility of any external issue in this sphere. The spiritual progress of the race must mean that men shall see with growing clearness that in the very nature of the case a moral and spiritual life that is one's own cannot be laid on from without; it must spring from within. Herrmann, I judge, only voices here the steadily growing conviction of all our best ethical thinking when he says: "Mental and spiritual fellowship among men, and mental and spiritual independence on the part of the individual, that is what we can ourselves recognize to be prescribed to us by moral law." "Religious tradition is indispensable for us. But it helps us only if it leads us on to listen to what God says to *ourselves*."

The demands, then, of the new inner world of thought upon moral and religious education may be said to mean: deep and perpetual need of time and thought for the best in either life or theory; the bringing into moral and religious training of the scientific spirit; the persistent trend toward the social conscience, sensitive and enlightened; the recognition of the permanence of religious ideals as a fact of human nature and human history; and growing conviction of the necessary inwardness of the moral and spiritual.

The Social Message and Christian Missions

BY REV. H. K. WRIGHT.

EVERY Christian worker is continually busy with two problems. The first is a problem of thought, being the question, What is the ideal relationship of the individual soul and the heavenly kingdom of souls, the society of God's kingdom? The second problem is more nearly related to life, for it is concerned with searching out methods for bringing the ideal relationship to pass, once it has been determined. It is safe to presume that until recent years most Christian workers would have denied that they spent any time or energy over the first problem, for they regarded it as solved in advance. At present, however, it is generally perceived that this first problem is complicated in a way not much considered formerly, namely, by the fact that the individual has a relation to society at large as well as to the heavenly kingdom, and that if he is to be brought into the kingdom completely, he must be brought not simply as an individual but as a member of an organic body of men. It is needless to add that this new perception, while helping us to an understanding of much of the failure of the Christian propaganda in the past, complicates for us in a very large degree the second problem. Now that we do see that our work is much more difficult than we once supposed, we may pause to take warning from the fact that we have been as long as we have in understanding facts. It has been the *result* of our work that has shown us in part that we were on the wrong track; and all the while we have been members of a body almost boastfully dependent on the Scriptures for its spiritual rights and its methods of work, for its inspiration and its instructions; and in those Scriptures is written large the double problem with its double difficulty. For example, we read that the kingdom which is to become supreme in the earth is not like a hook and line, catching men one by one, but like a net bringing in crowds of the most diverse kinds all at once. The individual *receives* the Gospel, but it is *given* to the whole world. The statement seems simple enough but it has been persistently ignored or misunderstood, and as a result there was first gnosticism, then monasticism, then ecclesiastism, then scholasticism; all these were mixed with

the Gospel, with a decidedly muddy result. Yet there is no contradiction at all between the Scripture view of individual salvation and its view of social salvation, and these views lead consistently on to a view of the connection of religious work with social and economic amelioration and regeneration, sometimes even revolution.

It has not been wholly, or even chiefly the failure of religious work to produce the results expected from it that has led to the rediscovery of the Scripture doctrine of social salvation, and the consequent linking up of religious effort with forms of social service. The need of deliverance from the evils of the present world has been felt so strongly by many who despaired of, or never had any faith in, a religious solution of the trouble, and they have written and spoken in such numbers and with such ability, that it has become a difficult thing nowadays to get away from thinking about the social meaning of life,—books of all serious sorts, on religion, education, science, history, all have something to say of it, and some are devoted exclusively to it. Gradually it has penetrated the mind and heart of the Church, and so the central message of the Gospel has struggled into view, the strange wonderful distinguishing message of Christianity, that the primary concern of the follower of Jesus is not himself, but God and other men, and that his thoughts about salvation are not to be directed inward upon himself, but outward upon others. This new emphasis has been practically inherent in the Protestant notion of the conditions of salvation, which holds that personal faith in a living Savior, in His power to save men out of sin and ignorance and fear, and the personal surrender (for that is the individual element in the belief) of the self to Him for the accomplishment of that very work, are the two essentials and the only essentials ; and that correct views of His Person, wide comprehension of the church dogmas of salvation, in short, the mental analysis of the experience, may be absent from the saved individual's realization of salvation, and possibly may prove not to be essential to the life of the Church as a whole.

Doubtless some of the waves from this rising tide of social conscientiousness have washed on our shores, but were we living at home we should hardly fail to feel the strength of the current. And that fact raises for us a question that is far from being purely academic. It is not merely that we look on the West as the seat of the physical, and in some sense the

spiritual, commissary department of our warfare, or more than that, as the loving home to which our thoughts turn so readily, and whose every interest is ours; but also that the problem which we here and now face is far from being purely religious or purely individual. And in so far as our problem is similar to that of the church at home, and in so far as the conditions that we face in our work are similar to those that non-religious social reformers at home have in mind, it is decidedly worth our while to pay rather careful attention to what is being said and being done at home in dealing with the conditions and solving the problem. A single instance of the similarity of conditions is noted in the remark of Bishop Bashford, that "China, with her hundreds of millions of inhabitants, is to-day confronted, all unawares, with the crisis of a transition from hand labor to machine labor," and a sympathetic British journalist, in commenting on the statement, remarks that this transition in Western lands has often been attended by political, as well as economic, upheavals; and adds: "Whether the foreign missionary confine himself strictly to his evangelistic message or offer the native communities the guidance in social developments which his wider education should have qualified him to give, such profound changes must inevitably affect the whole missionary outlook in these countries." Consider then how impossible it is to dodge the double issue; a missionary must possess more vicarious pride and exclusiveness than the most conservative of Chinese officials to keep out of the way of the search-warrants which the question is constantly putting forth. Missionary secretaries are writing about it, mission supporters are dealing with it in its home forms, the big nation about us is grappling with it, and for missionaries to keep aloof from it would argue unbelievable stupidity or unpardonable spiritual pride in them.

The contradiction in view between Christians on the matter will prove I think, to be mere misunderstanding. Both parts of the double question, Whom are we to save, and how are we to do it? have provoked much discussion. For example, Prof. Rauschenbusch says, "The kingdom of God is still a social conception, involving the whole social life of man. It is not a matter of saving human atoms, but of saving the social organism. It is not a matter of getting individuals to heaven, but of transforming the life on earth into the harmony of heaven. . . . . Jesus never fell into the

fundamental heresy of later theology ; he never viewed the human individual apart from human society ; he never forgot the gregarious nature of man." Here is a clear recognition of difference of opinion among honest Christians as to who is to be saved and how the work is to be done ; but when we put away the attitude of the disputant who is sure in advance that he is right we find the synthesis of the two sides in such a statement, for example, as that of Prof. Peabody, "The obvious fact is, that for a very large part of the social disorder, the chief responsibility lies in the passions and ambitions of individual men, and that no social arrangement can guarantee social welfare, unless there is brought home to vast numbers of individuals a profounder sense of personal sin. A social curse, for instance, like that of the drink habit, is legitimately attacked by legislation and organization ; but these external remedies will be applied in vain if there be any slackening of the conviction that with most persons drunkenness is not a misfortune for which society is responsible, but a sin for which individuals are responsible." In short I am persuaded that between such determined maintainers of apparently opposed convictions on this matter, there is no ultimate necessary antagonism. A simple answer to the double question would be, We are to save both the individual and society, and we are to do it both by proclaiming the Gospel and by engaging in practical work for social reform ; the Gospel being intended chiefly for men one by one, to save them from sin, and the social work being intended for the social organism, to save it both from the results of sin as well as of weakness, fear and ignorance.

No one of us who has felt the two-fold interest which calls us to perfect ourselves and to spend ourselves for others, but can appreciate the necessity that exists that in forgetting ourselves we should try to use our lives to help heal not only parts of the body, but the disease which affects the whole sick body, the mistakes and sins which are organic and not local ; cancers and blood diseases, not merely little aches and pains. To do this is neither more nor less than to fulfil the purpose that God has for us as children in the kingdom. The whole of the vitality in the connection between religion and morality is involved here, for there is no proper morality that is not social and that is not completely religious. Indeed the distinction between the two becomes

largely one of convenience or of abstract thought, so that it is difficult to say where perfect religion ends and ideal morality begins; the whole life of Christians ought to be at the same time religious and ethical; every act should have so much of the flavor of both essences about them that the observer shall be unable to separate them except in thought.

But these are merely general glances at the whole question from various points of view. We must repeat that it is not enough to ask, Whom are we to save and how are we to save them? and to answer, We are to save both the individual and society, and we are to do it by preaching the Gospel and by social service. The individual we know something about, but are we informed as to what society is and what the real dangers are that threaten it, and the problems that must be solved for its welfare? During a recent furlough, the writer spent part of the time in New York city as acting pastor of a mission church, and part of the time in a northern New York village. It came home to him as never before that the social problems of the city are almost unknown away from it and practically unheeded where known, and that even in the city very many Christians are indifferent to social wrongs. There are magnificent hospitals in the city, but there are sick languishing and dying in unclean tenements as well. If anyone thinks that the family and the state have no serious dangers threatening them that the church as such ought to try to avert by practical measures, he must be singularly ignorant, or singularly illogical. Our Western social injustice is even reaching out its unclean hands to the Orient, as though there were not enough of it already here. Dr. T. C. Hall, in his book on "Social Solutions," in urging that the socially minded Church must be missionary, says, "Our machinery civilization is taking away their temples and their worship. Our vices and our rum are often taking away character and morals, our opium debauching and destroying soul and body. Shall we do nothing for them to redeem and restore? Our competitive social order is in danger of dripping with the blood of dear little tender Japanese children; mere babes are making the things we buy. Shall we do nothing to show that we are rising ourselves in horror over child-slaughter and the degradation of industrial womanhood?" If Dr. Hall's questions are pertinent for the Church at home, they surely acquire a double emphasis for religious workers on the

spot. Nor can the musty old warning about keeping politics out of the pulpit soothe and quiet the conscience of those who become aware that political injustice exists around them and that they may possibly do something to set matters right. Experience shows that interference in individual law-cases is not good, but it says nothing about laying the axe at the root of the tree, for we have not attempted that. Dr. Hall remarks that it is not a religiously indifferent question how men are taxed, for unjust taxation is robbery; nor who shall vote, for "it is ultimately a gross wrong to the community to exclude from it those who should vote with it, or to thrust upon it those who should not have a voice. All political machinery is ultimately religiously important, as giving the freedom to human life it needs for divine expression." Nor can the existence and activities of the labor bodies at home be a matter of indifference to us. If it be true that the ordinary working man, in China as in the West, thinks we Christians are too much concerned with the sweet by and by, and too little with the bitter here and now, that is *prima facie* evidence of a fault in our relations with him, or of our failure to have any relations.

These are a few instances, straws floating on the surface which show the direction and force of the current. There is a further general consideration which enforces the facts related, namely, the social genesis of evil. "If we trace any character, good or bad, to its sources, we always find it starting in fellowship." This gives the needed completion to the statement of Prof. Peabody, already quoted, on the drink evil. No sin that we can name is ever really private or individual in its origin or its nature. Every evil bond that holds us holds some one else with us. That being so, is it an unreasonable inference that the release from those bonds must be effected by instruments that deal with the other man at the same time that they deal with me? To whichever part of the question we devote ourselves, whether we are most moved to help men to get away from the bonds of sin, or of social injustice, we find similar solutions. And the presuppositions are likewise the name. An order in the importance of work exists, some things to be done before we can set about others. If we are right in saying that whatever we do to help men will be part of the work of bringing in the kingdom of our Lord, and if it be true that

social help is religious help and that religious help is social too, we should not be afraid of taking a lesson from experience in doing the work. Christ shows plainly, in the Parable of the Sower, that there are some conditions where Christianity *will not grow*. Are we then to do nothing practical toward clearing out the thorns of a degraded social and economic system? Is it not sheer foolishness to scatter our seed where any child should know that it is wasted? Have we any Biblical warrant for doing so? We are to sow beside all waters, because we know that land beside water is fertile. That does not mean that we are to sow in the desert or on the rocks before we have prepared the soil. Moreover in some respects we have most diligently prepared the soil. We have been content to let much of the educational and medical work be a mere exhibition of Christianity, or a clinic in which mental objections to it could be removed. This has resulted in a state of things in which the criticism is made with much force, that we cultivate little patches of the soil, but as to the vast jungle that surrounds us, all we do is to keep it from encroaching on the clearing, and occasionally we fling a few handfuls of seed over the fence, to be lost and choked in the luxuriant evil growth outside. Indeed, many workers are appointed whose sole business is to cut paths through the jungle, and to travel along them and throw seed to the right and left. Occasionally their paths emerge from the jungle into a barren unproductive waste of Confucian rocks, but that does not seem to restrain any of the zeal for seed-throwing. If it is suggested that we put less effort on the cleared patches and their crops, and start to reduce the jungle by cutting it down, or to break up the rocks and irrigate the desert, it is objected that that would take too long. If we propose to destroy the jungle with fire, and the rocks with explosives, it is objected that that would endanger the existence of the clearings, and destroy the standing crops. The figure, if pressed too far, becomes absurd, yet I think no one will contend that the state of things is wholly satisfactory. The missions in China have no properly developed united policy of work; how can their results be other than scattered? To say this is not to despise the day of small things, nor to forget the services that have been rendered by individual missionaries here and there towards righting social wrongs and uprooting social sins, but only to insist that we should not rest

forever in the day of small things, and that our work should be less desultory and sporadic.

We cannot but believe that the situation which we face is one whose essentials were more or less in the mind of Jesus. He was concerned with individuals, in actual practice, and, as Prof. Peabody says, "instead of regeneration by organization, Jesus offered regeneration by inspiration." His ideal was a kingdom, but the kingdom was to come by the progressive sanctification of individual human souls. In all this, the principle of loving service controls, and the fact that Jesus refrained from making out a program of reform shows that he believed that if the first thing needful, namely, the sanctification of individuals to the work of service, could be ensured by the force of his example and teaching, and by the work of the Holy Spirit, the program of progressive effort could be left to later generations to work out in accordance with the needs of their own times. This ought we to do, and not to leave the other undone. Social organization and individual inspiration meet as equally necessary in the work of the kingdom. They are "mutually dependent on each other, as wings which on opposite sides sustain a bird's strong flight."

Criticism of the actual failure hitherto of the church to accomplish the task set by its Founder is naturally a far easier matter than the construction of a practical program for her future. The secular failure of Carlyle and Ruskin warns us not to be too eager in the matter of a program, and most of us will admit without much teaching that our first need is some warmth of heart rather than new methods. What is needed to rouse men to great effort is the presence of great issues plainly perceived. We in China have as great an issue as any that exists, but we have grown so accustomed to the facts which constitute it that we remain unaroused by them. We acquiesce on all sides in a social system that makes coolies possible, beings beside whose position that of the American slaves was enviable. Or if we are moved by their sad condition, we say, "Be ye warmed and fed with the Gospel," not stopping to consider that Christianity is for beings in their position a simply impossible thing. Shall this reproach continue to fall on us? The Chinese Empire will not forever remain one in which men do the work of animals or of machinery; but to make the change will require a vast effort—are we going to contribute our quota to it or not? Will not our Lord

require of us as the representatives of a religion that judges men finally by the test of brotherly love more of a contribution of effort than He asks from those not immediately and solely engaged in propagating the religion? I am not proposing that we hasten to double the cook's wages, or do anything revolutionary in the economic world of which we are a part. I merely feel sure that followers of Jesus, who realize the need of the whole people for salvation, as well as the need of the individuals in it, and the need they have for economic salvation as well as for the moral and spiritual variety, will find their actions inspired with a principle that has not pushed very many of us very hard as yet. They will gradually find ways of making this sort of salvation characteristic of mission work as it has not hitherto been. Surely the time will come in this land—it may be centuries away—when Christians will read the statement that a missionary invented the rickshaw with much the feeling we experience when we read that the S. P. G. in the early days of its existence was an owner of slaves.

For a complete consideration of ways and means it would be needful to see what has been done and what practical proposals, particularly those of the Christian socialists, have been made for definite solution of the problems about which we have been thinking. Considerations of space forbid that at the present time, and it is better that each interested person go into the matter for himself. I venture only one hint that may be useful for us as missionaries. We have been too prone to count success by the number of converts, and persons who are not sympathetic with us have the same propensity, as was evidenced by some newspaper correspondence during the past summer. But if our position on the interpretation of the parable of the sower be a sound one, the converts are the crop gathered from a soil that has received the proper cultivation, and it is very doubtful whether mission work in this empire has reached as yet the stage when very much seed can be profitably sowed. The Gospel seed will not of itself split up rocks and choke out thorns, but on good ground it will reproduce itself indefinitely.

In a word missionaries are an Order of Cincinnati; their sword is the sword of the Spirit, which is the Word of God; and when they are ready to plant, their seed too is the Word of God.

Life of Bishop Boone, Sr.

BY REV. F. L. HAWKS POTT, D.D.

IN January, 1837, William Jones Boone of South Carolina was appointed a missionary to China by the Board of Directors of the Domestic and Foreign Missionary Society of the American Episcopal Church. The Reverends Lockwood and Hanson had already reached the field on October 4th, 1835, but finding it impossible to begin work at Canton had settled in Batavia. Young Boone was sent out to reënforce these pioneers. There had been some hesitation as to the expediency of appointing more missionaries at that time, but the Committee found the qualifications of Dr. Boone so peculiarly adapted to the field that after long and prayerful consideration they acceded to his ardent wish to labor among the Chinese.

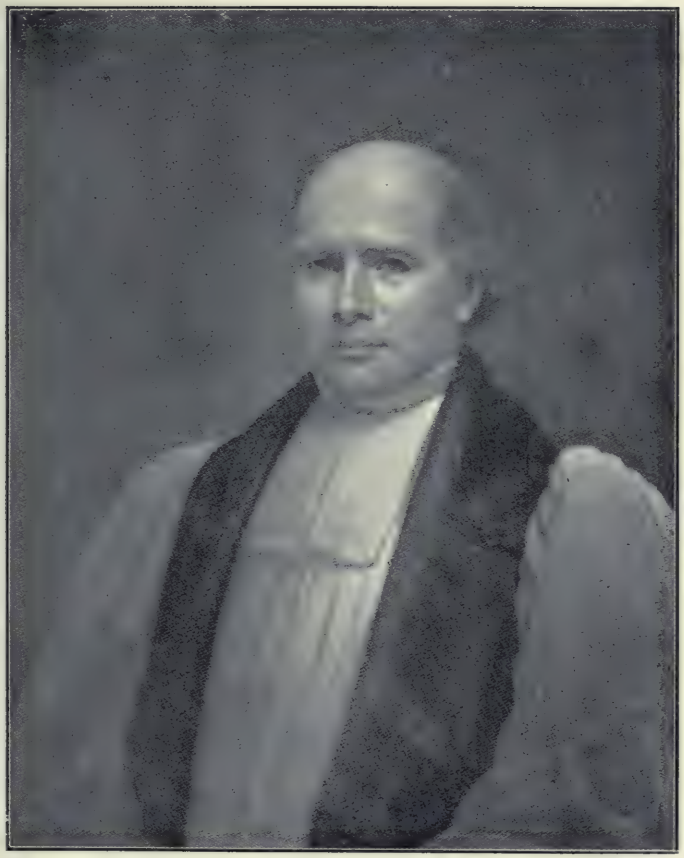
He was a graduate of South Carolina College, and had studied both law and medicine, being admitted to the Bar in 1833 and taking his M.D. degree some years later.

The study of medicine was taken up with special view to fitting himself for work in China.

He prepared for the Ministry at the Virginia Theological Seminary and during the whole of his course was revolving in his mind his plan of going to China.

The following well-known anecdote refers to this period: "When a student in the Theological Seminary he was one evening walking back and forth in his room, with his hands behind him, as was his custom, and talking most earnestly about going to work in China, when his room-mate said to him: 'But you can't go, China isn't open. It isn't possible.' He turned and stood still. 'Pinckney,' he said, 'if by going to China and staying there the whole term of my natural life I could but oil the hinges of the door so that the next man who comes would be able to go in, I would be glad to go!' "

He sailed with his wife from Boston July 8th, 1837, and reached Batavia on October 22nd. Here he set himself to work at the missionary's first and all important task—namely, that of learning the language. In regard to it he wrote as follows: "I believe that an individual with something more than an ordinary talent for acquiring languages, with a good ear for distinguishing sounds, provided he had been accustomed to study from early youth, and knew how to apply his mind,



RIGHT REV. WILLIAM J. BOONE, D.D.
First Bishop of the American Church in China.

may be actively and usefully employed among the Chinese in two or three years, and that he will from the first make such improvement as will encourage him to persevere, with strong hope, by divine blessing, of finally mastering all opposing difficulties."

He was soon able to assist in the teaching of a school of forty boys which had already been established, and in addition used his medical knowledge to good purpose in gaining the confidence of the Chinese. In 1840 his health had become so much impaired that a change of climate became necessary. He made a trip to Singapore and Macao, expecting to be absent from his station for about six months. He then conceived the idea that it would be better to remove the Mission further north. This had now become possible owing to the fact that at the close of the first war between Great Britain and China, by the Treaty of Nanking (1841) five ports had been opened to foreign residence, namely Canton, Amoy, Foochow, Ningpo and Shanghai.

Consequently the removal was made to Amoy of which he wrote: "It is the post in the whole Empire that I should prefer to occupy, as it is the place of which I have studied the dialect, and, irrespective of that, it is one of the most desirable missionary stations in the Empire." Here he worked single-handed, Hanson and Lockwood both having retired, but owing to his own poor health and because of the death of his wife and the need of making provision for the care of his children, he was compelled to take his first furlough and to return to the United States in 1842.

While at home, he stirred up fresh interest in the China Mission and six new missionaries were appointed. The Episcopal Church, in accordance with its theory that missionary work can best be carried on under Episcopal supervision, decided to appoint a Bishop for the field, and so on October 26th, 1844, Dr. Boone was consecrated in St. Peter's Church, Philadelphia, as the first American Missionary Bishop to China. It is interesting to note that the American branch of the Anglican Communion was in advance of the Church of England in sending out a Missionary Bishop, as the Mother Church did not appoint a Bishop to the See of Victoria until 1849.

During his visit to America Bishop Boone was married to Miss Elliott, a sister of Bishop Elliott of South Carolina.

On December 14th, Bishop and Mrs. Boone, accompanied by the newly-appointed missionaries, sailed from New York for Hongkong, by way of the Cape of Good Hope, reaching their destination April 24th, 1845. The selection of a new location for the Mission had been left to him by the Board in America. He decided upon Shanghai, and accordingly started north with his party, reaching Shanghai on June 7th, 1845.

From the very first he realized the value of educational work, and as soon as the Mission was settled a boys' school was opened. Many applied, but as the accommodation was limited, only the most promising were accepted. This school flourished from the beginning.

Easter Day, April 12th, 1846, was a memorable one in the Mission, for on that day the first convert was baptized. A young lad named Wong Kong-chai had come under the Bishop's influence during his residence in Amoy, and had been instructed by him and the first Mrs. Boone. In 1843, Bishop Boone took him to the United States, and on the return voyage the boy came to the Bishop announcing his wish to become a Christian. Upon arriving in China, Wong returned to his family, but later found his way to Shanghai and applied again for baptism. He set himself to the study of Christian books, and gave such proof of sincerity and faith that he was admitted as a member of the Christian Church on Easter Sunday.

This first convert became the first ordained deacon and later the first ordained presbyter of our Church in China. For several years he was the faithful Pastor of the Church of Our Saviour in Hongkew, and was the means of bringing many to the knowledge of Christ. I think it would be no exaggeration to say that if Bishop Boone had accomplished nothing more than leading this one man to become a disciple of Christ, his life would not have been spent in vain, for the influence and work of Pastor Wong have been rich and wide in their results.

Bishop Boone, although never robust in health, was an indefatigable worker. He gave much time to the work of translation, putting into Chinese portions of the Prayer Book, and helping in the revision of the translation of the New Testament.

As an instance of his breadth of mind, I may mention the catechism which he prepared for the use of candidates for

baptism. He took as his basis books prepared by the Roman Catholic Missionaries. A strong evangelical himself, he yet saw clearly that when the accretions were swept aside, the Roman Church was teaching the same great fundamental truths in regard to God and Christ, and so he did not hesitate to make use of their labors. This catechism has been revised and is still in use in the Mission.

While speaking of his literary work, I must refer briefly to the part he took in the great Term Controversy of 1848-1851. It was then that the discussion arose as to the right word in Chinese for the translation of "God." Drs. Medhurst, Bridgman and Legge were the great champions of *Shang-ti*, but Bishop Boone advocated with rare ability the use of *Shên*. In reading his arguments one can trace the influence of his early legal training. Without re-opening the question here, I can say that the statement for his side of the case has never been put more clearly, concisely and cogently. Although tempers were sorely tried in those days and the well-known *odium theologicum* was much in evidence, yet the Bishop carried on the debate with perfect courtesy, and never used harsh language in regard to those who differed from him. He had much of the saving sense of humor and could not fail to indulge in harmless wit when occasion offered. One of his opponents wrote that he could not see how Bishop Boone could get the Christian idea of God *out of Shên*. The Bishop quickly rejoined that he had no intention of trying to do so, but was bent on putting the Christian conception of God *into Shên*.

In 1848, more candidates for baptism came forward, among them a boy of eighteen, Yen Yung-kyung, destined to become a most important member of the Mission staff. Some of you will remember the splendid work he did for Christ and His Church and what a great Christian leader he became. In the production of such a man from the Mission School we see again the wisdom of Bishop Boone's policy of establishing educational work in the early days of the Mission.

In 1850, the first church building of the Mission was consecrated, under the name of Christ Church, in the native city, and the affairs of the Mission were in a most prosperous condition. New missionaries had joined the staff and it had become possible to establish a girls' boarding-school.

In 1852, yielding to medical advice, Bishop Boone left Shanghai for his second visit to the United States. On the

Sunday before he left, he baptized the first convert from the girls' school, the betrothed of Wong Kong-chai. During his absence the great Taiping Rebellion broke out, in 1853. Of the leader, Hung Hsiu-ch'uan, Bishop Boone wrote, "Whether he be sincere or not in his story, he is evidently doing a great work in China to break up the superstitions of ages, and to prepare the soil for the seed to be sown by Christ's servants." He never, however, looked upon the movement with the enthusiasm shown by some members of the Missionary body, who believed that the victory of the insurgents would mean the establishment of Christianity in the Empire.

Upon his return to China early in 1853 a Mission Church was consecrated in Hongkew, the Church of Our Saviour, and during the troublous times of the rebellion the Missionaries removed their residence to this new site.

In 1858, after the second war between Great Britain and China, treaties of peace were signed between China and England, France, Russia and the United States. Their terms secured the toleration of Christianity everywhere throughout the Empire ; and this, of course, furnished new opportunities for missionary work. Upon a third visit to the homeland the Bishop exerted himself to increase the staff, and in 1859 eight young men accompanied him to China, among them being the present senior member of the Mission, the Venerable Archdeacon Thomson, one of the veterans who has completed more than fifty years of service.

The latter years of Bishop Boone's life were full of dark clouds, for the years 1860-1865 were trying ones for the Mission. There was rebellion in China and the Civil War in the United States. The lack of funds from home made retrenchment imperative. The boys' school was disbanded and the premises were sold, many of the missionaries retired, and the staff was reduced from twenty-one to eleven. The attempt was made to open up work in Chefoo, but it ended tragically. The Rev. Mr. Parker and Mr. Holmes of the Baptist Mission were hacked to pieces by the rebels whom they had gone out to meet in hope of persuading them to spare Chefoo. Mrs. Smith, another of the workers, died of cholera, and her husband was forced to resign and to return home with his motherless children. Many other losses occurred. Through it all, the Bishop kept on with his work in undaunted faith, but the care and anxiety taxed his

strength to the uttermost. In 1863, only the Bishop and Mrs. Boone, Mr. Thomson, Mr. Wong and Miss Catherine Jones were left in the field at Shanghai, with Mr. Schereschewsky in Peking engaged in translation work, and little as the active work was, it was feared that more property must be sold in order to keep it in operation.

In the early fall of 1863, it became necessary for Mrs. Boone to have a complete change of climate on account of serious illness, and the doctors advised a sea voyage. Accordingly she sailed with the Bishop for Singapore. This not producing the favorable result expected, led to the journey being continued to Egypt. They reached Suez on the 16th of January, 1864, and four days later Mrs. Boone died. She was buried in the foreign cemetery at Suez. The Bishop would have returned immediately to Shanghai but for the necessity of making some provision for his youngest son who was with him. As soon as he had accomplished this, he set out again for China. The voyage was a very stormy one, and in his feeble state of health caused him much suffering. When he reached Shanghai, June 13th, 1864, he was dangerously ill, and although at first hopes were held out of his recovery, he was never able to rally, and passed away on July 17th, 1864.

Archdeacon Thomson expressed the feeling of the members of the Mission and the foreign community of Shanghai when he wrote to the people at home "We are bereft." It seemed as if he could be least spared just at the time when he was taken away.

On the memorial tablet erected in St. John's Pro-Cathedral at Jessfield, we read the words, "Blessed are the dead which die in the Lord, that they may rest from their labors and their works do follow them." I doubt whether they were ever used more appropriately. Through Pastors Wong and Yen his work was extended far and wide. His sons, Dr. Henry Boone and Bishop Boone the younger, in later years became valuable workers in China. He laid firm foundations on which others have built. We of the present generation, as we look back on the days of beginnings and think of the times of storm and stress, thank God for giving us this courageous and single-hearted pioneer, and in the larger work of to-day, confess with gratitude and humility, "One soweth, another reapeth."

To sum up his character in a few words is not easy. He was broad-minded, genial, public-spirited, patient and tactful, but above all he was a man of faith and vision. He could have said with Zinzendorf, "I have one passion—it is He, He alone."

Thoughts for the Devotional Hour

BY DR. W. W. WHITE

The Infinite Fatherliness of God

I. "*This Divine Arithmetic.*"

READ Matthew vii. 9-11, and figure out for yourself the answer to the words, "*How much more?*"

In doing this, (1) think of the tenderness and love with which the best earthly father you know regards the request of his child; think of the joy with which this father grants every reasonable desire of his child. Then (2) think in adoring worship of the infinite love and fatherliness of God, and consider with how much more tenderness and joy He sees us come to Him and gives us what we ask aright. Then (3) seeing how far beyond our comprehension is this computation involved in "*how much more?*" let us come and open our hearts for the Holy Spirit to shed abroad God's father-love there.

II. *The Childlike Privilege and the Childlike Life.*

The following sentences of Mr. Murray make clear what is meant here: "The power of the promise, 'Ask and it shall be given you,' lies in the loving relationship between us as children and the Father in heaven. . . . . And so the lesson is, Live as a child of God, then you will be able to pray as a child, and as a child you will most assuredly be answered. . . . The childlike privilege of asking all is inseparable from the childlike life under the leading of the Spirit. 'As many as are *led* by the Spirit of God, they are the children of God'. . . . . He who gives himself to be led by the Spirit in his life, will be led by Him in his prayers too. He will find that fatherlike giving is the Divine response to childlike living."

III. *Fatherlike Giving and Childlike Living.*

We deem this expression so illuminating that we lift it out of its obscurity at the end of the preceding paragraph and make it the third heading of our study.

What is the childlike living which is required in order that fatherlike giving may be experienced by the child of God? Again we quote Mr. Murray: "In the Sermon on the Mount our Lord teaches about the Father and His children. In it the prayer-promises are imbedded in the life-precepts; the two are inseparable. They form one whole, and he alone can count on the fulfillment of the promises, who accepts all that the Lord has connected with them. It is as if He says: I give these promises to those whom in the beatitudes I have pictured in their childlike poverty and purity, and of whom I have said, 'They shall be called the children of God.'"

IV. *A Suggestion Offered.*

Probably there are many readers who have never examined the Sermon on the Mount for its rich teaching about *The Father*. Following what has been said under III. above, go through Matthew v-vii and make a summary of the doctrine of God the Father. Do not omit such passages as v. 3-9; v. 16; v. 45; v. 48; vi. 1-18; vi. 26-32; vii. 21.

V. *A Difficulty Considered.*

The difficulty is, the requirements of the Sermon on the Mount respecting childlike living are such that I cannot meet them.

"The difficulty is removed if we think again of the blessed name of father and child. There is a great difference among children in age and gift. The Lord demands of us only the childlike and whole-hearted surrender to live as a child with him in obedience and truth; nothing more. But also, nothing less. The Father must have the whole heart. When this is given, and He sees the child with honest purpose and steady will seeking in everything to be and live as a child, then our prayer will count with Him as the prayer of a child."

Prayer and Harvest Hands

I. *Some natural questions and what they lead to.*

Why should Jesus ask his disciples to pray for harvesters? Why does not He whose prayers always avail,—why does not

He Himself offer prayer for this end? Why does not God, the Lord of the harvest, who must see the need, Himself provide laborers without requiring asking? Will not God, in His own time, without prayer, send harvesters?

These questions lead to the fact that prayer is a real power in the bringing in of the Kingdom. It is no mere form. Would Jesus, who is the truth, call upon His disciples to pray for harvesters if there is not real need of their prayer? Surely He believed their prayers would help. And who knows as well as He what is needed?

II. *Read thoughtfully Matt. ix. 35—x. 8 and note the progress of thought as suggested in the words: Look, Pity, Pray, Go, Preach, Help.*

III. *God dependent on His people's prayers.*

Some reader may be startled at this statement. Perhaps such a reader needs to be aroused from lethargy about the teaching of Jesus our Lord concerning the prayer of Christians as a most important, yes, an essential means of providing workers in God's harvest field.

Let us dismiss the discussion about why this is so. In the presence of the great need let us be glad of any hint as to how the need may be met, and let us act. This is the true, the scientific method.

It is, to say the least, a great dignity and a great responsibility placed upon man that he should have such a real vital place in the economy of God.

Yet how little realized is this great and solemn truth that fields are now perishing for lack of reapers, who in turn are not provided because God's people do not pray.

"So wonderful is the surrender of His work into the hands of His Church, so dependent has the Lord made Himself on them as His body, through whom alone His work can be done, so real is the power which the Lord gives his people to exercise in heaven and earth, that the number of laborers and the measure of the harvest does actually depend upon their prayer."

IV. *God dependent on His people for Harvesters.*

This may partly explain why prayer is necessary in order to secure workers.

Did you notice the order of the words above which suggest the thought in the passage in Matthew? It is as

follows: Look, Pity, Pray, Go, Preach, Help. It was from a company of praying disciples that Jesus selected His workers. It is always thus. Those who really pray that harvesters be sent, are ready to be sent themselves—and such only are prepared to do the work.

V. *Some petitions in the light of the truths considered.*

Help us to see with our Divine Saviour's compassion the multitudes as they are distressed and scattered as sheep not having a shepherd.

Give us grace to obey His loving, urgent command to pray for harvesters. Bestow upon us a life so one with Christ that His compassion may stream into us, and so His Spirit be able to assure us that our prayer avails.

May we possess the persistence in prayer that will obtain. Elevate us to the insight of our regal position, as those whose will counts for something with the great God in the advancement of His Kingdom.

Help us to live in the presence of the truth that a real share in Thy work has in downright earnest been entrusted to us.

Make us partakers in Thy soul-travail, our blessed Lord, that we may make Thee the more to rejoice when Thou dost see Thy seed, and the pleasure of the Lord shall prosper in Thy hand.

Prayer an Appeal to the Friendship of God.

I. *Read Luke xi. 5-8 and think about:—*

1. The Poor Friend,
2. The Praying Friend *and*
3. The Provident Friend.

II. *A Caution.*

Note carefully the relation of this parable of the friend at midnight to the desire of our Lord to emphasize the great willingness of our Heavenly Father to give. The argument proceeds to the climax in the thirteenth verse. There is

1. An unwilling friend in bed at midnight.
2. A willing human father.
3. A much more willing Heavenly Father.

With this exposition in mind, we follow Mr. Murray in his Seventh Lesson in his book, *With Christ*, with the under-

standing that the drapery of the parable may be used in illustration of Biblical truth, yet not consenting to the opinion that this parable was intended by our Lord to teach more than this, viz: Men with men, by asking persistently, secure what they ask for even in the face of the greatest difficulty. "And I say unto you ask (God) and it shall be given you; seek and ye shall find; knock and it shall be opened unto you."

III. *How Have we the Right to Plead God's Friendship?*

The answer is: By showing ourselves friends of the needy.

We make bold to say that there is nothing which God more wishes to be done than to have need in human beings supplied.

Those who see this need and seek to remove it are dear to His heart. Such are like Him in character and sympathy.

We might say that to supply food and drink to a hungry, thirsty world was the object of our Lord in saying to His disciples: "Do whatsoever I command you." God in the past has destroyed nations because the cry of the needy has been too much for Him.

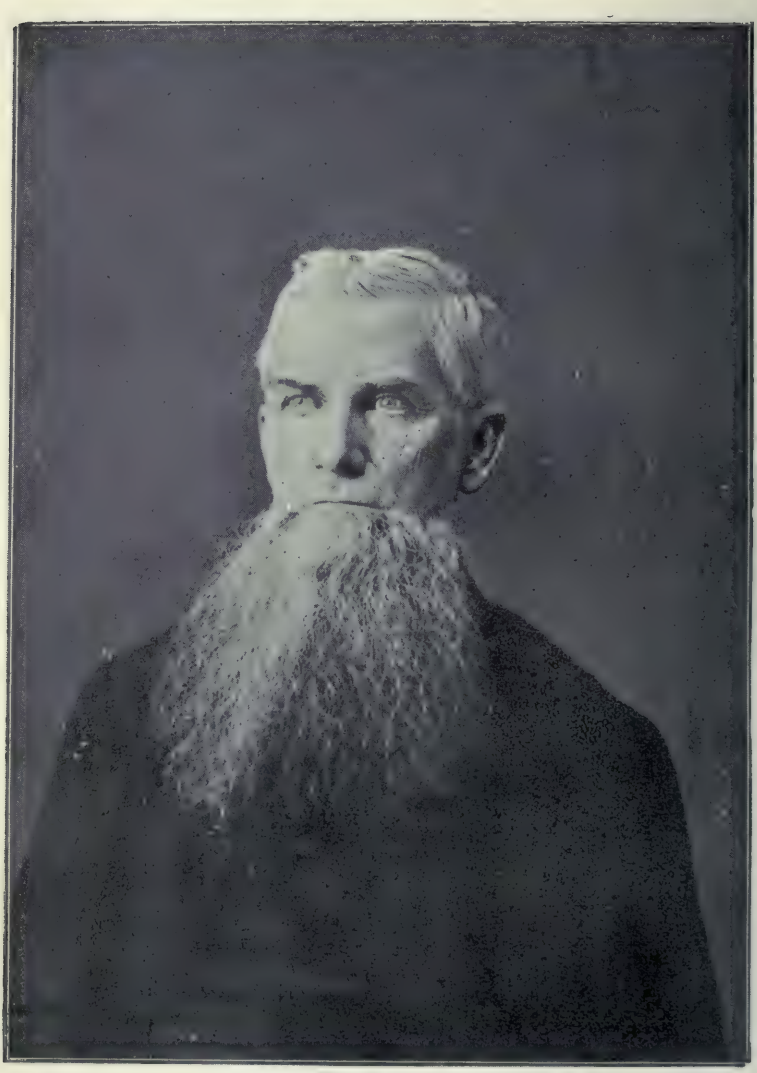
Jesus says: "Ye are my friends if ye do whatsover I command you." What is His programme? Read it in His reply to John's question: "Art thou He, or look we for another?" "Go and tell John: 'The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them.'" (Matthew xi. 2-5).

Here is a secret of much failure in prayer—"Ye ask and receive not, because ye ask that ye may spend it in your pleasures," (James iv. 3), and not that another's need may be supplied.

IV. *Two passages in the Epistle of James.*

By way of parenthesis, but most closely connected with what we have been considering, note James iv. 4 which immediately follows the statement above about failure in prayer, and James i. 27.

"Ye who break your marriage vow to God, know ye not that the friendship of the world is enmity with God. Whosoever therefore would be a friend of the world maketh himself an enemy of God."



THE LATE DR. G. W. GREENE.

Read the above again and note the words, Friend and Friendship, and think:

"Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction and to keep oneself unspotted from the world."

V. *The Liberty of Friendship.*

In the thought that God is our Friend we may with great freedom go to Him in prayer for help to supply need. "When I come to God in prayer He always looks to what the aim is of my petition. If it be merely for my own comfort or joy I seek His grace, I do not receive. But if I can say that it is that He may be glorified in my dispensing His blessings to others, I shall not ask in vain. If I can say that I have already undertaken for my needy friend, that in my poverty I have already begun the work of love because I know I have a friend Who would help me, my prayer will be heard. O, we know not how much the plea avails; the friendship of earth looking in its need to the friendship of heaven: 'He will give him as much as he needeth.'"

VI. *A Suggestion.*

Read again thoughtfully Luke xi. 5-8, and think about: The hungry friend, the praying friend, and the Mighty friend.

"Lord, Teach us to Pray."

VII. *Read thoughtfully and prayerfully the eighth chapter in Murray's "With Christ."*

In Memoriam.—Dr. G. W. Greene.

ON December 17th, on a beautiful Sunday afternoon, the spirit of Dr. G. W. Greene suddenly took its flight from the tenement of clay for eternal bliss. He died of apoplexy in the sixtieth year of his age, thus nearly completing a "Cycle of Cathay." We had noticed for some time that he was failing, but he was absent from his usual classes for only two days.

Coming to China when nearly forty years old, he never acquired very much fluency in the language, but he was enabled by his scholarly training and practical ability to spend twenty years of efficient service on the Mission field. Besides his work as Treasurer, teacher in the Seminary, etc., he will be especially remembered in our Mission in connection with the part he took in

acquiring our large and beautiful compound at Tungshan, east of Canton city. Here we have ample room for all our work and Mission residences; a girls' boarding school; a women's school for our Bible-women and the wives of our preachers; a boys' academy; a theological school; lots for the buildings for the new plant of the China Baptist Publication Society and orphanage; a school for blind girls; a kindergarten, and a fine and commodious church building.

Dr. Greene was a graduate of Wake Forest College, North Carolina, and of the Southern Baptist Theological Seminary, then at Greenville S. C. While there it was noted that for several years he was the only student who received 100 in his studies. On finishing at College he thought of engaging in Mission work in China and had some correspondence on the subject, but marrying while at the Seminary, he engaged in teaching and preaching in his native state where he opened a school and subsequently was called to be Professor of Latin by his *alma mater* at Wake Forest. After his second marriage he came to Canton as a missionary.

In character he was studious, fond of reading, and somewhat reticent and reserved, and of a devotional spirit. He was very fond of the Psalms, and was sometimes known by the Chinese as the "Psalms Teacher." He lived much in an Old Testament atmosphere, but was loved by the students of the Seminary who showed much grief at his decease. He leaves a widow, Mrs. V. P. Greene, and five children, three in America—two sons and a daughter—and two in China, Mrs. S. R. Moore and Mrs. P. H. Anderson.

Dr. Greene was kind and hospitable, and his loss will be much felt by a large circle of friends and acquaintances both in the various missions and in the general community. His funeral was attended by a large number of sorrowing friends both foreign and Chinese; and his body now peacefully rests in our little cemetery, in the full hope of a glorious resurrection.

R. H. Graves.

Frances Paterson, née Leete.

Died, January 26th, 1912.

FRANCES Leete—the subject of this brief memorial notice—was engaged for several years before coming to China in East End Mission Work in London, and later took a long and thorough training in Medicine to equip herself for Medical Missionary work.

In the summer of 1898 she was married in Japan to Dr. T. C. Paterson of the English Baptist Mission, and in the autumn of that year she came with her husband and made her home in the quiet city of Tsouping, Shantung, North China. Here, with the exception of two visits to the Old Country, she spent the whole

of the intervening thirteen years; here three sons and one daughter were born to her; here her work was done, and here, too, she peacefully entered into rest, after a short illness, on January 26th, 1912. Such are the bold outlines of a life-story that presents little of striking incident. Swiftly and silently the years slipped away, and each day was crowded with ceaseless activities, both in the more intimate sphere of the home and in the wider, sterner field of the Hospital, when she rendered invaluable service. Owing to her rare medical knowledge and skill, a larger proportion of women patients was attracted to this hospital than to any similar institution known to the writer on the Mission Field. Whatsoever she did, she did "with both hands earnestly." An indefatigable worker herself, she had no patience with slack and slovenly work in others. Effectually aided by her skilled coöperation, Dr. Paterson was enabled to perform many an operation with signal success, which it would have been exceedingly dangerous, if not impossible, for him to attempt single-handed. Sometimes Mrs. Paterson was called on to attend difficult cases in the homes of the gentry and officials, but for the most part her work was done in the dispensary and hospital, among the diseased and suffering who flocked from far and near. It is difficult to know what to say and what to leave unsaid, because Mrs. Paterson was one who shrank with peculiar intensity from anything that looked like self-advertisement. Indeed, in the opinion of those who knew her best, she erred in the direction of self-depreciation. Her work was all done without fuss or ostentation. She never wrote glowing reports of what she was doing, nor would she suffer her friends to praise her work. Both as a mother and as a medical missionary, she cherished a very high ideal of duty, and to fulfil this her life was one of strenuous and unremitting toil. But, alas! the strongest cannot live a long life at such high pressure, without rest or relaxation, and so the last sickness found her worn out and unable to rally. A devoted mother, a hard student, an untiring worker, she spent all her powers in the service of others, and there was no reserve strength left when the final strain came.

On a beautiful sunny day her mortal remains were laid to rest in the Mission burial ground outside the walls of Tsingchowfu, after a simple quiet service and in the presence of a little group of Chinese and English friends.

More might be said, but she would not have wished it, and perhaps enough has been said to show how greatly she will be missed by those she served so faithfully. What her going means to Dr. Paterson and the children, not even the nearest friend can measure; all we can do is to commend them to the comfort of our Heavenly Father.

E. W. B.

Correspondence

A NEW PERIL.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: With the new order of things in China new books are being issued, some of them seemingly just what we want for our school libraries, but containing articles which it would be most unwise to put into the hands of our pupils. I have one before me as I write; it is called "A Mirror for the Young" (青年鏡). It is written in good Mandarin, simple and fluent, and contains biographies of famous people and others, not only Chinese, but belonging to all lands. Stories of the childhood of Washington, Watt, Nelson, Joan of Arc and many others are told in simple and interesting fashion. But some of the book is very sad reading. One chapter gives the history of a French girl who at the age of eleven argued with a priest as to the incredibility of the miracles recorded in the Gospels. She scoffs at the idea of a present God whom she cannot see; when told her soul will suffer in hell, she asks the priest to make it suffer a little now. She gets hold of infidel books and at the age of fifteen left the Church to become a patriot, famous to all after ages. The writer deduces the idea that one should not believe in any spirits or demons, and admonishes his readers to tell this story to the women in his family, that they may become clever and give up all superstition, which with him evidently includes all religion.

Another biography is of a Chinese boy, who at the age of ten ridiculed the prognostication of a fortune teller, who foretold his early death; he lived to be eighty! Whereupon the author argues that there are no gods or spirits. If there are, they cannot be good because they cause droughts and floods and make people suffer, therefore they are neither benevolent nor righteous.

This particular book is published in Hupeh, at the 湖北學務公所, but there must be many others equally dangerous published elsewhere, and I am writing to warn missionaries against giving books which they have not looked through to Chinese Christians, or to school libraries. We feel safe with books published by the Commercial Press, but with other publishing houses there is grave risk of getting shallow atheism introduced with arguments that appeal to the Chinese common sense, and which once read will be repeated with an air of wisdom that will be very trying.

Yours truly,

AMY FOSTER.

WUCHANG.

MR. CHUNG'S "CHRISTIAN CHARACTER."

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Among the publications of the Christian Literature Society during 1911 is found a translation of Dr. Illingworth's "Christian Character," by Mr. C. H. Chung, to which has been given the happily chosen title 天人一貫. Dr. Illingworth's writings are characterized by deep learning, good style and inspiring power. It is most

fortunate to have the book translated by one who is able to give such inspiring thoughts an appropriate literary dress in Chinese.

I would recommend this book as one fitted to usher Chinese Christians into the very depths of true Christian experience. I was so much impressed with the book's great usefulness that I made a careful study of the translation, having been led to its perusal by the brilliance of its style. It is full of meat for the foreigner trying to find expression for his Christian thought in Chinese.

Two chapters of the original have been omitted; the third, entitled "Discipline, the means of development" and the ninth, entitled "Mysticism." The omission of the former is most unfortunate and I would urge Mr. Chung to translate it and the Society to publish it in the next edition.

I fear that there was no careful editing of the book by the Society for there are one or two mistakes which are apparent at a glance, and which seriously mar such a perfect gem.

In calling attention to these and some minor matters, I desire to be considered as one glad to be associated with the production of such a valuable book, and hope that Mr. Chung may accept my remarks not as a criticism, but as a testimony to the deep appreciation which I have of his splendid work.

Beginning with the last chapter, entitled "Christianity supernatural," the words *Nature*, *natural* and *naturalism* are all translated by 當然 which is simply impossible. 當然 deals with the categorical imperative and ever remains the inextinguishable witness to the supernatural as against the materialist. Dr Illingworth begins by quoting Aristotle's definition of the two meanings of nature, the actual, and the ideal. Here 性 seems to be the only word. For the rest 自然 is the word to be used.

On page 17a, line 11, Dr. Illingworth quotes Lovelace to the effect that

> "I could not love thee, dear, so much
> Lov'd I not honor more."

Mr. Chung has translated this passage as: 吾所以愛爾者。爲愛名譽故也, and is compelled to add an explanation which still fails to show the point of the quotation. By changing the translation to something such as 吾愛爾至此。因甚愛忠義故也, the point is at once made clear and no explanation is required.

Over the page in the eighth line, *imagination* is rendered by 幻像. Now Christian imagination should never be 幻像. I venture to suggest 設像.

On page 4b, line 6, it is stated that the Jews discovered prayer to be of no use. Here, as on page 1b, line 1, Dr. Illingworth's language has been exaggerated and distorted from its true meaning.

On page 3a, line 10, the phrase 至於犯國法……尤者也 does not correctly represent anything in the original, and should be deleted.

Augustine's famous "We are restless till we rest in Thee" is twice quoted by Dr. Illingworth and translated in two different ways by Mr. Chung on page 2b and on page 15a, line 9. The latter is by far the better rendering and should be used in both places. Might I suggest that the phrase might be still better

rendered by replacing 歸着 by 歸宿.

On page 11a, line 3, I have been unable to wrest any meaning from 厭世家以客觀爲主義 "pessimists lay stress on objectivity."

On page 21a, line 2, 飽 and 饑 fail to bring out the meaning of the phrase which should be 食 and 不食.

Attention may well be called to the use of 眞如 on page 29a, line 2.

In closing, may I say that these criticisms are offered as 束脩 to Mr. Chung, as an appreciation of his work and as a small return for the personal benefit derived from the study of his book.

Faithfully yours,

ALFRED A. GILMAN.

CHINESE MADE EASY.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Prof. Tong Tsingen of our College is working on a scheme of education that will doubtless be of interest to all readers of the RECORDER.

1. Prof. Tong's plan is to select about seven hundred, more or less, of the most common characters.

2. With these common characters he will prepare a primer and then, using these characters, and no more, write simple books on Religion, Geography, History, Health, Family Duties, Ethics, Politics, etc.

3. Each book would contain about thirty lessons, more or less, and could be read by all who had a knowledge of the seven hundred most common characters.

4. If successful, the author's idea would be to put many of the best books already written into this simple character, and perhaps portions or all of the Bible.

5. These books would be written in both Wên-li and Mandarin if there were a demand for both.

Prof. Tong is now writing a book on Health to try out the plan.

This plan differs from all previous plans in that it is not intended to advance farther than the seven hundred characters. Of course many would be helped to learn more characters and read other more difficult books, but in the case of those unable to advance farther a library of useful knowledge would be within the reach of the simplest person.

Prof. Tong will be glad to receive any suggestions or to answer any questions concerning the plan.

Yours very truly,

F. J. WHITE.

Our Book Table

The object of these Reviews is to give real information about books. Authors will help reviewers by sending with their books, price, original if any, or any other facts of interest. The custom of prefixing an English preface to Chinese books is excellent.

Hudson Taylor in Early Years. The Growth of a Soul. With Illustrations, Portraits, Maps, etc. By Dr. and Mrs. Howard Taylor. With Introduction by Mr. D. E. Hoste, General Director of the China Inland Mission. Morgan and Scott, London. China Inland Mission, Shanghai. 7/6.

The life of the Founder of the China Inland Mission would have been a book of surpassing interest to missionaries in China if the incidents had been told baldly and the book issued in the meanest possible get-up. But in this volume of over 500 pages the story is narrated with great skill and beauty of diction, and the get-up of the book is in every respect beautiful. The C. I. M. has now over one thousand missionaries, and is at work in every province in China except those which it voluntarily refrains from entering, believing that they are, if not adequately staffed already, at least better provided for than the "regions beyond." It owns valuable property all over China and owes not a penny of debt. It has headquarters in England, Switzerland, the United States, Canada and Australasia, but the Director of the whole Mission is not in any of these centres, but in Shanghai. Remembering all these things it is not too much to say that Hudson Taylor did more for the Christianization of China than any man who ever lived. Yet there are those who believe that the chief services which he rendered to the Church were the untarnished life he lived and the spiritual truths which he taught.

This book tells us how Hudson Taylor grew to be the man he was, and, if we have "eyes to see," it may, perchance, reveal to us how we may grow into something different and better than we are.

It is now an axiom that the training of a child should begin with its grandfather. The story of Hudson Taylor's life begins with his great-great-grandfather, and from this point develops the history of his parentage, birth and early environment. None of us can choose his ancestry, but it is plain that Hudson Taylor came of the same stock as the English Puritans and Cromwell's Ironsides. Confucius said "A mud wall cannot be ornamented, nor can rotten wood be carved." "According to the flesh" the founder of the C. I. M. was fashioned of the stuff of which vessels unto honour are made. His training was strict, though loving, and fifty years later, when bearing the responsibilities of the mission he had founded in China, he attributed his success in the work to which he had been called to his "beloved and honoured parents." Conversion came through the reading of a tract, and from his very childhood he had cherished the ambition to be a missionary to China. Difficulties loomed up before him as they have confronted every true man who ever dared to follow the gleam. He had been trained as a chemist,

not as a student of divinity. No Society that he knew of would send an unordained man to China as a missionary, and China was much farther off from England in those days than it is now. It is startling to think of all that China might have lost had Hudson Taylor been shut up to the denominational mission boards, for it is certain not one of them would have considered him qualified to preach the Gospel to the Chinese. Something was wrong with that policy then, and something is wrong with it still, but the loss was that of the societies themselves. The result of their exclusiveness was —the China Inland Mission.

Ere coming to China, Hudson Taylor had to make the great renunciation, for he was in love and "She" would not come. It is comforting to common folks to find this touch of nature in the young missionary, consumed as he was with zeal for the evangelization of the greatest nation on earth. He was broken-hearted as, of course, he had a right to be, but he was only eighteen, and hearts have a wonderful recuperative power at that age. It would be interesting to know what the grave Council of the C. I. M. in London would say to-day to a likely candidate, as young as Hudson Taylor was then, who applied to them to be sent to China and confessed to an attachment of this kind. They would not be very sympathetic, I fear.

The young missionary was sent out by the Chinese Evangelisation Society, and on his arrival in Shanghai was welcomed to the London Mission compound in the familiar "Ma-ka-chüen," and found himself in the midst of a group composed of Drs. Lockhart, Medhurst, Edkins, Muirhead, Alexr. Wylie and Bishop Burdon. Truly there were giants in the land in those days. None of the great men mentioned were then as famous as they afterwards became, and certainly none of them guessed that the shy, awkward lad who was so plainly abashed in their company was destined to do more for China than any of them.

In spite of the kindness of his hosts Hudson Taylor's early life in Shanghai was very uncomfortable. The Chinese speak of the steamers which plv at irregular intervals on the Yangtse as *ye gi chwan*, wild hen steamers. They are regarded as cutting into the regular traffic and being cheaper and less respectable than the regular liners. The mission which had sent Hudson Taylor to China was to these regular and ordained missionaries a *ye gi* mission. To them it seemed that an impracticable society had sent out an impracticable man to carry out an impracticable policy. Indeed the young missionary himself was becoming doubtful whether he would be able to continue to work under his "Board." "To judge from their Rules and Regulations they would expect at any rate to maintain absolute control over the movements of their representatives. These were spoken of as Agents, and were expected to subscribe to by-laws that perplexed him with their detailed requirements." The peculiarity of this passage is that word for word it might be written of at least half the men who come to China in the mission afterwards founded by Hudson Taylor himself. On application to the Mission a paper called the Principles and Practice of the China Inland Mission is given to the

candidate. On his acceptance by the mission he is given a book of "Instructions to Probationers and Missionaries." He notes that the conditions laid down are exacting, but reflects that self-surrender is the first proof of consecration, and so signs the agreement willingly enough. Later on, as he studies these documents at leisure, it is borne in on his mind that the rights of "the mission" *vis-à-vis* those of the missionary are very carefully safe-guarded: it promises him nothing and makes itself responsible for nothing, while he is called on to promise very complete obedience to its Director and office-bearers. In practice these regulations do not work out as harshly as they read, but in this mission much is made of "divine guidance" and "leading." The young missionaries are asked to pray that the Director, in making designations to various stations, may be guided aright, and they naturally ask if they may not expect to be "guided" also. The "guiding" vouchsafed to the missionary and the Director may sometimes conflict, but that raises too large a question for a review.

The Chinese Evangelization Society left its missionaries in the lurch with almost unbelievable carelessness. They held the ropes with very slack hands. Remittances failed to arrive and the missionaries were seriously embarrassed. They had not only no funds to carry on work, but were hard put to it for daily bread. And this, too, not because there were no funds in the home treasury, but because of the unbusiness-like methods of the men who administered those funds. These experiences must have sunk deep into the heart of the sensitive young missionary. Whatever objection may be urged against some of the administrative methods of the C. I. M., no one can say that its financial affairs are not managed with rigid exactitude. The missionary in its ranks receives his remittance with unfailing punctuality. It may be a "minimum" remittance: it may be less than he needs, but there it is. Trust in God is no excuse for allowing one's powder to get wet nor for being careless and thoughtless in the performance of every-day duties. Most inexcusable is it when others are made to suffer, as has sometimes happened in missions founded by men who aspired to imitate Hudson Taylor's faith, while they lacked either his wisdom or his experience or both.

The first volume of Hudson Taylor's life—for there is more to follow—ends, as every good story should, with the ringing of wedding bells, and the promise that they would all live happily for ever after. Those who are fortunate enough to read this history of the promise of his youth will look forward with interest to the next volume which will tell the achievements of the strength of his manhood.

J. D.

Across China on Foot by Edwin J. Dingle, Kelly & Walsh, Shanghai. $12.80.

It is unfortunate that in Mr. Dingle's interesting book of travel the term "Chinaman" (Pages 80, 86, 87, *et al.*) has been so frequently used. Long ago, Dr. Arthur H. Smith, in the introduction to "Chinese Characteristics," pointed out that "Chinaman" is not the proper word to use in referring to the people of the Middle Kingdom.

Whether reference is to an individual or to the race as a whole, the term "Chinese" should invariably be used. It is likewise unfortunate that Mr. Dingle should refer to a Japanese steamer as a "Jap. boat" (Page 117) and also that he should have allowed the word "native" to creep in. It is quite right for him to speak of "native diet" and "native deaths" (Page 157) but it would have been better if he had avoided the use of "native" as applied to Christians, (Page 111). Writers of English books on oriental subjects, particularly on China, may help to cement the East and West in friendship by avoiding terms that might be considered slightly disrespectful.

Turning to the general contents of the volume, it is a pleasure to say that it is both interesting and informing. The author's journey took him up the Yangtse to Chungking, thence "on foot" through the Province of Yünnan to Bhamo and back again. The gorges and the rapids of the upper Yangtse, as well as mountain scenery, are graphically described. The description of a thunderstorm as seen and felt in the gorges (Chapter ii) is a realistic piece of literary work, and shows that the author has the power of putting his impressions into language that inspires.

The chapter describing the rebellion at Chao T'ong in Yünnan during the year 1910 furnishes information on an outbreak of which hitherto little has been known by the general public. This rebellion, so the author informs us, had its genesis in an additional poll-tax levied by the officials to make up for the loss of the tax on opium. Since prohibition was enforced against the cultivation of the poppy, there could be no revenue from an opium tax, so an additional tax was imposed to supply the deficiency. This the people resented, and anti-foreign feeling was engendered, since it was supposed that foreigners were back of the movement. Fortunately the rebellion was suppressed without very serious consequences.

Undoubtedly the chapters which give the book its chief asset as a contribution to the literature on China are those (Chapters x and xxiv) which deal with the various tribes that inhabit the south-western part of the empire. The "Miao" and the "Nau-Su" or "Lolo" tribes are treated in some detail, and the information is imparted in an impressive way.

Throughout the volume a sympathetic, and even commendatory, attitude towards missionaries and their work is taken by the author, who certainly was not without opportunity of inspection at close range. The book is charmingly illustrated with numerous pictures, no less than one hundred and seven, taken on the spot, and the lithographing has been so perfectly done that both in the contents and illustrations the volume is worthy of being immediately listed in every well-informed person's "oughto-buyography".

T. J. P.

泰西奇效醫術譚. The Romance of Medicine. C. L. S., 25 cents.

The translation of this book into easy Wên-li by A. W. Cornaby is a welcome addition to this class of literature. It shows how the science of Medicine has been evolved by slow

and steady growth, from the feeble light of ancient times, when the healing art was often blended with quaint superstitions and fancies, to take its present place among the verities of modern wonders. Readers of this popularly written story can get a capital idea of the great facts of the germ theory of disease, and of the wonderful progress that has been made in the discovery of the various anæsthetics which the modern surgeon has at his command as he performs operations on the human body, which, to the uninitiated, must appear nothing short of miraculous. The story of Bacteriological research which has won such notable victories over the epidemics and scourges of past days is also most interesting.

Preachers would do well to get this book, it will strengthen their faith in God who has helped men to these discoveries, and will be a fruitful storehouse of illustrations which they can use in their addresses. We need more of this class of literature to help chase away the darkness that still surrounds Chinese medicine.

J. G. C.

THE TEACHINGS OF ISLAM:—A Solution of Five Fundamental Religious Problems from the Muslim Point of View by the late Mirza Ghulam Ahmad.

This small book which was given as an address in Hindoo to a conference held in Lahore in 1896, and later published serially in English in the *Review of Religions* in 1902 and 1903, is an apologetic for Islam and is circulated in order to try to win Christians to the Muslim faith. Except for some of the crudities—which so often appear in translated works—it is well written. The author has not overcome some of the limitations which hamper so many of his co-religionists and has a distorted conception of some historical facts. In self-restraint and lack of invective likely to offend those who do not agree with the writer, the book is a model.

It gives evidence of deeper spirituality than one often finds in Muslims; much of it is, however, clearly the result of a mixture of Hindu mysticism and Christian influence, and one fears that the author's co-religionists would deny that he had fulfilled his promise to base all he has to say directly on the Koran. The section on "The Object of Man's Life in the World and the Means of its Attainment," reads like a commentary on the Shorter Catechism. The other problems dealt with are (1) The Physical, Moral and Spiritual Conditions of Man, which reminds one of the three-fold platform of the Y. M. C. A.; (2) The Story of Man in the After Life, in which the author claims that Heaven is a condition rather than a place; (3) The Effect of Actions in the Present Life and the Life to Come, and (4) the Sources of Divine Knowledge.

It is a book to rejoice the heart of one who delights in spirituality wherever found, and should be read by all who have contact with Mohammedans, if they are at all in doubt as to whether Muslims love their religion and think they have reason for so doing.

W. B. P.

大秦景教流行中國碑. The Nestorian Tablet in China. By P. Y. Saeki Tche, 待漏書院 Tokio.

This is a handsome book well produced and illustrated. It

is gracefully dedicated to "The Hon. Mrs. E. A. Gordon. With the admiration of a fellow-worker and the esteem of a friend." The book is in Japanese and therefore a sealed book to me, but there is a preface in English and an interesting statement by J. Takakusu, M.A., Ph.D., showing that the Priest, Adam, who wrote the inscription on the Nestorian tablet is mentioned in a contemporary Buddhist book. Adam collaborated with a Buddhist of Northern India named Prajna in translating a sutra from a *hu* (胡) text, and presented a memorial to the Emperor Teh Tsung praying that it might have the Imperial approval. The Emperor replied with a rescript in which he says that Prajna did not understand Chinese and Adam did not understand Sanscrit. They were really confusing the two religions —Buddhism and Christianity— which ought to be as distinct as the waters of the King and the Wei. "Adam ought to hand down the teaching of Mi-shi-ho 彌尸訶 (Messiah) and the other man should confine himself to his own religion." This was a kind of royal admonition to the cobbler to stick to his last, but the striking thing is that we have the name for Messiah in a Buddhist book, and so another instance of that mingling of the ideas contained in the two religions which savants so often assure us has certainly taken place.

J. D.

A Geography of the World. By B. C. Wallis, B. Sc. (Lond.), F. R. G. S. Published by Macmillan and Co. 1911. Price 3/6.

This is one of a series of practical modern geographies and of use specially for higher schools. The author is an expert on economic or commercial geography—a study receiving yearly more and more attention in geographical societies' journals and business colleges. Most instructive are the 113 illustrations, reduced photographs, diagrams and maps. All are quite up-to-date and beautifully clear, and there is no overcrowding of names or detail. In convenient form this textbook gives many of the maps of recent costly physical atlases. Very helpful pages of questions from university, chamber of commerce, educational department and other examination papers are given at intervals throughout the book. General economic principles deduced from world-wide data are treated in the earlier chapters. These are followed by commercial studies on the various continents. Each section of the book has been submitted to an expert. The result is a valuable addition to modern economic geographical text-books.

A. M.

金陵聖道書院課藝 Selected essays by students in Nanking Presbyterian Theological Seminary. Chinese Tract Society, Shanghai.

These essays were worth publishing. The subjects are those on which foreigners are not competent to write, and just such as the Chinese themselves can handle well. They are "Feng-shui," "Divination," "Superstition and Faith," etc. It is certainly time our tract societies were making more use of the talent to be found to their hand amongst the young Chinese trained in our schools. This book will be found very useful. May it be the precursor of many others from similar sources.

進步 Progress. A Journal of Modern Civilization. Vol. 1 November, 1911. The Y. M. C. A. new Bi lingual Magazine. Published on the 1st of each month. $1.50 per year, post paid.

Well written, well illustrated and well printed. This new magazine deserves to succeed, and under the capable direction of the bright young Chinese who are editing it, it doubtless will.

ACKNOWLEDGMENTS.

Transactions of the Asiatic Society of Japan. Vol. 38. Part 4. Contents: Ancestral Worship in Japan; Japanese Feudal Law. Kelly and Walsh, $2.

新約全書大旨. Introduction to the New Testament, in Chinese and Korean. 35cts.

博醫會報. The *China Medical Journal*, January, 1912. Published Bi-monthly. $2, per year. 18 Peking Road, Shanghai.

Shanghai Baptist College and Theological Seminary Catalogue, 1912.

Canton Christian College Bulletin. President's Report. 1910-1911.

Monthly Report of The Chinese Student's Christian Association in North America. October, 1911.

The Purpose of the Middle School at Fati, Canton.

St. Luke's Hospital for the Chinese. 45th Year. 1911.

The Three Midshipmen. By W. H. G. Kingston. Abridged by Macmillan & Co. 3½d.

The Rational Arithmetic for Rural Schools. Third and Fourth years' course. Macmillan & Co. 3d each.

Tracts for the Times. Y. M. C. A., Shanghai.

No. 1. The Foundation of Republican Government. H. L. Zia.

No. 2. Introduction to the Bible by Van I.

No. 3. The Model Soldier.

NOTICE:—Mrs. C. W. Mateer is working on an English-Chinese vocabulary of Dr. Mateer's Mandarin Lessons. Mrs. Mateer also has in contemplation the addition of a supplementary list of the new expressions which are the outgrowth of the new civilization in China, and will be grateful for any suggestions or contributions to this list.

Missionary News

The Revolution in Shensi.

The revolution broke out in Sianfu at noon on October 22nd, when the city gates were shut, and fighting commenced with the capture of the arsenal, and the arming of the revolutionary recruits. The English Baptist Mission has residences and schools for boys and girls in the east suburb, and a hospital in the centre of the city. The Scandinavian Alliance has centres of work near the west gate inside the city, schools for Chinese in the west suburb and a school for Scandinavian children outside the south suburb. We in the east suburb had

no warning whatever of what was likely to occur, and our first thought, when the sound of fighting alarmed us, was to provide for the safety of our forty school girls. We sent out to try to hire carts, but found all inns and shops closed and barricaded by the frightened inhabitants. That night, the school in the south suburb was burned, six children and two adults being killed, and this news was brought to us very early next morning. Several of our servants fled and the school girls were panic-stricken and begged to be allowed to leave. On receiving a confirmation of the sad tidings, we decided to leave the compound as word was brought to us by trustworthy helpers that a band of ruffians was coming to attack us also. We divided the girls into companies and sent them out to different villages where we had friends, Mr. and Mrs. Donald Smith escorting one party. When all had gone, the remainder of our party, six in number, set out with two horses, and such luggage as they could carry, to meet an evangelist at a village where he would advise us as to further plans. Before we reached the place, we were attacked by a large band of men who took the horses and everything we had, and drove us back to the city with horrible threats and insults. We were permitted to enter one of our houses, while the leader rode on for orders, and we waited for about two hours expecting certain death. Then the evangelist came in with a radiant face to say that we were to be protected instead of being killed. We heard later that the leader of the band was offered a large sum of money and a position of honour if he would abstain from looting the suburb, which caused his change of front. About 6 p.m., Mr. and Mrs. Donald Smith were brought in, terribly hurt by the brutality of a band who had attacked them with great violence, beating them cruelly, and breaking both Mr. Smith's arms. The party of school girls returned unhurt, however. Next morning, another band of girls came back without injury, though much frightened, and on the following day the number was completed by the return of a third party who had a terrible tale of exposure, persecution and threatening, to relate; but by the mercy of God, not one of them was injured *in any way*. During the whole of this time, for four days and nights, the sounds of fighting were continuous; bullets flew even into our compound, our houses were shaken by explosions, and the sky was lit up by the lurid flames from the burning houses of the Manchu city. It is estimated that 10,000 Manchus were massacred. On the fourth day, a messenger was let down over the city wall by ropes, to fetch Dr. Robertson (who had been shut out by the closing of the gates) to help in the hospital. We thus heard of the safety of our friends in the city, though they had been seriously threatened by Mohammedan rioters. On the fifth day the east gate was opened for a short time to allow one of our helpers to return to us with a guard of twenty soldiers, sent by the reformers to protect us. On October 29th, two of the leaders called to express their deep regret for the tragedy which had occurred in the south suburb, and to assure us of protection and help. Food was sent for our school, as supplies had ceased and we were in

RIDGE, TWO-SPURS MOUNTAIN, MOKANSHAN.

Photo by R. F. Fitch.

difficulties for some days, and money was offered, if necessary. A military escort was next sent to fetch in a party of four, who had gone to a country station just before the trouble occurred, and they returned safely on November 3rd, having spent a very anxious time as the village was nightly threatened with attacks from robbers. Two days later came news that Dr. Young and his wife and child had been robbed as they were travelling south from Suiteichow, and were hiding in a cave five days' journey away. Another escort went out to bring them in, and they arrived on November 15th, in good health and spirits after eight days of concealment and much privation.

Our scholars were able to return to their homes as the country gradually grew quieter. The reformers granted us stamped flags, promising protection, for each party as it left, and all got home in safety.

The work of the doctors in caring for the wounded was very greatly appreciated by the soldiers. The hospital in Sianfu was always overcrowded, and during the end of November, and the whole of December, Dr. Robertson was working in or near T'ungkwan, at the border of Shansi, Shensi and Honan, where the fighting was very fierce. When he returned to the assistance of Dr. Charter, Dr. Young went westward at the request of the general who was leading troops against the Mohammedans from Kansu.

A large party of Swedish missionaries and others left on December 4th, for Hankow, via the Han river. We did not feel it necessary at that time to leave, but as the month passed, fighting both east and west drew nearer; we heard of great disturbances in our northern stations, and felt that the desire of the reformers to protect us might be greater than their power to do so. Our friends from Suiteichou and Yenanfu let us know that they would join us as soon as possible, and most of us prepared to leave when they should arrive. On December 27th, they were brought in by a rescue party organised by Mr. A. de C. Sowerby of Taiyuanfu, and consisting of nine well-armed foreign horsemen. Under their escort we left on January 4th, and travelled via Honanfu to Peking which was reached on January 17th. Between Shanchou and Mienchih, the armies were fighting, but Mr. Sowerby interviewed the generals who promised to suspend hostilities until we had passed. Nothing could exceed the kindness, courtesy and ability with which the Recue Party conducted us.

Mr. and Mrs. Shorrock, Dr. and Mrs. Young and their children and Dr. Robertson remained in Sianfu for the care of the wounded, the help of the Christians and the assistance of friends who might afterwards be coming through from Kansu, and we learned by a telegram dated January 19th, that some had already arrived and that Sianfu was quiet at that time.

We desire to express our thanks to God for His protecting care over ourselves, our scholars and Christians; for marvellous and definite answers to prayer, for restored health, and for a safe journey for those who left, and help and comfort for those who remained.

J. Beckingsale.

Baptist Zenana Mission.

Work Among Refugees in Peking.

Affairs in China are moving at such a rapid pace in these troublous times that news dated November counts as past history. Nevertheless it may be of interest to some to hear of the plans made at that time for the safety of women and children in Peking. Fortunately it has not been necessary to act upon them, but it is a comfort to know that if trouble had come there, Peking would have been ready, and as far as possible the distressing occurrences which we heard of in other places would have been avoided in the case of Peking.

The need for some such scheme was made plain when preparations were seen in many homes for suicides, and distracted fathers and husbands came to missionaries offering anything if they would only protect their women-folk. Miss Miner, of the American Board Mission, therefore set on foot the plan of Refuges, of which about fifteen have now been established. It was first arranged that these places of refuge should be in private houses or palaces, numbers of which would have been available, but further consideration led to the choice of schools and public offices instead. In this way the danger was avoided of wealthy families placing their houses open to a limited extent in return for protection for themselves and also for their belongings.

It was decided by the Committee, which was composed of Chinese as well as foreigners, that in order to lay up adequate food supplies in readiness, all who wished to come to these Refuges in case of trouble must register beforehand, and pay $1.00 at the time of registration towards the stores which would need to be bought in advance. Each woman who registered for herself or children was given a Red Cross badge, and if the trouble come, only those who carry these badges can be admitted to the buildings chosen.

The difficulty was to arrange for adequate protection. For the limited supply of foreign troops or civilians to attempt to garrison fifteen buildings in different parts of the city, was of course out of the question. The fathers and husbands of those needing protection could, of course, be called upon to help, but most reliance was placed on the protection afforded by the Red Cross, which it was hoped all parties would respect.

These fifteen centers were to be the head-quarters of the Red Cross work if such were needed, and plans had already been made for carrying on this work as soon as need should arise. Women and school-girls have also been at work since early in November, preparing bandages, etc., and even painfully sewing through thick leather to make some of the appliances needed in the hospitals and for field ambulance work. In the whole work of organisation and practical details, Chinese and foreigners have been drawn closer together, non-Christians have learnt greater respect for Christians and Christianity, and it has been said that Peking is having a lesson in social service which is entirely new to her. Surely the people will not easily forget such lessons.

In Tientsin, of course, conditions are very different. People have been anxious *not* to meet others, *not* to collect together,

but to busy themselves out of sight in the foreign settlements, where they would be safe if unknown and unsought for by enemies. Refuge work such as that carried on in Peking would therefore not be needed. Women and girls, however, have been in training for Red Cross work, and all preparations were made months ago, by the leading Chinese merchants and educationalists, for the provisional government of the city as soon as revolutionary troops should come near enough to make it possible for Tientsin to fly the white flag. Consequently little disorder has been expected there.

Whether these preparations in Peking and in Tientsin will be needed is now somewhat in doubt, but whatever comes, the lessons in social and civic responsibility will more than make up for the time and trouble expended and the anxiety suffered in these months of waiting.

The Shanghai Union Language School.

There is being held in Shanghai during the present month, a Union Language School for missionaries, which is by far the largest institution of its kind which has been held. One hundred and seventy students have enrolled. Twenty-seven American and European Mission Boards are represented. The students are from nine of the eighteen provinces of China. Twenty are from the western province of Szechwan, while Honan, Hunan, Hupeh and Kiangsu are each represented by a score. They range all the way from the thirty-five recruits who reached the field this last fall to the thirty-five missionaries who have been in China four years or more. Of the latter group, four have been in service from fifteen to twenty-four years. Dr. J. M. W. Farnham, the veteran missionary of the American Presbyterian Board, who has been in China for more than fifty-one years, sets a good example to the younger men and women by entering for classroom work. In addition to the one hundred and thirty Mandarin-speaking students from the sections mentioned, about forty students of the Wu dialects registered. The school is divided into thirteen classes. The teaching staff is made up of fourteen missionaries of experience, who are assisted by Chinese teachers in the classroom work. The adequate housing of the school was made possible by the generosity of the Shanghai Chinese Y.M.C.A. who kindly loaned their entire day-school plant for this purpose during the Chinese New Year vacation.

The school is open for five days each week, the mornings being divided into three fifty minutes recitation periods for each of the classes. The afternoons are given up to study with Chinese teachers. This study is supervised and individual instruction is given by experts to all who find it possible to do their studying at the building. As the school is to run but four weeks, it was thought wisest to lay chief emphasis on presenting and demonstrating the best methods of study, rather than on attempting to cover a great deal of new ground. The acquiring of these superior methods of study, it is felt, will enable the student to use his time to much greater advantage when he must again

return to the individual method of study. The work is extensive, in that instruction is given in every phase of language study: phonetics, character analysis and synthesis, text-book work, with drill on vocabulary, idiom, translation, composition and conversation. There are also classes for advanced students in Wên-li, newspaper reading and letter writing. As far as practicable, the students have their Chinese teachers accompany them to the class-rooms where they are learning the Westerner's idea of language instruction. This should make them more valuable helpers. The grind of the routine work is relieved periodically by general lectures on subjects relating to language study or to the history, customs, religions and literature of the Chinese. A series of three lectures demonstrating the use which may be made of modern scientific apparatus in an approach to educated Chinese has been arranged. The spirit of unity is being developed in the daily morning chapel exercises in the Martyrs' Memorial Hall, and by the weekly social events where the students mingle more freely than is possible during school hours.

Though still in its initial stages, the school is already an assured success. And this would have been so in normal times since there are between 60 and 70 who are from the Lower Yangtze Valley and are not refugees. The instruction is filling a very real need, and the work is being carried on with enthusiasm and earnestness by both instructors and pupils.

When one takes into consideration the small beginnings of this effort and the difficulties which the committee of management had to encounter, the success of the school is truly remarkable. The way in which doors were opened and obstacles surmounted, indicates a Guiding Hand, shaping the plans. Organized by a small and not wholly representative committee of younger men, its avowed purpose was that of teaching a few classes of missionaries working in the Lower Yangtze Valley. With no official authorization from the missions and no funds at its disposal; with nothing back of it beyond the enthusiasm generated at the summer conference discussion on this subject at Mokanshan, and a resolution passed by that body; the committee had to depend on the desire of the students for their attendance and on the voluntary services of busy missionaries for their teaching staff. At one time it looked as though the project must be abandoned, as few of the forty odd persons who indicated a wish to attend the school were sanguine as to their ability to enter when the time came. Being held in Shanghai, there was little difficulty experienced in securing teachers for the Wu dialect classes, but after approaching all the Mandarin experts of whom it could learn, the committee had to face the days of registration with only one Mandarin teacher giving full time and two others each giving three hours a week. With the promise of only this limited instruction, the management was overwhelmed to receive applications for entrance from more than one hundred Mandarin students from a diversity of language belts. In addition to the three small classes in Southern Mandarin whose members had in advance sent applications, there came, seeking admittance, a company of eighty mission-

aries who had been driven from interior stations to take refuge in Shanghai. Fortunately, the enrollment of such a student body made an irresistible appeal to some of those who had repeatedly withstood the entreaties of the management, and within a few days an adequate staff was enlisted in the work. One busy professor in a mission college, gave up at the last minute an important trip into the interior, and is putting in the whole month to preparation for, and instruction in, the class room, as are two others who came down to Shanghai from the interior for this specific purpose. Others who could not give full time are giving a week or two or an hour a day for the term. One member of the staff felt he could promise only three hours a week, but after facing the eager groups of students from his province, put aside his other pressing duties to give the whole morning for five days a week to this service. The response of the students to these sacrifices is shown by the uniformly good attendance at class sessions, the daily average being about one hundred and thirty.

One of the primary objects in establishing the school was to test the demand for, and the feasibility of conducting, a permanent union institution, with the hope of pointing the way to the solution of some of the difficulties in the way of its attainment. The demand and need for the school have been proven beyond a question by the enrollment which nearly trebled the figure set by our most optimistic adviser. And this large enrollment was obtained in the face of the fact that contemporary schools were being conducted by the China Inland Mission, the Canadian Methodists and the Y. M. C. A., for refugees of their respective missions in Shanghai at the time. The Hangchow missionaries who were unable to attend the Shanghai school formed a study group of sixteen to undertake similar work. The permanent schools of the China Inland Mission at Nganking and Yangchow; of the Canadian Methodist Mission at Chengtu; and of the London Missionary Society in Peking—not to mention very successful temporary schools which have been held within the past few years at different centres—have proven the great benefit of the language school run on a small scale, and the present school in Shanghai is demonstrating the feasibility of a school of a more representative character and on a much larger scale. Steps are being taken to form a thoroughly representative, permanent committee to carry forward the work already initiated; and it is expected that recommendations will be made to the Home Boards, looking to the establishment of a permanent union school to serve the Lower Yangtze Valley. Doubtless, those from other sections, who are witnessing the practical working of this scheme, will not be behind in standing for some such enterprise in their districts.

In view of the more general thinking on the subject of the training of missionaries, the above facts concerning the Shanghai school will be of wide interest. As Dr. Henry T. Hodgkin writes in his admirable article in the first number of the *International Review of Missions*, this matter of the

adequate preparation of missionaries has now become a living question, due largely to the efficient labours of Commission V. of the Edinburgh World Missionary Conference. Those who are concerned with the matter should not fail to read carefully the Report of this Commission and the more recent statement of Dr. Hodgkin referred to above. By far the most important phase of the missionary's later training is his language study. Lingual efficiency must be attained at all costs. The Commission's investigation proved beyond a doubt that a very small per cent. of the missionary body now on the field has attained proficiency in the language. There has been much discussion on the question as to whether the preliminary stages of this study can best be done on the home or foreign field, and the evidence presented to Commission V. was so diverse and yet had such strong support that they were unable to choose between the two lines of argument. Boards of Study have been appointed both in America and Great Britain to continue investigations along this line, and we hope ere long that some very definite and practical recommendations may be placed before the various mission Boards. Whatever the final word may be as to where the missionary candidate of the future shall receive his language preparation, the fact remains that there is a very insistent and inadequately met demand that something be done at once to improve the lingual equipment of the force of missionaries already on the field.

In the face of such a growing demand from the missionary body for help along this line, it would seem little short of criminal to let the matter delay further. The time has come for the establishment of a permanent well-manned union language school in each of the great language belts of China, where the younger missionaries may go for uninterrupted study under the wise guidance of trained teachers and the stimulus of competition with, and companionship of, other students.

Wm. R. Stewart.

Shanghai.

C. I. M. News.

Mr. H. S. Ferguson, stationed at Yingchowfu, Anhwei, writes.

"My ambulance corps was out to-day burying the revolutionary dead. They buried thirty-nine in one locality about three *li* from the city, and will go out again to-morrow morning to remain out two days to go farther afield on the same errand. The defeat of the Revolutionists here has been, for the time being, quite complete, and when they come again they will find Yingchowfu a much harder nut to crack. There is a great dread of this place on account of the slaughter made by the Imperialists when they took the city, and the vengeance being vowed by the friends of the slaughtered. These Scarlet Cross men are the Lord's provision for me. I ran up the Red Cross, and gathered the wounded under it. January 28th and 29th were the days of battle, and I hoped for the doctors for whom I had sent, but hoped in vain. But early yesterday morning two of the Scarlet Cross men came in under the escort of Mr. Ch'eng, having

travelled night and day to reach me. They are splendid Christian fellows, much superior to the Japan-trained men sent up by the other Society. These were trained in Dr. Main's Hospital in Hangchow. They set about their work like men who know how. We are sending for some of their comrades."

The Rev. A. R. Saunders, writing from Yangchow, Kiangsu says :—

"The General commanding the troops now mobilised at Yangchow, not only agreed to my proposal to distribute books to the soldiers, but made arrangements for his brother, the Military Governor of this district, to accompany us, so that we might preach to the men. We were received at each camp by the men drawn up in two lines at the salute. While they were being formed into a square convenient for a preaching service, we drank tea and had conversation with the commanding officers, to each of whom we presented a Bible. One of our number gave a short Gospel address to the officers and men, and having given out the requisite number of books, these were distributed by the officers to their respective companies, the officers each receiving a New Testament and each man a Gospel portion and a tract. In all, 9,000 portions, 10,000 tracts and 320 Bibles and New Testaments were given; and to the General and his brother we gave superiorly bound copies of the Bible.

The work by no means ends with the distribution, for we have received badges that will admit us to any camp in the district for Gospel effort."

Miss Grace Davey of Shekichen, Honan, writes:—

"The walls of our chapel show much to praise God for—on one board are between thirty and forty names of women who are learning something, at least, and others learn all of the six appointed verses for the week, the subject of the same being taken up on Sunday afternoon. Another board has a long list of school girls, while yet another has a growing number (now standing at forty odd) of those who need to be taught the character, arranged in groups of six or so, under several women or older school girls. By this means we hope to keep the women constantly learning. We are all kept as busy as can be in hearing recitations. Two new developments we hope to see this spring are (1) Sunday-school for boys and girls, and (2) Bible-school for women in one of the central out-stations, to which we hope women from three other stations might come."

Miss A. Rehnberg of Changshan, Chekiang, writes :—

"Through the help of the Free Distribution Fund we were enabled to visit our neighbouring county town, Kaihua, among the mountains, with quite a band of helpers from Changshan and out-station, and there leave a Gospel and a tract in each home. All the expenses, excepting the books and tracts, were met by freewill offerings from those who could not go. Some 1,000 homes were thus visited and as far as opportunity offered had the plan of salvation very simply put before them. The acceptance of the books and tracts, as well as the welcome given to us all, gave us great cause for thanksgiving, as that town is known as a specially rowdy and unruly one.

The Month

Last month left us with the question of the Decree of Abdication still unsettled. This has been followed by a period of compromise in which the revolutionaries, while holding to their main demand, have yet yielded many points on which it was thought at first they could not come to terms.

In the latter part of last month there were some indications of a resumption of hostilities. At one time it was reported that troops had started from Wuchang for the North. The fifth division of the Imperialist army was reported to be marching on Chefoo. There was also some fighting on the Tientsin Pukow Railway. At no time, however, did the negotiations for peace cease. Neutrality has been maintained by all the Powers, though the United States Government sent around a note regarding intervention which aimed to discover whether, in the event of intervention, it would be done by the Powers jointly.

Sun Yat-sen suggested that Yuan Shih-kai should be elected President if he would recognize a Republican Government. A pronunciamento from Nanking showed that while this suggestion had been opposed it had finally been accepted. In the meantime, a marquisate was offered to Yuan by the Peking Government and this he said he would accept after the present troubles were ended.

Signs appeared that the aims of the Republicans were gaining favour in the North. Considerable interest was shown by the Imperial Generals in the matter of abdication. Yuan, somewhat later, suggested that the Emperor should be retained as a spiritual ruler over them, but at the same time denied having any aspiration to the Presidency.

At the end of the month the revolutionaries were more optimistic regarding peace; and abdication was often foretold, since it was understood that the Throne had decided for peace. Yuan took up the question of the grants that should be made to the Imperial family; he asked, further, for 5,000,000 Taels with which to pay the Manchu bounties and the eunuchs. On February 4th, a decree of abdication was said to be in the hands of Yuan, he having full authority to settle the details. At this time the armistice was prolonged for one week. Later, a permanent cessation of hostilities was proposed. Some uneasiness was caused in the North by the Republicans requesting that Yuan go to Nanking. On February 12th, abdication become a fact, embodied in the following three Imperial Edicts.

"We, the Emperor, have respectfully received the following edicts from the Dowager Empress :—

(1.) In consequence of the uprising of the Republican army to which the people of the provinces responded, the Empire seethed like a boiling cauldron, and the people were plunged into misery. Yuan Shih-kai therefore commanded the despatch of Commissioners to confer with the Republicans with a view to a National Assembly being formed to decide upon the form of Government. Months have elapsed without a settlement being reached, and it is now evident that the majority of the people are in favour of a Republic. From the preference that is in the people's hearts the will of Heaven is discernible. How could we oppose the desires of millions for the glory of one family? Therefore We, the Dowager Empress and the Emperor, hereby vest the Sovereignty in the people. Let Yuan Shih-kai organize with full powers a Provisional Republican Government and confer with the Republicans as to the methods of union that will assure peace to the Empire, thus forming a great Republic by the union of Manchus, Chinese, Mongols, Mohammedans and Tibetans.

(2.) According to the Cabinet's memorial embodying the courteous treatment proposed by the people's army, they undertake the responsibility of perpetual sacrifices before the Imperial ancestral temples and mausolea, and also the completion of Kuang Hsu's mausoleum; the Emperor is understood to resign only his political power while the Imperial title is not abolished and the Imperial kinsmen, Manchus, Mongols, Mohammedans and Tibetans will endeavour to fuse with the Chinese and to remove racial differences and prejudices. Our sincere hope is that peace will be restored and that happiness will be enjoyed under the Republic.

(3.) The third Edict informs the Viceroys and Governors that the

Throne is retiring from political power to meet the people's wishes and instructs provincial officials to keep the people quiet. It adds that the Throne's motive is the modelling of a policy in accordance with the progress of the times and at the earnest desire of the people, and solely for the suppression of the great disorder and the restoration of peace.

The latest terms of abdication proposed by the Republican leaders are as follows :—

PART I.—Inasmuch as the Ching Emperor is now in favour of the Republican form of government, the Republic of China will, after the abdication by the Ching Emperor, adopt the clauses for his generous treatment as follows :—

(1.) After the abdication by the Ching Emperor, his exalted title shall be retained and not abrogated. He shall be treated with the civility shown to a sovereign of a foreign country.

(2.) After the abdication by the Ching Emperor, his annual expenditure shall be $4,000,000 payable by the Republic of China.

(3.) After the abdication by the Ching Emperor, he shall live temporarily in the Palaces, and remove to live in the Eho Park afterwards, the body-guards to be retained in service as usual.

(4.) After the abdication by the Ching Emperor spiritual worship and offers to the Imperial Ancestral Temple and Mausoleums shall be perpetually made ; the Republic shall afford adequate protection.

(5.) The unfinished work on the tomb of Ching Teh-tsung shall be completed, and the ceremonies of the burial service shall be performed, in accordance with established State Rules. The actual cost is to be defrayed by the Republic.

(6.) All persons holding functions in the Palace may be retained in service as usual; but hereafter, no more eunuchs shall be admitted.

(7.) After the abdication by the Ching Emperor, the private property originally owned by him shall be entitled to special protection by the Republic of China.

(8.) The Imperial Guards Corps already in existence shall be reformed by the Ministry of War of the Republic of China, the number and pay shall be the same as of old.

PART II.—Treatment of the Imperial Family.

(1.) Princes, Dukes and others of Ching with hereditary rank, shall all remain as hitherto.

(2.) Members of the Ching Imperial family shall enjoy the same public privileges and private rights in relation to the Republic of China as citizens.

(3.) The private property of the Ching Imperial family shall enjoy similar protection.

(4.) The Ching Imperial family shall be exempt from the duty of rendering military service.

PART III.—The Treatment of Manchus, etc. With the exception of Clause (2), (3), and (4), all other clauses have been passed without modification :—

(2.) Protection of property originally owned by them.

(3.) Princes, Dukes and others, with hereditary rank, shall remain as of old.

(4.) Should any of the Princes or Dukes become too poor, a means of livelihood shall be devised for them.

After the decrees were issued Yuan at once assumed the position of Organizer of the Republic and sent a conciliatory telegram to the Provisional Government at Nanking. The Republicans demanded that Yuan must come to Nanking to be appointed as they would not accept his appointment by the Emperor.

On February 13th, Sun Yat Sen, in a statesmanlike speech, resigned, and recommended Yuan as President, his resignation and that of his colleagues to take effect after the election of the new President. On February 14th, Yuan was unanimously elected President by the National Assembly. Somewhat later, Li Yuan Hung of Wuchang was elected Vice-President. It was stipulated that Yuan must come to Nanking to take the oath of office; but it was conceded that Peking might be considered as a provisional Capital.

On February 15th, the five-colour Republican flag was hoisted on the Custom House at Shanghai. A delegation has been appointed to go to Peking to formally notify Yuan of his election and escort him to Nanking.

It should be noted that in the tentative constitution proposed, complete religious freedom is granted to the people of China.

On February 19th, Yuan notified the powers of his election as President, and requested recognition of the Republic.

Missionary Journal

BIRTHS.

At Tientsin, December 9th, 1911, to Dr. and Mrs. Francis J. Hall, A. P. M., a daughter, (Virginia).

At Taptieng, Trang Province, Siam, January 5th, to Dr. and Mrs. L. C. Bulkley, Presbyterian Mission, North, P. B. F. M., a daughter, Katherine.

At Foochow, January 19th, to Dr. J. E. and Mrs. Gossard, M. E. M., a daughter (Marion Ethel).

At 122 Rue Palikao, Shanghai, January 28th, to Ernest W. and Margaret Sawdon of Friends' Mission, Chungking, a son (Aidan William).

At 66 Filey Avenue, Upper Clapton, London, N., January 28th, to Hardy and Katherine Jowett, of Hunan, China, a son.

At Chenchow, Hunan, February 4th, to Dr. and Mrs. W. L. Berst, A. P. M., a daughter (Evelyn Grace).

MARRIAGE.

At Shanghai, January 23rd, Rev. F. W. Baller, to Miss Hettie Fleming. (Both C. I. M.)

DEATHS.

At Taochow, Old City, Kansu, Mary Dorothea, daughter of W. W. and Otilia E. Simpson, fell asleep in Jesus November 8th, 1911. Age 4 years and 10 months.

At Tsouping, Shantung, on 26th January, Frances Annie Leete, L. S. A., beloved wife of T. C. Paterson, M. B., C. M.

ARRIVALS.

December 9th, Miss Cora E. Simpson, M. E. M., returned.

December 16th, Misses Meek and Mandora Smith, M. E. M.

December 23rd, Dr. Emma E. Robbins, Miss L. M. Holmes, Miss Zula Brown, Miss Jennie Bridenbaugh, Miss Jordan, Miss Rose Mace, Miss Mary Mann, all M.E.M.

January 13th, Rev. Peter Milne, B. A., of the N. Z. P. M.

January 22nd, Mr. and Mrs. W. P. Knight and two children, C. I. M., returned from England.

February 3rd, Miss Martha E. W. Nicolaisen, M. E. M., Sienyu, (returned).

February 14th, Mr. and Mrs. D. F. Pike and 3 children, C. I. M., returned from Australia.

February 23rd, Miss M. H. Wanzer, M. E. M., for Foochow.

DEPARTURES.

December 9th, Miss Alice Brithorst, Miss Jennie Berg, M. E. M., for U. S. A., via Europe.

January 20th, Rev. and Mrs. Elrick Williams, Dr. and Mrs. C. F. Freeman, Miss Winifred Storet.

January 22nd, Mrs. J. H. McCartney and Master Lincoln McCartney, M. E. M., for Canada, via U. S. A.

January 23rd, Mr. and Mrs. I. Page, C. I. M., for North America.

January 25th, Mr. and Mrs. A. G. Woern, C. I. M., for Sweden.

January 26th, Mr. F. C. H. Dreyer, from Tientsin, for England.

January 30th, Mr. and Mrs. C. A. Anderzen and 2 children, Mr. J. L. Classon and Miss K. Anderson, from Tientsin for Sweden, via Siberia. (All C. I. M.)

January 30th, Miss Althea M. Todd, M. E. M., for U. S. A.

February 2nd, Mr. and Mrs. A. W. Large, Mr. F. Dickie and son, Dr. and Mrs. A. P. Laycock and child, Miss A. M. Simpson and Miss F. M. Williams for England. (All C. I. M.)

February 3rd, Mr. H. Baldwin, M. D., of Taianfu, M. E. M., for U. S. A., via Europe.

February 4th, Mr. and Mrs. G. Müller and child, C. I. M., for Germany.

February 5th, Mr. and Mrs. T. Windsor and son, Dr. F. A. Keller and Mr. and Mrs. Ph. Nilson and children for North America. (All C. I. M.)

February 11th, Mr. and Mrs. A. H. Reinhard, South Chihli Mission, for U. S. A.

February 13th, Miss Mabel C. Hartford, M. E. M., Yenping, and Miss Lydia A. Trimble, M. E. M., Foochow, for U. S. A.

February 13th, Mr. and Mrs. A. B. Dodd and two children, A. P. M., for U. S. A.

February 15th, Mrs. C. F. E. Davis and child, C. I. M., for Australia.

February 18th, Mr. and Mrs. G. A. Rogers and child and Mrs. J. R. Adam and two children for England, via Siberia. (All C. I. M.)

February 27th, Mrs. W. N. Brewster, M. E. M., Hinghwafu, for U. S. A.

CHINESE AMAZON CORPS.

THE CHINESE RECORDER

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VOL. XLIII APRIL, 1912 NO. 4

Editorial

Educational Association Papers.

We offer no apology for inserting in this Special Educational Number of the Recorder, some of the papers prepared for the Triennial Meeting of the Educational Association to be held in May. The papers to be presented at that important Conference are to be printed in advance so that members may have an opportunity of knowing beforehand the views contained in them. In this way it is hoped to secure a more thoughtful and careful discussion of the various educational problems now arising. The papers printed here will obtain a wide reading, and by publishing them the Recorder will help to make the coming meeting more profitable to the Association.

* * *

Future of Missionary Educational Work.

One of the questions we are now called upon to answer is, what will be the future of Missionary Educational Work when the Chinese Government really takes in hand the establishment of an efficient national system of education? Some are inclined to think that our day of great usefulness will have passed, and that our schools are destined to sink into insignificance, and to become a negligible factor in the education of Chinese youths. In support of this opinion they dwell upon the fact that the Government will have such an advantage in the way of resources that it will be impossible for missionary

schools to keep abreast in building, equipment, teaching staff, etc., with the public schools. We realise fully the force of this argument and yet we venture to believe that the outlook is not as gloomy as some would suggest. We feel convinced that in the new China the Christian schools will supply a great need and will have larger opportunities.

* * *

The Need. The Government system of education will be what we generally call secular. The attempt will be made to keep a place for the ethical teaching of the ancient Classics, but there will be no distinctively religious teaching. In order to avoid religious controversies, and to treat all her citizens alike, the only policy possible will be to separate Church and State as has been done in the United States, and to banish religion from the school curriculum. Americans are not of one opinion in regard to the results of the public school system in their own country, but the vast majority believe in it thoroughly. Although entirely secular, yet the Christian teacher exerts a Christian influence. Furthermore, the fact that the students are living in the atmosphere of a Christian civilisation counts for a great deal in the formation of their minds and characters. The churches strive to supplement what is lacking in the public school system. In China, secular education will be on an entirely different footing. There is no Christian atmosphere ; there will be few Christian teachers at first. The spirit pervading these schools will probably be a materialistic one—hostile to religion. One can hardly exaggerate the danger. The Japanese are realizing that the tendency of the secular school system in that country is towards materialism, and it is easy to see that the same thing will take place in China. Hence the need of the Christian school will be great. It will be a great blessing to China if alongside of her public schools there are private Christian schools, giving the same general education, but at the same time laying the emphasis on the importance of religion and of the development of character. In these schools, the Chinese will learn that science and religion are not incompatible and that a man may search out nature's laws and yet retain the spirit of reverence for, and dependence on, the God of Nature. These schools will have a profound influence on the future thought of the country, for they will send out young men with Christian ideals into all the professions and walks of life.

The Opportunity. At the same time, we believe these schools will have a greater opportunity than ever before. We say this because we think we can look forward in confidence to complete religious toleration in the future. In the past, students at Christian schools were discriminated against in many ways, and naturally such institutions were placed at a disadvantage. There seemed little likelihood of their work being recognized in any way by the Government, or of their graduates being accorded the same privileges as those in Government institutions. Hereafter we believe there will be a great change in the attitude of the authorities. They will gladly welcome the assistance we are rendering. Provided that our schools are as efficient as theirs, they will welcome them as a useful auxiliary force in the education of the people. Permission will be granted to Christian schools, provided they do not draw any of their income from the State, to give religious teaching. The graduates will be recognized as of equal standing with the graduates of Government institutions. Inspection may be required, and the Government curriculum will have to be adopted, but at the same time there will be no interference with the religious life of the school. Hence it would seem as if wider opportunities than before would come to the Christian educationists.

* * *

Mission Educational Policy. As near as we can safely forecast, missionary educational institutions under the new regime will be private schools conforming to Government requirements and submitting to more or less Government inspection. This would seem to be the only solution consistent with the motive of missionary work in general. While admitting the fact that such recognition brings with it problems as well as advantages, as a study of the educational situation in India will show, yet mission schools will thus become a much more potent factor in China. In the face of this change which is now hardly more than a question of time, it behooves the missionary educationists to formulate a policy which will enable our schools to cope with the situation. With respect to the future public schools of China, missionary educational institutions must be models, and certainly in every respect as good. That is where the efficiency of our educational system must take us. With reference to the growing Christian constituency in China, mission schools must stand for training for

Christian living; for when this ceases to be true of us we are no longer doing that for which we came. How can we obtain this effectiveness as missionary institutions and efficiency as educational institutions? By concentration. For the place of the mission schools in the development of China depends not on number but on quality. For this, concentration of efforts and funds is essential. This resolves itself into the question of effective coöperation among the various denominations now doing educational work in China. Our schools must not become secular, but they need not remain denominational to prevent this. The weakness that results from individual effort where united effort is possible is becoming a distinct obstruction to placing mission schools where they can cope with the situation. Our mission educational policy resolves itself to this, the necessity of sinking our individual aspirations in the larger purpose of making our educational system adequate to the task of helping our Christian constituency take its rightful place in the nation.

* * *

A Crisis in Missions in China.

We are pleased to see that the Church at home is awakening to the gravity of the situation of a new China and their responsibility to furnish every help in giving them the Gospel. Mr. W. T. Ellis, Editor afield of *The Continent*, Chicago, who has been in China more than once and has travelled extensively in other parts of the world, and is an earnest Christian worker, sounded a clarion note in a recent issue of that paper, calling first upon the people at home to bestir themselves, and, secondly, upon the missionaries. Such an opportunity, and upon so vast a scale, has never occurred before, nor one more promising in rich results, provided adequate means are provided, and proper methods adopted. As an indication of what is going on we may mention that an interdenominational meeting was to be held in New York, February 29th, under the auspices of the Foreign Missions Conference of North America, to consult together as to what steps should be taken, unitedly, to meet the present emergency. Two of the themes for discussion were, How shall the Boards and Missions prepare for the enlarged evangelistic opportunity following the political readjustment of China? and, How shall they prepare for the enlarged educational opportunity? These two are all-embracing, and if they answered them correctly and adequate action follows

the answer, we shall have grounds for expecting great things for China. Are we who are on the field alive to the situation, or are we simply going on in the old way?

* * *

The Foreign Mission Call.

In *The Missionary Record* for February, 1912, under the topic "The Limited Service of Christians," there is treated a question which is not new, and yet which is not given the prominence it deserves. It is that of the method of securing missionary workers. The question is raised as to whether missionaries should not be called for definite positions on the mission field, just as the churches at home call their pastors, or other religious workers, rather than that the force on the foreign field should be left to the limited supply secured by the present method of volunteering. It is pointed out that there are many difficult posts to fill on the mission field, for which posts, not infrequently, specialists are wanted. If the selection for such positions could be made from the entire membership of the Church these posts could be filled more efficiently. The church at Antioch did not wait for Barnabas and Paul to volunteer; they were called to the missionary work. Since, then, every true soldier of Christ holds himself at the disposal of his King, the writer asks why should not definite calls be given to the men at home? The article admits that there are occasions when there would be refusals, but claims that the result would be a larger number available to fill the crying needs on the foreign field. A constructive suggestion is made that the question of this call to the foreign field should be put in the hands of a Selection Committee. In reading this article one naturally raises the question, why, in the event of work at home, the Church should take the initiative in securing the men; whereas, in the case of the foreign missions, it is left entirely to the individual. The work on the foreign field is certainly not less important; and certainly it does not require less care in the selection of those who are to do it. The question raised in this article is extremely pertinent to modern conditions of missionary work.

* * *

A Serious Situation.

The eyes of the world have been upon China during the past month as never before. The quiet manner in which, for the most part, the Revolution was effected, the wonderful turning over of the whole nation, and the seemingly masterful control of the situation

in the North by Yuan Shi-kai, left people all unprepared for the terrible sacking of Peking and Paotingfu, and other cities, and their fearful aftermath, and all are wondering, What next? We are not pessimistic and have every wish for the peace and welfare of the new Government of China, but we cannot hide from ourselves that the new Republic is up against a most serious situation. A change of name and a change of the form of government does not change the hearts of men, and in many places it looks as if we were having the old regime under a new name. Squeeze and graft and bribery are as rampant as ever, though practised by different men. But the most serious defect of all is the utter lack in so many places of any responsible government. Men of no experience, but with a dangerously explosive amount of patriotism, utterly incapable of wielding power, many of them little more than boys, are placed in positions of the gravest responsibility. There are doubtless strong, capable men in China, but unless they can be brought to the front, it looks as if anarchy were bound to reign.

* * *

Hopeful Reform Propaganda.

Our contemporary, the *National Review*, contains an interesting article by E. W. Thwing on, "The new Anti-Opium Movement." In it are gathered up the facts concerning the present status of opium reform. It is encouraging to note that both Dr. Sun and President Yuan have declared their purpose to do all in their power to stamp out this evil and have followed up their pronouncement with orders to those under them to carry out all steps necessary to this end. Our Missionary News Department contains an account of a meeting of Christians in Peking, gathered in honor of the establishment of the Republic, to which President Yuan sent his representative, Minister Yen, to read for him a letter. In this letter President Yuan stated it to be his intention to introduce in the Constitution clauses granting religious freedom. These two reforms mean, if carried out, much for the cause of missions in China. They furnish proof of an appreciation of present needs and are evidence of a determination to attempt to set right the harmful conditions against which they are directed. On these two points the new Government shows unanimity of aim. It is significant that while the country is still suffering from the disorder inevitably resulting from the tremendous political changes that

have taken place, and while many questions of organization and finance are pressing for consideration, that among the first pronouncements should appear some aimed at purely moral reform. These utterances by China's statesmen call for response from the missionary body. This response will need to be more than a passive sympathy; it must go further than to patiently wait for the fulfilment of these hopeful declarations. Our interest must be positive and result in actual assistance. It is to be hoped that the Government will look to some of the missionary body to help them carry out these reforms; those to whom the call comes can well afford to make it their chief interest. One effective way of preaching the Gospel is to help, whenever possible, China's statesmen carry out those reforms which remove obstacles to accepting the Gospel. Let us not forget, too, that religious toleration demands much from those who enjoy its benefits. Further, it will not remove by some magic charm the incubus of idolatrous superstition that is upon this great Empire. Therefore we shall need in our turn to be tolerant of the religions that now have a place in China while at the same time seeking to supplant their dead accretions with the higher truth we have. This is by no means an easy task; it will require careful walking on our part.

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International Missionary Union.

One of the pleasantest and most wisely directed schemes for the entertainment and help of the missionary while at home on furlough, is that of the International Missionary Union which is held for six days each year in Clifton Springs, New York, this year to be held from May 27th to June 4th. Through the generosity of the founder of a large and prosperous sanitarium, provision is made for the free entertainment of as many missionaries, of whatever denomination and from whatever country, as may choose to come. A carefully prepared programme is gotten ready each year, a copy of that for the present year being now before us, and having attended one of the meetings years ago, we can heartily recommend them to all who may be able to attend. Probably nowhere else in the world are there so many missionaries, gathered from so many countries, and embracing so many different Societies, as are convened in these Conferences, and the inspiration which comes to one who is able to attend, abides to bless and refresh for a long time to come.

The Sanctuary

"*The effectual fervent prayer of a righteous man availeth much.*"—St. James v, 16.

"*For where two or three are gathered together in my name, there am I in the midst of them.*"—St. Matthew xviii, 20.

"The majority of successful men are persons who have had difficulties to overcome, problems to master; and in overcoming those difficulties and mastering those problems, they have gained strength of mind and a clearness of vision that few persons who have lived a life of ease have been able to attain. Experience has taught me, in fact, that no man should be pitied because, every day in his life, he faces a hard, stubborn problem, but rather that it is the man who has no problem to solve, no hardships to face, who is to be pitied."

"My Larger Education:" Booker T. Washington.

Pray.

For an open mind to understand what new lessons God would have us learn by the introduction of a fourth of the human race to a share in the moulding of the future of mankind. (P. 236).

That the continued maintenance of the missionary system of education may be justified by the attainment of the three-fold aim and purpose. (P. 202).

That there may be formed a sufficient number of schools and colleges combining intellectual excellence with the character-forming power of Christian training. (P. 200).

That missionary schools in their place as models of schools of Western learning may serve well the needs of the Christian community. (P. 199).

That these days of progress and reform may see the educational policy of the missions also move forward rapidly. (P. 203).

That there may be no missionary educational institutions professing to do one thing but really doing another. (P. 213).

For a wise decision in those cases where the question of compulsory or optional attendance upon religious services in schools must be met and answered. (P. 206).

For the establishment of a complete system of Government schools and colleges, and that these may constantly increase in efficiency. (P. 201).

That when the Government assumes responsibility for national education there may be no difficulty in correlating missionary institutions with those of the Government. (P. 212).

That the possibility of Christian men and women working in Government schools and exercising a Christian influence may soon become an accomplished fact. (P. 200).

For a freer intercourse between our own educationists and those in the Government schools. (P. 200).

For all students in the Government schools. (P. 200).

That the conditions upon which the new Government will be willing to grant recognition to Christian institutions of learning may be such as will advance the cause of education in China. (P. 205).

That all may be guarded against supposing that the present methods of education have reached finality. (P. 236).

For the coming Conference of the Educational Association of China.

For President Yuan Shih-kai in his difficult work of bringing peace out of chaos. (P. 250).

Give Thanks.

For President Yuan's promise of religious liberty. (P. 251).

That the President recognized the meeting of Christians in Peking and sent a high official to represent him there. (P. 251).

For the acknowledgement of the good works of Christianty made in the President's message to the Peking meeting. (P. 252).

For the broad and tolerant basis upon which the Republic of China has been formed, as is shown in the equality of the five races that make up the nation. (P. 252).

Contributed Articles

The Advantages and Disadvantages of Government Recognition of Mission Schools and Colleges*

BY RT. REV. H. McC. E. PRICE, M.A., BISHOP (C. OF ENGLAND) IN FUHKIEN.

IN the summer of 1910 the Educational Association of Fuhkien Province discussed the following question: "Assuming that we are offered Government recognition for our schools, on what conditions should we accept it, and what steps should we take to prepare our schools for it?" Papers were contributed by Miss C. J. Lambert, Dr. Gilbert Reid, and myself. In this article I shall borrow freely from those papers; and I must begin as I did then by explaining that my thoughts on the question are more derived from experience in Japan than from a knowledge of things in China. At present the conditions of education, whether Governmental or missionary, are not really alike in China and Japan. I assume, however, that we are to look at this question not so much from the standpoint of things as they now are in China as from the standpoint of the future, the conditions towards which things have already begun to move, and towards which they may move with rapidity in the near future when once the present political unsettlement is over.

The chapter on "China", in the "Report on Christian Education" published by the Edinburgh Conference, contains a brief statement on the relation of missionary to Government education. It recognizes the possibility of a great extension in the near future of the Government system of education; at the same time, it asserts with confidence that missionary schools have a place as models of schools of Western learning, and that they will be needed for an indefinite time to come to serve the special needs of the Christian community. "One aim of Christian effort in China", it says, "should be to create, as a supplement to the Governmental system of education, and at

*Paper prepared for the Triennial Meeting of the Educational Association.

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

least equalling the highest intellectual standard to which in its several grades it may in future attain, a sufficient number of schools and colleges to serve as examples of the highest type of education, in which intellectual excellence is combined with the character-forming power of Christian training. Nothing short of this will adequately meet the situation. Nor, if just emphasis be laid on quality rather than on numbers, is the achievement of this end impossible. Built up first with foreign help, such a system should remain, long after the foreigner has done his work and retired, as thoroughly Chinese as that of the Government, but representing private initiative and Christian ideals. It is important not to lose sight of the possibility that, in course of time and increasingly, Christian men and women will be able to work freely in the Government schools, exercising an undisguisedly Christian influence. This is obviously a result greatly to be desired. Yet, pending its realisation, and in all probability after its achievement, schools of distinctly Christian character will be needed in addition to those maintained by the Government."

Assuming the general correctness of this view, to what state of things may we look forward in regard to education in China? First, to the establishment of a complete Government system of education in each province—from the elementary schools to the Provincial University. It will take a long time for this to become really efficient. Three years ago Dr. Hawks Pott said, "We (that is, the Mission Schools) have not as yet felt the competition of Government schools to any great extent, but that is due to the fact that there has been an appalling display of inefficiency in the management and discipline of Government institutions. In course of time things will be rectified, and we may expect to see a fairly efficient machine constructed, which will produce great and far-reaching results." All well-wishers of China will hope that this expectation may be more than fulfilled. And further, to quote the Edinburgh Report again, "Whatever the defects of Government schools, it is certain that the great body of Chinese students will receive their education in them." To this I think we may add that it is probable that in China as in Japan there will come to be a practical monopoly by Government of the field of lower elementary education. In Japan a child who has passed his or her sixth birthday must enter an

elementary school for a six years' course. "These six years of schooling must be taken in a school recognized by the Government. As only a comparatively few non-Government schools have this recognition, it is natural that parents should send their children to a school the status of which is beyond question. Except for night-schools Christian bodies are compelled to withdraw from competition with Government in all elementary education save the kindergarten."

We may look forward then to the establishment of a complete Government system of schools and colleges in which the great majority of Chinese students will receive their education, a system which will gradually become efficient, and will probably tend to monopolise the field of lower elementary education. Probably also admission to a Government school of any higher grade will come to be practically limited to pupils from recognized schools of the next lower grade. The smoothest and least difficult road to the Provincial College or University of the Government system will be that which passes through the lower grade schools of the same system.

Thus far our forecast has only taken note of the Government system ; and this must certainly be the largest part of the picture. But side by side with this Government system there will be the private schools, and especially those connected with the Christian Missions. Even though the tendency may be for the lower elementary mission schools to disappear in course of time, there will still be a place for mission schools for children from say the age of twelve or thirteen up through the higher primary and middle schools to the Christian College or University. This Christian school system will chiefly serve the needs of the Christian community. It must become as thoroughly Chinese as that of the Government, and the lack of system which has prevailed hitherto will be gradually corrected as the Missions follow the lines of the Government scheme and curriculum. "In the construction of the Christian system," says the Edinburgh Report, "the scheme officially promulgated by the Government should be followed, in respect to division into periods strictly, and in curriculum as closely as the highest educational ideals will permit." Nothing, I think, will justify the continued maintenance of this missionary system of education for any length of time unless it really stands for Christian ideals and the highest

educational efficiency. Its proper aim and purpose will be three-fold, first, to provide a thoroughly efficient education on Christian lines for Christian boys and girls, young men and young women; second, to influence non-Christian students who are willing to receive a sound education in a Christian atmosphere; third, to afford an example of really efficient and Christian education which may exercise a helpful influence upon the general system of education under Government control.

Let me pause here to repeat that I am not discussing our subject from the standpoint of the actual conditions of the present, but from that of a forecast of what seems likely to come about sooner or later. These are days of progress and reform, and things have taken to moving rapidly in China, and I hope that this may be said with some truth also of the educational policy of Christian missions.

In our discussion of this subject I hope it will be made clear what is meant by Government recognition. Dr. Gilbert Reid in his paper before the Fuhkien Educational Association mentioned five forms of recognition. The first was that of bestowing rank and degrees through Imperial Rescript. There has been a distinct regulation excluding the graduates of schools under foreign auspices from rank or degree. What will become of this regulation under the new régime? The second form of recognition was that of allowing mission schools to be registered (that is, I presume, as the equivalent of Government schools with which they correspond in grade). The third form of recognition was by grants-in-aid; and the fourth that which may be won informally from local and provincial authorities, as for instance by an occasional visit from leading officials, or by their attendance at some school ceremony. The fifth was that graduates of a school following the curriculum of a provincial college might be admitted on examination, but not on a diploma, to the University in Peking; and graduates of a school ranking with a middle school might be admitted also by examination to a provincial college or high school. Here we may note that mission schools have already received a certain amount of recognition in various ways:—(1.) Graduates of mission schools are being employed in Government schools. (2.) The examinations for candidates expecting to go abroad to study have been thrown open to students of mission schools. (3.) High provincial

officials have attended and made sympathetic speeches at mission schools on various occasions.

But what I suppose we principally mean by Government recognition is the acceptance of our certificates of graduation, and the treatment of our graduates on the same terms as those of the regular Government schools; the full recognition, that is, of our schools of any given grade as of the same educational value in the sight of the Government as its own schools of the like grade.

I do not think that the lack of this recognition is at present making itself strongly felt in our mission educational work; certainly not in the girls' schools. An efficient though non-recognized mission school does not as yet feel the competition of Government schools in China, as such a school does in Japan. But that, as has been already suggested, is because the Government system in Japan is so very far ahead of that in China. "Mission schools," as Dr. Gilbert Reid wrote in 1910, "need not be anxious about Government recognition. . . . The Christian character, and the predominance of Christianity, may be maintained with more ease and more security, at the present stage, if the mission schools are free from all restrictions and regulations which are incident to Government recognition. This is from the missionary point of view, taking the conditions of China and of the educational problem as they are to-day." But when the Government system has really become fairly efficient; when it has followed, and caught up to, and in extent and completeness got ahead of the missionary system, then the competition of its schools will become more serious; and then we shall probably realise more than we do now the disadvantages of our schools not being recognized, more particularly the disadvantage of being outside of the regular recognized channel of progress from the lower grades to the highest. This disadvantage, however, may be greatly lessened by the better articulation and perfecting of our system in each province in such a way that the Christian educational system will be able to take its students up to the highest grades, and to produce young men and young women as thoroughly well-educated as any under the Government system. On the whole, however, I think we may set it down as one of the advantages of Government recognition *in the future* that our schools would be set free from certain disadvantages which would handicap them in their competition

with Government schools. Recognition, which would make those schools which obtained it in some respects a part of the Government system, would make it easy for students from mission schools to pass on into Government schools and *vice versa*. This might be an advantage to both sides. A second advantage which I think likely to come from obtaining Government recognition is *increased efficiency*. The principal of a large mission girls' school in Osaka, Japan, wrote to me some time ago about the results of obtaining a partial Government recognition. In some respects the results were disappointing. Expected privileges were not fully granted. Nevertheless she said, "Even if we had no privileges in connection with Higher Schools, the 'license' has done the school good in bringing the school up to a higher standard of efficiency, and also in inspiring public confidence."

I do not forget that at present many mission schools in China compare favourably with those of the Government system. But Government schools are bound to improve when the Government has learnt how to raise and appropriate money for educational purposes, and to see that it is honestly administered. And even before that good time has fully come we shall feel the stimulus to efficiency if not from the actual example of Government schools, yet certainly from the standard which is set before them. At the same time we must remember that we are responsible for increased efficiency in our Christian schools in any case, whether we receive Government recognition or not.

Increased public confidence is another benefit that may be expected from Government recognition. The Chinese are not showing themselves remarkably fond of enterprises under foreign control in their country. It is not to be expected. They are much like other nations in this. But mission schools which fall into line with the Government system and submit to Government requirements and inspection, and whose students have the same privileges as those of the regular Government schools, will have less of a certain anti-foreign prejudice against them, and will tend to receive an increasing measure of public confidence. This suggests another advantage which may be connected with the obtaining of Government recognition. It would tend, I think, to quicken our steps in the matter of appointing Chinese to positions of high responsibility.

Another advantage which might well come is enlarged opportunity of influence for Christian educationists. Our recognized schools would be in healthy touch with the Government schools. This would tend, as I think it has done in Japan, towards freer intercourse between our own educationists, Chinese and foreign, and those of the Government schools. Such intercourse should in time become, and ought to be made the most of, a real opportunity for the spread of Christian principles of education.

I pass on now to the possible disadvantages connected with Government recognition. Recognition, such as we have in view, implies of course compliance with certain requirements which the Government will lay down. Many of these requirements will make for efficiency and be all to the good. But two possible disadvantages must be taken into account. First, it is possible that the Government curricula may be overcrowded in some respects or defective in others, so that complete conformity with them may seem to be inconsistent with the highest educational ideals. I do not think, however, that this is very likely to happen. But secondly, will Government recognition involve restrictions which will lower the really Christian character of our schools? We cannot tell at present what the policy of the new Government will be, and upon what conditions it will be willing to grant a recognition that will be worth having. It will no doubt require conformity to the Government standard as to curriculum and equipment. It may also in course of time require that a certain proportion of the teachers should be holders of normal school certificates which the Government will recognize. "In Japan the mission schools have been willing to conform to Government regulations regarding grounds, size of buildings, equipment, number and qualifications of teachers, and curriculum, although the curriculum is overcrowded and imperfect in many respects." The real difficulty has been in regard to Christian worship and religious instruction. For further information on this matter I must refer to Vol. III, World Missionary Conference Report, p. 142 and following. This section of the chapter on Japan contains a good deal of information which will serve to guide us if the new Government of China determines to follow the lead of Japan in its attitude in regard to religious worship and instruction in schools. We can only hope that the policy of China in this respect may be still more liberal, and that

it may be willing to grant recognition to mission schools on the ground of their conformity to the positive educational requirements of the Government, whilst leaving them free to make their own regulations as to religious worship and instruction.

One of the large mission schools in Japan which has accepted the Government conditions and made all attendance upon religious worship or Bible classes optional is intimately known to me. I reserve any further account of it for the time of our discussion in May, as it may be more clear then whether or not it is desirable to discuss this branch of our subject. Is the system of compulsory religious worship and compulsory religious instruction in schools which may contain a large number of non-Christian students, really the best? Or, is it better still to make these optional and to trust to other means and influences to maintain the Christian atmosphere in a mission school. All I would say here is that I do not think that experience in such schools—schools, that is, which contain a large number of non-Christian students—justifies a sweeping, indignant answer against the optional method. Really good results may be claimed on either side; but I must add that the value of Government recognition would have to become much more apparent to me than it is at present, before I could heartily advocate the giving up of our right to make our own regulations as to worship and Christian instruction in those of our schools in China which are maintained chiefly for the education of Christian students.

Finally, in regard to lower elementary education to which I have already referred, it seems to me most important that we should use our present opportunity and liberty in this sphere with the greatest earnestness. How long it will last we cannot say. It would be an immense advantage if ultimately, when elementary education becomes compulsory, really efficient work in this sphere could win for us Government recognition without loss of our present freedom as to Christian worship and instruction.

LOW LIBRARY, ST. JOHN'S UNIVERSITY, SHANGHAI.

Is Recognition of Mission Schools by the Government Feasible or Desirable?*

REV. PAUL D. BERGEN, D.D., AMERICAN PRESBYTERIAN MISSION.

THE first step is an examination into the meaning and scope of the theme.

The word "recognition" admits of a number of interpretations. It may mean simply a benevolent permission of the Government that Mission schools continue to exist,—a recognition that schools were of benefit to a people even though not controlled by the Government, and not uniform with its standards.

Or, it may include a recognition of the certificates, diplomas, and degrees granted by the Mission schools, and the admission of candidates from these into Governmental institutions, either with or without further examination.

Again, recognition may involve the right of the Government to periodically inspect the schools, in short, of exercising a measure of control.

If grants-in-aid were to be a feature of this recognition, then the Government would certainly expect that the Mission schools should be uniform with its own, in standards, methods, qualifications for teachers, and courses of study.

How far would "recognition" affect the question of religious instruction? Would religious liberty be granted? Opinions as to the desirability of Government recognition would differ considerably according to the answer received to these questions. Probably all would agree as to the desirability at least, of Government recognition, provided it was unaccompanied by the claim of control. It is the fear of this which makes missionaries pause before endorsing the idea of recognition, lest it might hinder the unrestricted religious instruction now given in Mission schools, and so rather check the spread of Christianity in China instead of advancing it.

It must be made clear that the Government intends to preserve a spirit of religious toleration, and to allow at least the students wishing it, liberty to receive Christian instruction, before any true missionary can voluntarily accept the principle of a recognition involving Governmental control.

*Paper prepared for the Triennial Meeting of the Educational Association.

We may inquire now as to the scope of our theme. What Mission Schools are intended? Are all, or only certain grades to be included in the discussion? We shall assume that the whole system of missionary education, from the Kindergarten to the Christian University, falls within its limits.

By a glance at the relation which the Government sustains to education in Western lands at the present time, we may be able to gain some idea of what will be the attitude of the coming Chinese Government toward public education.

In England, e.g., public education, prior to 1870, was organized and controlled locally, without the aid or intervention of the Government. Since that date the Government has established a system of elementary schools, but without interfering with secondary, technical, or higher education, which are still for the most part organized and supported from private sources.

Germany is the country where state systems of schools were first developed. In spite of the opposition of the clergy, in 1794 all schools were declared to be state institutions. Since then this tendency on the part of the Government to organize, regulate, and support all schools has gone steadily forward, ecclesiastical influence being on the wane, and the national system of education becoming ever more comprehensive and efficient. While private and independent schools mostly of a vocational or religious character still exist in Germany, yet they are insignificant in number and influence compared with those under the guardianship of the state.

In France education is still more completely in the hands of the Government. There has been effected a complete separation of Church and State, and the religious orders are eliminated from the work of public education. It is in France that the state control of education has been centralized to perhaps an excessive extent, so that agitation is now proceeding for some modifications, which will allow a freer expression of private and professional opinion. Nevertheless there is no indication that schools conducted privately, and supported voluntarily, will ever win an important place in the educational system.

It would not be profitable here to examine the systems of education in other countries of continental Europe, as they resemble in general either those of France or Germany.

In the United States, elementary and secondary education are largely provided for by the state, while technical and higher

education is still to a considerable degree supported by private endowments and regulated by independent Boards of Trustees.

The increasing number of State Universities, however, and the inclusion within their departments of various Professional and Technical Faculties is sufficient to show that the present trend is toward a completer control by the state.

Hence, as we survey the educational situation in the West, several facts of great importance appear.

In all lands, while there exist still side by side private schools and those supported by the Government and under its control, yet the state is constantly enlarging its system of education, adding fresh features, effecting a more perfect coördination, training more effective teachers, and rendering educational service for the state more attractive. On the other hand the schools which have been privately established and are without connection with the state do not increase in the same proportion, particularly in Europe.

In the United States private education exercises a larger influence than in any other land except England, and this is to be expected under a Republic, and where there is so strong a sense of the rights of individual initative. But even here it is evident, as already mentioned, that the state is marching on towards the goal of an exclusive control of the education of its people.

We thus reach the conclusion that in the lands from which we come the supervision of all education by the state is in prospect.

It is natural to expect that amongst the great Oriental races who are now awakening to new life through the impact of Western civilization, and who are founding their new systems of education after the models of the West, the same conditions would be observed.

In India, it is true, there are large numbers of privately conducted schools, owing to missionary effort. Still the English Government remains the deciding factor. In a word, the Indian system consists in educational institutions organized by private initiative, but aided by Government grants, through which their existence is rendered possible.

Direct Government control only extends to primary schools. The Universities are independent corporations, to which the lower forms of education lead. Missionary education in India is therefore subject to both Government and University control.

In Japan every school has to report to the Department of Education, which arranges schools under three divisions.

(1). Government Schools which are supported directly by the Government.

(2). Public Schools which conform to the regulations of the Department of Education, but which are supported by local authorities.

(3). Private Schools which comprise all Christian and other schools not maintained from the public funds.

There has been a steady decline of late years in Elementary Christian Schools which for all Japan now number only twenty.

In 1907-1908 there was a drop from 150 Christian Schools of all grades to 111, thus showing how the Government tends to absorb private institutions, through larger resources and superior efficiency.

In China we are passing through a critical period. A new Government is being organized, and no doubt there will be changes introduced in the system of national education as formulated by the Manchu dynasty. It remains highly probable, however, that the development of education in China will be similar to that in lands already referred to. As the Government increases in stability it will gradually assume exclusive charge of the work of education. There may continue to be private schools conducted in parallel courses with those of the Government, but the tendency will be for them to become included in the state system.

These views if justified—and they appear to have some historical evidence, and to be in harmony with the conditions now existing in civilized lands—would seem to make the question of our theme as to the *feasibility* of Governmental recognition of Mission Schools, almost superfluous.

Government recognition will not need be asked by the Mission Schools as a favor. It will be demanded by the Government as a right. Not only will there be recognition, there will also be control. We as missionaries will not be asked whether we favor Governmental control or not. The Government will simply assume its right to educate its own people in its own way, and if Mission Schools continue to exist, as they probably will for a long time to come, it will be by permission of the Government, and this will be gained through the consent of missionaries to submit to conditions laid down.

This idea will not, of course, be realized in the immediate future. Some time must elapse before the Government will be able to gain the experience necessary for an intelligent development of education on a national scale. But that this will ultimately be achieved cannot be doubted.

In the meantime should the Government employ foreign advisers they will undoubtedly counsel the Government to this course and do all in their power for its realization.

For a few years our missionary education will probably continue on about the same basis as to-day. Then there will be ushered in changes. The power of the Government will be felt and all our education from the lowest to the highest will have to comply to its conditions.

So that it is really too late to ask whether Government recognition is *feasible*, rather we must regard it as inevitable.

Is then Government recognition desirable? Religious workers have long felt some distrust of the state, particularly in affairs of the Church. We may say that there has been a mutual distrust, which has finally ended in a separation of Church and state, which in the process of time has become almost complete.

But the matter of education concerns both the Church and the state, hence the difficulty in adjusting mutual relations.

The Church believes that religious instruction should be made an integral part of the school life of every child. The state maintains that education must be secular, because its subjects or citizens are not united in religion. The state cannot teach all forms of religion within its bounds, nor can it give instruction in one form to the exclusion of others, since it owes an equal duty towards the whole nation irrespective of creed. Hence education has been secularized, and for this reason mainly, fails to receive the approval of the Church, even while the Church being so divided has no practical proposal of its own to meet the difficulty.

In China we, as missionaries, occupy an exceptional position. Owing to the weakness of the Chinese Government and the inexperience of its members in modern problems, we have been protected in our work by the Governments of our respective countries rather than by Chinese endorsement.

Now, apparently, a new period is approaching, when the Chinese people will assert their sovereignty in an effective manner. Do we need to fear for the work because it is likely

to pass to a considerable extent under the control of the Government?

I believe that we may calmly await developments.

The new Government represents liberal ideas. It is made up for the most part of comparatively young men who have been educated abroad: who have studied Western civilization and understand something of its spirit: who have visited churches, and heard services: who are some of them even members of Evangelical churches. They desire to give China the best of everything The probability is, therefore, that having some acquaintance with the genius and motive of missionary work, they will neither fear it nor prohibit it. They will give us full liberty, perhaps more than we have been accustomed to: they will send their sons and daughters to the best missionary institutions. And when the Government has reached the stage when it is able to assume responsibility for national education, if we as missionaries in the meantime maintain cordial relations with the new regime, no serious difficulty will appear in the task of correlating and subordinating our missionary institutions to those of the Government.

We do not fear that the Government will make any strong effort to bar out Christian teaching. They may require that attendance on religious services, and that direct religious instruction be made optional. More than this they will not likely ask of us.

When the Government initiates its system of education and the experimental stage has been passed, we believe that the uniformity of courses which will result, the system of inspection, the fixing of degrees, will all add to the efficiency of our missionary education, by making our work consistent all over the empire, by lending a new intellectual stimulus, and by a general toning up of the work of our schools.

It has been acknowledged that while we have done much for the Chinese in the department of education, yet that missionary schools have too often been opened simply as a part of our propaganda, and that teachers have been placed in charge on account of their spiritual rather than for their intellectual qualifications or previous training. We have taught arithmetic too much as a means of securing a hearing for the Gospel. Consequently the arithmetic has suffered, and in the end our religious aim has not been fully accomplished, because

the Chinese have been quick to see what our real motive was, and they, in common with other men, feel a suspicion about an institution which professes to do one thing but is really doing another. We, as Protestants, feel the same skepticism about the many good works of our Roman Catholic fellow-workers, dismissing them perhaps unjustly with the slighting remark that they minister to orphans, tend the sick, conduct an observatory or an industrial school only to make converts.

One result therefore of Government recognition (which is bound to mean some kind of control) will be that our missionary schools *as schools* are bound to be made more efficient, more up to date, otherwise they will cease to exist.

If we can produce an education which will be intrinsically as good or better than that of the Government, and are able at the same time to ground pupils and students in the fundamentals of Christianity, and to mould character thereby, then we need not fear any Government control. We will welcome it and the Government will welcome us.

The Government may also initiate a system of grants-in-aid for schools reaching a certain standard. We should be glad to accept this, for it would enable us either to increase our work, or to turn over to evangelistic work some of the funds which would otherwise have to be devoted to educational uses.

We append here a few recorded opinions as to the results of Government recognition in Japan, India, and China, taken from the Report of the Commission on Christian Education.

From Japan, six advantages in Government control are mentioned.

1. The Government fixes a standard curriculum better suited to the needs of Japan, than if drawn up by each Mission School independently.

2. It provides teachers and textbooks to supplement those produced by Christian schools.

3. Because of Government recognition the schools do better work educationally, and probably also morally and spiritually.

4. The Government recognition in a way guarantees the efficiency of the school and so attracts pupils.

5. To a limited extent the Government Higher Schools furnish for the graduates of Christian schools opportunity for further education.

6. Government supervision helps in the enforcement of discipline. The majority of missionary replies from Japan to the Commission indicated that these advantages outweighed the disadvantages.

Concerning the situation in China the replies of missionaries were unanimous that the developing system of Governmental education was beneficial to Mission Schools.

From India, the unanimous testimony was that this outside control of Mission Schools by the Government or by the University corporations, had been a very great help, and that the personal relations of the educational missionaries and Government educational officers were almost always very cordial.

"Let it be frankly acknowledged," continues the Report, "that for most of our schools located out of the current of modern activity, inspection from without the Mission, and regulations enforced from without, are an educational necessity. Supervision and inspection by Government officials are also a source of stability."

It is not possible here to give more extended notice to these expressions of missionary opinion, but the citations made go to prove that Government control, so far from deleteriously affecting our missionary institutions, will, in all probability, prove a fresh stimulus to their intellectual and perchance also to their spiritual life.

To summarize in closing, the advantages which may accrue from Government recognition, we have in prospect a unification of missionary education in all parts of the empire, religious liberty (although it is possible that religion may have to be taught outside of school hours), financial aid, and freer access to the better classes of the people who will not feel so strongly the foreign element in the missionary schools if recognized by their own Government. The Chinese will gain confidence in us and our work when our position in regard to the Government is cleared up.

The Chinese will also eventually set a higher value on the moral influences of the missionary schools, after they fill a recognized place in the great national system. And we foreigners will find our position amongst the Chinese less ambiguous and therefore much more agreeable, if we can regard ourselves as part of the Chinese body politic, working together with the best Chinese for the uplifting of the nation.

There will naturally ensue more intercourse between missionaries and intelligent Chinese, a better acquaintance, juster mutual estimates, together with other advantages which flow from the frequent contact of the best minds of widely separated races. And finally, Christianity can never be presented so attractively to the Chinese by any others as by those who are engaged in the work of education upon which they set such high value.

We do not ignore the difficulties, nor do we think them worth enlarging upon. Difficulties of course there will be, but we have sufficient confidence in the wisdom, fairness, and patience of both the missionaries and of those eminent Chinese at the head of the new Government, to believe that no problem will arise which shall prove insoluble, or which might require us to surrender any principle which we hold to be vital.

In the meantime, for the next few years we ought to cultivate sincerely friendly relations with all local authorities, meet their wishes as far as possible, and show them by our lives and work that we have only the highest good of the Chinese people at heart.

We ought also in this formative period to use every effort for the increase of our schools in number, variety, and efficiency, so that when the time arrives for the Government to include them in its system, they will be of such an extent and of so admirable a character as to excite respect on the part of the authorities, and offer an example for their emulation.

A System of Uniform Examinations: How Far Desirable and Practicable*

H. B. GRAYBILL, CANTON CHRISTIAN COLLEGE.

THE above title suggests at once a consideration of this subject from two points of view. How far are uniform examinations for the schools of China desirable—from a theoretical point of view—and how far are they practicable in China at present?

In this paper I shall try to show that they are in a measure both desirable and practicable; and also that their adoption and use are sure to be attended with dangers and difficulties.

* Prepared for the Triennial Meeting of the Educational Association.

All honor and sympathy for the man who attempts to unify the schools in China without injuring them.

When you examine a school course of study you usually find that mathematics is the most prominent feature, or else running the mother tongue a close second ; and when you see a school raising its standards you usually find that it is mathematics that has suffered the greatest rise and extension. If you attack it, it will defend itself doughtily and with the deepest psychological and philosophical arguments. But you and I all know that the real reason underneath its popularity is that it is easy to teach and easy to grade, and the school can produce its own teachers of mathematics. And so studies like manual arts or agriculture have to wage the most vigorous war upon the old "stand-patter" to make him give in an inch. An impartial critic sees that the new-comers deserve a hearing and should not have to be so polemic in order to get it; that they have as much or more of real bed-rock argument on their side as the established holders of the fort.

So is it with examinations and their enemies. Some radical educationists—and among them the very best authorities—say that the whole theory of examinations is wrong and they should be done away with almost entirely. But they are here in strength and likely to stay. We haven't, and, we are sorry to say, are not likely to have, good enough and numerous enough teachers to handle the grading problems of the schools without the use of examinations. And the governments will continue to give examinations for civil service appointments, medical certificates, etc. And so when you take the opposite side from the man who wishes to increase them you will have to begin with a polemic against a stand-patter or you will not move him. In this paper, however, I shall not attempt to show how the evil of examinations is to be done away with.

If then we are to have examinations, why not have uniform examinations for Christian schools all over China ?

The answer is that there is little or no objection to the examinations themselves, if you mean to stop there, but rather to what such a scheme implies and involves. The worst opponent of uniform examinations will always be glad to see copies of them and perhaps use them, sometimes as regular grade examinations. If they can be gotten up without too much sacrifice, they should have a real place in indicating to teachers everywhere how to give examinations in order to

insure more real knowledge of subjects and to prevent teachers from running off at tangents from the subject they are supposed to be teaching.

But there are objections in general to uniform examinations as they are usually conducted, and objections in particular to the scheme projected for mission schools in China.

In the first place, a proposal of the kind presupposes that the purpose stated is one desirable of consummation. This proposition is "that the Christian educationists of China should undertake this in order to coördinate and standardize their work." No one believes more thoroughly in unity and coöperation among missions and schools than myself, but I doubt that we wish to actually bring our schools to a point where cross-sections will give you the same curves in all. The schools of Kiangsu will certainly and properly be different in many points from those of Szechwan, while those of Kwangtung will differ from both. Not only so, but those in one province and in one mission differ widely because developed along different lines and often for different purposes. One school is chiefly for Christians and another for non-Christians, while a third is for both, and the demands made upon each are of a special nature. One school is for the poorer classes and another for the people able to afford high fees and correspondingly higher grade work. One is for girls and another for boys. One trains chiefly for business and another for normal and theological candidates. And so on. It would be a retrograde step in many instances to unify these schools, because you would have to lop off or discount the specialties of each school in the examinations sent around tending to fix their work in a single mould. To send separate examinations for each not only would be too great an undertaking but the examinations would not then be uniform. But you may come within narrower limits still and find the same thing true. It is not wise to attempt to make perfectly uniform the work done in schools of the same kind and in the same district. For example, we have affiliated with, or under, our own school now three schools of higher elementary grade, and we could, if we wished, make them all exactly alike in work attempted ; but we deliberately choose otherwise, because one is among one class of people and under a teacher of abilities of one sort and the second is different in location and kind of teacher in charge, and the third is so different from the first two that it can do in

three years what they do in four. It would be very easy for us to give them uniform examinations, but we have no idea of such a thing—it would discourage the strong points in each because they are the points of difference. If all teachers were alike and all boys alike you could make all schools alike. Nor can one argue that there would still be room for difference, because the uniform examinations are effective as a means of grading schools and giving certificates only in so far as you hold schools strictly to them, and just in so far as they are effective they tend to cause teachers to work for the greatest number of passes rather than for the best school possible. The attention is turned from the school to the central office; individualism is sacrificed to the system; the school spirit for which we so earnestly work gives place to grinding for a test, and the teacher who alone has the power to make character becomes a means toward a purely intellectual end, not a person around whom to rally. Give me a good teacher and you may take your desks and books and examinations and all if necessary, and my boys will come out the better men by a large margin, because he is alive and these things are dead. So if you try to make your schools alike you will be like a man fitting all pegs to one-sized holes—they will look very nice and the idea seems to be very good, but you will chop a lot of good wood off most of the pegs, and after all what is the use to have them all fit the same hole?

Why should all our schools be alike? Is uniformity our ideal, or high standards of efficiency and Christian character-making? If the latter, can our ideals be better reached by trying to keep together or trying each to do the best he can in the ways most open to him? There are reasons why it is well to be more or less together on general points, but is there any reason why each school should be compelled to teach exactly a certain amount of each of a certain group of subjects in each year? There are reasons why they should not be alike. Canton, for example, is the better served because of its secondary schools; one teaches chiefly poorer Christian boys; another Hakka country boys preparing to be teachers and preachers; another boys wishing to enter post-offices and the Customs and business houses; another boys wishing to study less mathematics and science but more Chinese, English, and French; another richer boys who wish sufficient English to enable them to study in America or enter a university, and others of still other

aims. How these could be unified (supposing they were all Christian and under the Board of Examiners of our Association) is difficult to see, and why they should be unified more difficult still. They should have certain grades as schools, to facilitate students passing from one to the other at the end of their courses and to prevent confusion in the minds of parents, but this can be done far better than by uniform examinations. It belongs to the establishing of a system of schools for China with a nomenclature agreed upon by all and inspection of schools by a Board, about which more will be said later.

In the second place and more in detail there are a number of dangers and difficulties which would attend such a scheme of examinations even if it extended to one province or section only.

As hinted at above, it would tend to hurt those schools which are too far below standard to get their students through the tests, and in the present time in China we cannot afford to hurt even the smallest and poorest schools. To try to force them to toe a mark too high for them will greatly discourage many a struggling school. We can help and even grade the schools without handing out steel tapes with which to measure them. We must discover which are behind standard and tell them, but in a way to help them and not publicly.

Even for one province it is a very difficult thing to set examinations, have them distributed, and mark papers, and make the whole process fair and effective. I am sorry I do not know just how successfully it has been done in Szechwan and elsewhere, but I feel very sceptical about the measure of success claimed except where all schools have been started out pretty much alike, and even when success seems to attend the effort it does not perhaps appear so well from the point of view of the poorer schools rather than from that of the central office. If such a scheme were instituted for mission schools in China in general, it would require a board of examiners with a knowledge of the conditions and needs of the whole country, and one which would keep constantly in touch with all parts of the provinces. This seems a task not likely to be possible for foreigners to undertake with much hope of real success. This scheme is not one which can be handled in a slip-shod fashion, in the careless or uncertain way in which we must confess many mission educational projects are handled. Missions have not even in this day come to realize fully that one great

difference between educational and evangelistic work is that the former cannot go by jumps and jerks but must be a steady continuous process through all the months and years until a straight unbroken course is completed. Educational affairs are not usually sensational when they are genuine ; they are patient and often plodding and never to be undertaken on an unsure basis of hope.

Other objections that might be urged are that such examinations, if made into a system for grading schools and students from them, will greatly confuse the schools and patrons because many of the best as well as the worst schools would not accept them, and those which did would find them never quite what they expected or needed ; that the best subjects taught in a particular school or the best features of certain subjects might be ones not common enough to invite examination and so the examinations would cause neglect of these ; that it would usually be impracticable to have candidates from small schools come in to some central place, and it would be impossible to get the examinations fairly conducted otherwise.

In the third place, however, the chief objection to a moderate scheme of uniform examinations, conducted as fairly and sympathetically as possible, would be that it is putting the cart before the horse. Here are some of the things it would presuppose : an established system of schools and grades ; a uniform course of study ; a board of education for Christian schools in China ; an educational secretary, and a board of examiners. In other words such a scheme must of necessity be a part of a larger complete general scheme of educational control for Christian schools in China. In taking up these points one by one I may meet the possible criticism that I am in this paper undertaking a work of destruction but not of construction. It is well here not only to try to show where uniform examinations might come in a general scheme, but to attempt to outline the scheme into which they would fit. It is my earnest desire to see some such large and effective scheme of coöperation and mutual assistance made a reality.

First is the need for a thorough and intelligent study of the needs of the people for a system of schools. It is not merely schools that are needed, but a system of schools. Not a system adopted because it was the one you or I was brought up in, but because it best meets the needs of Chinese boys and

girls and is the most practicable one for Chinese educationists. Of course one cannot even discuss uniform examinations for schools in China until those schools are working upon some common basic system. Some mission schools are running on the plan of lower and higher elementary, high, college, and university steps, and others are following the plan of the Government which resembles that only in the number of steps (lower and higher elementary, middle, higher school or college, and university) but runs far beyond it in years of school-life, and still others are following a plan much like the German (elementary, middle, and university) making the college a school in the university, but not required any more than medicine or theology, and giving in the middle school courses a cultural training sufficient for the average citizen. It is so often true that an educationist who is really doing scientific work in his profession and has constantly in mind a lofty and correct philosophical definition of education, fails to have always before him a practical definition in terms of schools and years and actual people. Too often we are driving away to get boys through a long series of years up to a point marked by a certificate or degree as though these things were in themselves something. Every commencement exercise should bring us up squarely to the questions: Are these boys fitted to go out into the careers which they will most probably enter at this stage in their lives? Or should they have been sent out a year earlier, or a year later, or with quite a different training from what they have received? Am I content with them or do I simply take refuge behind the excuse that they should not stop here but should go on with the next school course, and if they do it is their own fault? Have we good reasons founded in the lives and environment of these boys for the type of school and points of graduation, or have we merely followed precedent or let circumstances of staff, etc., determine these fundamental things? Why is it that so many of our boys who fail to complete their courses or take honors turn out to be among our most honored alumni? Why are so many boys dissatisfied just before or just after taking their certificates? The fact is that a system of schools should be decided upon in the most painstaking, careful, scientific, and broad-minded way; not by a man here and a staff of teachers there, but by the best educationists in the country after most thorough investigation and consideration. There is a period along about the fourteenth year of a boy's

life where he is first able to enter on a workman's career and where he is most likely to stop school and become an apprentice or laborer or "boy" or enter some trade school. This should be the end of the elementary school course and that course should take that boy into consideration rather than the boy who wishes to become a doctor or an engineer—it is not at all necessary to sacrifice the latter for the former. The average boy who goes on into the next course has entered upon a series of school years which will most probably end with the point in life where he will become a citizen and must take a citizen's part in life as well as the part of a worker in society—a point usually found in America somewhere about the second year after he has left the high school, whether he finds himself in college making up his mind to enter a professional school, or in business wishing he had taken one or two years more of work in training for his business career and in getting into touch with the actual affairs of a man's life and a man's country. That flaw in our system may be the one which has given rise to so many correspondence schools with their ambition-awakening advertisements. Whatever system is right for people in general and for China to-day in particular, it seems to be the verdict of thoughtful educationists that the American system of four times four years before the professional school is not the one. The system should be found, and is it not a mistake to go ahead cheerfully cutting your cloth when your pattern has not arrived? We must have a system as universally adopted as possible and with it a common nomenclature, common time for opening schools, etc.

Secondly, there is the necessity for a group of study-courses worked out and approved by the best educators in the eighteen provinces and adopted with as few modifications as possible, but with all those necessary, by the individual schools or local organizations. There must be uniform courses of study before you can have any sort of uniform examinations. And these courses can not be made nearly uniform, and should not be even if there were the means of making them so. But there is this very year and month the greatest need for a series of study-courses built on scientific lines and by men familiar with both modern educational principles and practice and with the Chinese demands. They should not be merely a series of compromises between what a dozen representatives of mission schools bring up as the printed curricula of their schools which

were perhaps in turn compromises with what the individual missionaries had studied at home. And they must be made adjustable to schools of courses differing in length—if for no other reason, merely because our boarding-schools will always require less time for a course than our day-schools—and they must cover the great variety of needs along different lines of preparatory study. They should not be fixed, either, by college presidents alone, as is often the danger, because they have already had too much influence upon the secondary schools. The deans of colleges and medical schools and theological schools should all have a voice in the fixing of standards, but they should not have the only voice. This is true in spite of the fact that China's need for educated leaders is so great that we wish every student who has the capacity would go on through the university without a check. If these courses of study were worked out in the wisest and best possible manner, the schools far and wide in China would adopt them and more would be accomplished in that act than in any other imaginable. The courses should be definite enough to be of real assistance and perfectly clear. The texts should be recommended, and uniform examinations if possible gotten out to suit the various courses, though schools could not be forced to accept them or be graded merely upon the success of their students. As a matter of fact at present we do not know each what the other is teaching or why not something else. Local associations have done something towards adoption of uniform courses, but not only is the task too great for these local organizations but the more fully their courses are adopted the more completely are the sections of the country at variance in this particular.

Thirdly, there should be, before uniform examinations or anything of the kind,—in fact there should have been before the century opened—a Christian Educational Board for China. We should have had a guide long ago. Not the Educational Association with an Executive Committee to act *ad interim*, which are quite necessary for purposes of discussion and mutual feeling of pulses, but neither of which can efficiently do anything else well, except submit memorials and draw up resolutions of sympathy. (One reason that we have done nothing of consequence in educational coöperation is because we have relied upon the Educational Association of China to do it.) But there should be a small body of the hardest-

working men we can find and the men of the most ability. They should be men who would meet and work together, and separate and continue to work on the problems before them. We talk much about representative bodies, but a small body which will work hard is worth a thousand times more than a large body which is representative, but nothing more. This board of education would take up such a question as uniform examinations and thresh it out, and get opinions from all sides on it, and discover the opinions of educators at home on it, and perhaps choose out a group of men from wherever they saw fit to work up the question and give their opinion on it, and finally, if they thought it worth while, try it as an experiment, or cast it aside, or make a recommendation to the Conference, or to the individual schools, or both, concerning it. When such a question as this came up they would know at once that they must have uniform courses of study first, and without waste of time or labor on anybody's part the question would go over into the larger one of how to get the schools everywhere in China to adopt the highest standards they could ; use the courses of study already carefully worked out by the Board, or worked out by a commission appointed by it and then revised and adopted by the Board ; register under the Board and submit to inspections of school, staff, papers, etc., so as to be graded, and so step by step come to some measure of uniformity. Much of the work of this Board would be done by correspondence ; much of it would consist in collecting information and disseminating the same in proper form through the *Educational Review* which would be under its control ; much of it would be at first only advisory, and much of it would be first done by a special commission appointed for a single purpose and liable to quick dismissal if it failed to do any work. Thus the high ideals and mighty projects brought forth in the deliberations of the Association would be actually dealt with effectively and on a large and business-like scale, the *Educational Review* would become a means of communication and a source of inspiration and be always full of the information that the schools everywhere are seeking, and there would always be an authoritative central body to which to go for advice and assistance. One of its duties would be the selection and direction of a Commissioner or Secretary.

Fourthly introduces this "central" whom you could call up at all times for the latest and fullest information on all China

educational subjects from the latest thing issued by the Government and translated into English at his direction to the course of study used by the schools of any mission anywhere. He should not be just any man that can be gotten and need not by any means be a man long on the field, but should be one well informed along educational lines and already a tried and successful worker, preferably from the middle western part of America. This means serious business, but it is a serious part of the Master's cause we are dealing with and it demands no childish methods. This man would run a bureau of information and would make it of supreme value because he would know what to look for and how to organize it after he got it. He would be the manager or editor or both of the *Educational Review* or whatever organ the Educational Board created, and would keep teachers informed about everything of interest and value that could be made available. To him or his paper you would go to know the names and addresses of teachers of any sort scattered over the country ; to get information about or copies of the bulletins of the local associations in Fukien, Canton, etc.; to discover what texts are being used this spring in any subject by most schools ; to get a list of the printed matter or publications of the schools of any kind in China, etc. To him would go all the printed matter of your schools and all the information you could give him and from him would go through the paper notes about your work and what you could give others of value, and from his office the Board would gather the information it needed.

With such an organization of our forces and such a center around which to rally for real mutual benefit, we should become so much better informed and be so much better led that problems such as that of uniform examinations would be easily solved and efficiently acted upon.

A Scheme of Uniform Examinations

REV. A. S. MOORE ANDERSON, E. P. MISSION, AMOY.

IT is exactly a year since a previous article on this subject appeared in the CHINESE RECORDER, embodying a resolution and some suggestions of a committee appointed by the Fukien Educational Association. Since then this committee has again been at work, and has circulated the results of its musings and discussions among many friends

engaged or interested in educational work in China. The subject has aroused considerable interest, and been the occasion of several articles in the *Educational Review*, either in appreciation or in criticism of the scheme suggested. The latter attitude has been taken up by Mr. Graybill of Canton College, whose strictures in the March number of last year, however, were directed against proposing to adopt the Oxford and Cambridge Local Examinations as they stand for use in China, rather than against the suggestion put forward by the Fukien Educational Association, namely to prepare a thoroughly Chinese scheme, "somewhat on the lines of" the English system. But he seems to condemn any system of examinations whatsoever, and in an open letter in September last to Mr. Warnshuis, secretary of the Fukien Committee, he definitely opposes any attempt of the kind for schools in China.

In view of the approaching meeting of the Educational Association, it seems opportune to notice the more important of the objections raised, and then, in the light of the changed situation in China, to re-emphasize one or two points. While agreeing with a great deal of what Mr. Graybill says, it nevertheless seems to me that his attitude is one which would only be generally adopted at a time of reaction from the kind of bondage to examinations that undoubtedly has obtained in some quarters. To such bondage we most certainly do not propose to subject our schools, nor do we for one moment admit that our scheme is intended to "force them into line," nor to "pull" them, unless it be with a gentle drawing, nor under any circumstances whatever "to punish them for not being able to be pulled!" As a matter of fact, a scheme of examinations on the lines of the Oxford and Cambridge "Locals" is the very last thing which can be accurately described as forcing schools to do anything, or as setting "locks and bands" upon them. And it will be well that all who are interested in the matter should be quite clear on these points.

In the first place, no school need, or can, have any connection with the scheme save of its own free choice, and a school which elects to stand aloof is in no worse condition than it would be if the examinations did not exist, for it has never been suggested to make them a *necessary* step to entering a higher school, or to getting any appointment. What we hope would happen, however, is that so many schools would find it

to be to their own advantage to take part in these examinations, that the Christian schools would tend to follow the courses of study which would appropriately lead up to them. This is not forcing, but drawing, nor would it result in any dead level of uniformity, though it would help to bring about a measure of uniformity; whereas in Fukien, whether or no it be that we are specially tenacious of our several preconceptions in the matter of curricula, we were sorrowfully coming to the conclusion that we should never otherwise agree to get in line with each other at all! Of course those who work out the examination scheme must first plan or adopt courses of study as a general basis for it, but the important point is that there is no way of getting all or most schools to follow such courses *without* forcing, unless it be by making it worth their while to do so, which our examination, if successful, may be expected to do.

In the second place, there must be considerable latitude in the range of subjects for examination, so that any student may find required or optional subjects, which latter might well be increased in number in the higher standards, one or more that would give him scope for following his particular bent. At any rate, "Science" and "History" are pretty general terms, and within the limits of any paper, by giving considerable choice of questions, it is possible to allow any boy who has done any good work in these subjects to do himself justice. The metaphor of "a hard and fast meter-stick" is therefore hardly applicable to a system of examinations so general as that proposed.

The outcry against examinations is not a new thing, in England at any rate, but the complaints one used to hear were directed not against the "Oxford and Cambridge locals," but against making such a subject as Greek compulsory in the University matriculation examinations, or against competitive examinations such as those for the Civil service or the Army, or the Cambridge Mathematical Tripos. In the latter examinations it was my own fortune to occupy a seat next to a quite ordinary-looking fellow-candidate. Judging by the grunts and groans, however, that accompanied the sound of his hurrying quill, and which presumably assisted the working of his brain, though it did not in the least help me, the examination might well have been a matter of life and death to him. In due course, true enough, his name appeared at the head of the

tests, but so far as I have heard, he, like so many other senior wranglers, has not attained to any corresponding distinction in his subsequent career. In spite of its picturesque associations, this tripos has since then been brought into line with others, and the names of successful candidates are now printed in classes and divisions, and not in order of merit, so that there can never be another "Senior wrangler;" but one has never heard any responsible authority suggest that the examination should be dispensed with altogether.

Apropos of this I trust I am not sinning against fellow-members of the Fukien Education Committee, when I say that the suggested method of publishing results of examinations, as given in our "Tentative Outline" (§11), was practically not discussed in detail at all, coming as it did at the end of a good spell of the sort of self-imposed work that hill-top missionaries are apt to indulge in! It was left for others to discuss when the time should come. I may perhaps be allowed therefore to say that personally I should prefer a simpler classification in the honours test, the names to be published in two, or perhaps three classes, without further divisions, but with "distinction" in any subjects in which specially good work had been done.

Again Mr. Graybill says. "Efficiency is the test in education as in life, not knowledge. And only the teacher can judge of this, not the examiner." With this, as with so much that Mr. Graybill says, one finds oneself in real sympathy, and that there is a cry in many quarters to "trust the teacher" more we all know; but we must guard against extremes in any direction. In the first place there can, of course, be no real efficiency without knowledge, and to test a student's knowledge plays a not unimportant part in testing his efficiency. Moreover, an examination is not merely a test of a student's knowledge, but also, if rightly conducted, of his efficiency in applying that knowledge. But an examination is not to be valued merely as a test of anything. It may take the place in the intellectual life of the student that a sporting contest takes for him physically, and both in the preparation for it and in the actual exercise itself he may get good and not harm from it. It rests largely with the teacher, whom be it remembered we are "trusting," to see to it that the examination is used as an ally, and not allowed to develop into a foe.

But again, as regards our particular scheme, no one will ever be obliged to receive a student into a school or for an ap-

pointment on the sole authority of one of our certificates. That many people will do so I have no doubt, but it is always open to a head-master or an official to make any enquiries he may wish of the student's former teacher. As regards his character and conduct this of course goes without saying, and save in the case of schools following precisely the same curriculum, there would obviously be room for some give and take in the matter of his grading also. And as for "external examinations" encouraging boys to prefer private tuition to a school education, here again head-masters and all authorities concerned have it in their power to show the value they set on the education of the class-room and the playing-field, and all that goes to make up school life, and in such a tangible way that the sinister influence of the private tutor may be kept in check, and his lot be made as hard as ever it may seem desirable to make it!

Mr. Graybill says, "Experience seems to show that it is impossible to avoid the artificial and non-adjustable character of the system (of examinations)," and quotes Sir William Ramsay and Bishop Welldon to "show the way the wind blows." But there are variable winds and constant winds, and most people would say rather that "experience seems to show that it is impossible to avoid altogether the use of examinations," and that a system of some sort would be a help and not a hindrance at present to the Christian schools of China.

Mr. Graybill has certainly impressed upon us the necessity of keeping examinations in their place, and of guarding against ever allowing the teacher or the student to become in any way their slaves. We are all, I am sure, very grateful to him for this outspoken warning, and sincerely hope that he will relent a little from his uncompromising attitude, and give the scheme the benefit of the advice and active help he is so well qualified to render.

There remain two or three points to be noticed before closing:—

The suggested outlines drawn up by the Fukien Committee were planned to suit schools in which Chinese and not English is the medium of instruction. Whether or no the Anglo-Chinese Colleges would wish to participate I do not know, and it would certainly require a very large amount of adjustment in order to make that possible. On the whole it

would seem unlikely that this type of school would be affected to any extent by these examinations.

I might repeat here the closing paragraph of my paper in the CHINESE RECORDER of last April, "But it is not my purpose here to discusss the practical working of the scheme, or attempt to show how the difficulties could be met. If the idea meets with general approval the first step would be to appoint a committee of experts, Chinese and foreign, to go carefully into the whole matter, and if deemed by them practicable, to formulate a scheme and submit it to the Educational Association and to any branch associations for discussion and further suggestions." The outlines suggested by the Fukien Committee, it need scarcely be said, are not intended to do more than bring the idea to the notice of as many people as possible before the Educational Association meets next month, and the point I wish to emphasize is that whatever committee be appointed it should be composed of *Chinese* and foreigners.

One of the original reasons for proposing this scheme was the need of uniting our work in view of "the attitude of the (then) Government Educational Board to Christian Schools." The whole face of the situation having now so completely changed, it surely behoves us to get into touch with the new Government, and if possible plan and work in a spirit of friendly coöperation with the Board of Education. If we can render any assistance to it along this or any other line of mutual help, we would, I feel sure, all feel it a privilege to do so, and would heartily welcome the wider opportunities of usefulness.

The Future of the Educational Association*

REV. TIMOTHY RICHARD, D.D., LITT.D., CHRISTIAN LITERATURE SOCIETY.

IN 1890 the Educational Association was the first organisation formed for general education in China.

In 1892 I was asked to read a paper before the Educational Association and I pointed out then what seemed to me the most important want, viz., that the Chinese Government did not know the value of modern education and therefore made no attempt to adopt it, while the Christian

* Paper prepared for the Triennial Meeting of the Educational Association.

GENERAL VIEW OF BUILDINGS AND CAMPUS, ST. JOHN'S UNIVERSITY, SHANGHAI.

Literature Society, which had been formed two years before the Educational Association, would devote its main energies not so much to the details as to the importance and value of education.

In 1895 the Reform Club was started in Peking. In 1901 the Plenipotentiaries agreed to a missionary's suggestion that modern Universities should be founded in each of the Provinces of China, and 30,000 Chinese students went over to Japan to study modern education there, while several hundreds went to Europe and America.

This year I have been again asked by the Association to write a paper, this time on the "Future of the Educational Association."

This means that I am expected to be a prophet and foretell coming events. When it is remembered that a large portion of the coming events foretold by many able men have never come to pass, it is evident that the task is not an easy one.

However, it has been said that the surest way to foretell the future is by reading the records of the past and following them up in the direction of their general trend. In the hope that some light may be obtained by acting on this principle, I shall take a hasty glance at some of the changes that have taken place in the education of the world in the past.

Firstly as to ancient education. Let us consider the changes which have taken place in different places and times.

1. There have been changes in the fundamental principles of education. In India and Egypt education was more or less solitary. When a man wanted to learn, he went to a master as an apprentice and remained with him until he became a master himself. In ancient China education followed a similar principle; when a teacher had a score or more pupils learning under him.

Then came Monastic Institutions, where hundreds of thousands followed certain courses of education in India and Egypt and in the early monasteries in Europe.

In China a very unique system was developed of competitive examinations. The students were allowed to study wherever they liked, and the Government concerned itself only with the examination and granting of degrees. This system is peculiarly Chinese and so commended itself to modern educators in the West, that the London University adopted the same method.

After the Crusades, during which the leaders of European thought visited the East, those who returned to Europe advocated a great extension of the subjects of study in their institutions of learning, so as to include everything that an intelligent man should know. These institutions were for the first time called universities, because they taught universal knowledge.

In modern days there has arisen a large number of special schools and colleges for teaching special subjects, such as mechanics, engineering, electricity, dentistry, etc.

Latterly there has been a great movement towards female education which is tending to divide teachers into two classes, one of men who deal with the practical problems of the present day so as to be guides to adults of the present generation, and the other of women who train the young and fit children for service to the future generation.

2. There have been changes in the various curricula. India had its Vedas as the main subject of study, where there were frequent references to the immanence of the gods. Babylonia had its subjects which largely emphasized the influence of the sun, moon, and planets over the destinies of men, and the possibility of men becoming immortal as the stars. Egypt, in addition to the importance of fitting the soul for the future life, when the body was to be raised again from the dead, laid great stress on mathematical accuracy and was for many centuries the mathematical school of Europe. China taught less about the gods than other nations, and confined its teaching mainly to human relationship without any special study of the gods or of physical sciences. In modern days the subjects of study in all universities and colleges throughout the world are very varied as is well known and need not be enumerated.

3. There were different foundations for the various civilizations of the world. This is seen in the principles of their religion. The Hindus had their caste system which has shown its marvellous stability by lasting for many thousands of years. At the head of it are the Brahmins who are the highest authorities on all matters of religion. They gave their instruction gratuitously; while rulers, merchants, and labourers all bowed before them, as if they were gods. This gave a solidarity to the civilization of India which is unique in the human race.

Egypt had its doctrine of Serapis and Isis which was largely adopted by the early Christians in their doctrines of Christ and the Madonna, first in Egypt and then in Europe.

Pagan Europe, in the days of the predominance of Greece and Rome, was largely influenced in religion by the religious doctrines of Persia, of Ormuzd and Arhiman, God and Satan as two antagonistic forces; and Renan says that if Europe had not become Christian it would probably have adopted the religion of Mithra which was largely followed by soldiers from Persia just before the triumph of Christianity.

As to China, while it believed in the influence of the spirits of the dead over the fortunes of the living to such an extent as to make the people court their favour and fear their disfavour, down through the milleniums of their history, they have not formulated any clear view of God nor of the relation of man to the superhuman so as to satisfy the most intelligent even among their own people; consequently a large number of them have followed Buddhism and have built Buddhist temples throughout the land, whilst others have adopted Babylonian views of the influence of the stars over human life to such an extent that a very large portion of the Chinese to this day dare not commence any important work, the building of a house, the digging of a well, or starting on a journey, without consulting their official almanack, which indicates the influence of the stars on these particular days, whether lucky or unlucky—a black letter or a red letter day.

In Christendom, besides the differences of religious views in the Greek Church, the Roman Church, and the Reformed Church, we have the Armenian, the Coptic, the Abyssinian, and the Syrian Churches on the Malabar coast, all of them with considerable differences in their beliefs and practices.

4. Different civilizations have been built upon these various religious systems, and are very different in many ways; still the trend of the last two or three centuries, and especially since the introduction of steam and electricity, has been towards more international intercourse.

It is very interesting to find that there were two great trade routes from the Far East to the Far West about the beginning of the Christian era; overland through Central Asia and Persia to Syria, until Central Asian wars interrupted the commerce by the land route; then the sea route was opened through the

Red Sea, India, and Java. Modern facilities of international intercourse revived the ancient trade by land and sea between the East and West, and this is now increasing by leaps and bounds.

5. There have been different scopes in the aim of education.

In Greece the aim was to train boys to become warriors and the girls to become mothers of warriors. Art, music, literature, and gymnastics were taught. In Rome they taught reverence for the gods, and respect for the laws made by the sons of God (Emperors), oratory, and regulated human conduct.

In Christendom we have the courses of study as drawn up by Origen in Egypt, by the Medieval teachers, by Alcuin introducing Oriental education, by Jesuits emphasizing a thorough course of classical education, by Luther adopting the vernacular as the language of education, by Franke founding education for the poor. In Europe we have classical and modern education. In the United States we have many optional studies, thus by observing the changes in curriculum in different ages and countries, the revolution of education is very manifest, preventing any one from thinking that in our present stage we have reached finality.

6. Different modes of getting new life and inspiration to mankind are to be observed.

It seems to me that the immense service rendered to the human race by Professor James' "Variety of Religious Experiences" has not yet been properly appreciated as it deserves.

In the past we have been in the habit of discussing the various religions of the world, as if they were all false but one, or so different from each other as to have little in common. But we have advanced beyond that in our day. The object of the best informed in modern days is not to multiply non-essential national differences and have Babylonian astronomy, Egyptian astronomy (Ptolemaic), and European astronomy, but to have one science of astronomy, one science of chemistry, and one science of geology, and shortly but one religion, which will not lose what is best in any God-preserved religion.

Professor James has looked over the hedges of different religions and has endeavoured to discover the means of elevating man by contact with God and all His works on principles that are universal like the laws of gravitation. This last

subject will enable us to approach the question of religious liberty in the new Government of China with less probability of friction than was possible in the past. It enables us on the one hand to claim religious liberty for the devout Christian and on the other to grant religious liberty to the devout non-Christian.

II. From this hasty glance at the different systems of education in different countries and in different ages, it will be clear:

1. That there cannot be a continuation of the Educational Association on denominational lines. The various Christian denominations have each their special advantages. Monarchy is not the only method of Government that is possible. Republicanism has demonstrated an equal power to rule. The historic episcopate while very valuable as an organization is manifestly not necessary to spiritual life, for we find that equally spiritual religion can be found outside it. Presbyterianism is ruled by seniors, but the Christian Endeavour Societies and the Y. M. C. A. and the China Revolution have shown what young people can do.

Methodists and Wesleyans in like manner have no special monopoly of any sure method for making Christians. If we put our Lord's test, "by their fruit ye shall know them," we find that while they rendered fine service to the Church on their rise, now they are on a par with other denominations. Baptists and Congregationalists, by much water or by complete independence, give no proof of higher regeneration or higher service by these means.

It will also be clear:

2. That there is no such thing as finality in education any more that in any other human institution of learning.

When the Sun was discovered to be the centre of our Solar system instead of the earth, it was seen that the Ptolemaic system, though universally believed then, had not reached finality. When chemical elements were discovered in the last two centuries to be the material out of which the universe was composed, then the old elements of fire, earth, air, and water, as taught by the West, and the five elements, metal, wood, water, fire, and earth, as taught in China, were seen to be far from having reached finality, and the seventy elements of modern chemistry were substituted for the four or five elements of the ancients. In our day again the discovery of radium has shown that the seventy elements had not reached finality, and

electrons are now coming forward to claim their important share in the composition of the elements.

The reason why I have enlarged on the many changes in the educational systems of the world, and in the very elements which were supposed to lie at the foundation of human progress, is to emphasize again and again the importance of guarding ourselves against supposing that our present methods of education in any department of learning, including even religion, has reached finality. Otherwise, if we think we have, we shall be joining the ranks of those who obstruct progress like Hinduism, Mohammedanism, and other rigid religions, which by refusing to adapt themselves to new conditions, and merely asserting and asserting without regard to the views and fruits of other faiths, are fast becoming fossils and will soon lie buried beneath the surface, whilst new life and beauty and fruit will assume new forms to delight the mind and heart of all who live in this coming age of universal principles, good for all nations, races, and tongues.

We should firmly maintain that change is not necessarily ruinous. Every growth is a change, and where there is no change there is no growth, and death has already lifted his axe to cut down the unadaptable as a cumberer of the ground. We must therefore pray for an open mind to understand what new lessons God would have us learn by the introduction of a fourth of the human race to a share in the moulding of the future of mankind. God has not left their hearts and consciences barren more than their lands. Merchants exchange produce from East to West with great advantage to all. The same is true of religion and civilization. What God has endowed the Chinese with we should welcome as a precious gift and co-operate with them in everything that is best for man.

Now for the probable course of the Educational Association.

From hints that have been given, of what the new Government is going to do in China, it is proposed to start an educational system far grander than is possible for a handful of foreigners to accomplish.

1. They propose to establish a University in the capital, superior to any existing in any country in the world to-day, worthy of their great country, unsurpassed in area, in population, in length of history, and in intellectual ability.

2. They propose to invite the best professors in the world as experts in every department, and when the students have

finished their University course in China, they propose to send them for post-graduate studies to the best Universities in the world. When these return they will be competent to establish grand Universities in each of the provinces.

3. They will have text-books prepared for all the schools and colleges in China, with uniform geographical, biographical, and technical terms instead of the chaos which the Manchu Government allowed to continue for decades without practically doing anything to prevent this chaos.

4. They will have a department for the study of theology, which will mean in the first instance a thorough study of comparative religion, that will enable the students to know where the true strength and weakness of each system lies; and then it is probable that instead of giving a monopoly to any religion they will grant degrees to the teachers of each of the historical religions of China. The end of such a system will be to get the nation as a whole to study that religion which gives up superstitions, stands for universal truth, and practises it by the most universal good-will. Religion in this way will proceed on the broad basis of evolution of all surviving religions and will encourage that which produces the highest results, in respect for God and Government and the good of all men.

We need not give further details of the new education of China; it is sufficient to know that if the aim is to make known the highest religion, and all those principles of government which enable them to establish the Kingdom of God upon earth in righteousness and peace and prosperity for all classes, the main objects of the Educational Association will be gained.

Finally, therefore, I venture to suggest to the Educational Association that they send a deputation to the new Government:

1. To thank the Republic for their very kind and effective protection to them as well as to all the missionaries and all foreigners during the troublous time of the Revolution.

2. To offer the services of Christian missionaries—to help in public teaching such as is given in Churches; to avoid superstition and to cultivate respect for God and Government and truth of all kinds; to help in education generally just as other missionaries help in medical relief, help in famine relief, and in all kinds of benevolent work.

In the past the Chinese Government welcomed Western teachers in the Han and Tang dynasties from India, Central Asia, Syria, and Europe, as Europe invited teachers from the East after the Crusades. The Christian Churches in the West, when they learned that China—which had been one of the greatest nations on earth, and for many centuries most illustrious—had fallen behind many smaller nations, desired to send special messengers to help them know what was best in the West. All the 7,500 missionaries in China (Protestant and Roman Catholic) are anxious to see China one of the leading nations of the earth once more, and they bring with them some ten million dollars annually in proof of their good-will.

When the attitude of Christian missions and the aims of the Educational Association are fully understood by the Republican Government, many are persuaded that there will be an end for ever to the permanent and unreasonable antagonism manifested by the Manchu Government, and that hereafter there will be the happiest coöperation between the Educational Association and the greatest Republic on the face of the earth.

Correspondence

OFFICIAL CALL FOR THE WORLD'S SUNDAY SCHOOL CONVENTION.

To all who are interested in promoting the Kingdom of Jesus Christ through the Sunday School.

GREETING: In recognition of the far-reaching aims of the World's Sunday School Association, your Executive Committee has always chosen for its conventions, places in which accessibility, historic association and favorable location are combined to a high degree. In the Eastern Hemisphere, conventions have been held in the cities of London, Jerusalem, and Rome; in the Western Hemisphere, in the cities of St. Louis and Washington, U. S. A.

At Washington it was unanimously decided to hold the next Convention in Europe in 1913. After an exceptionally careful study of the situation, involving a visit to many Continental countries by our First Vice-President, the city of Zurich, Switzerland, was unanimously chosen as the place for holding the World's Seventh Sunday School Convention. In the selection of the Convention City, we believe we have been guided by a wiser than human intelligence.

Zurich—"beautiful for situation"—is in the heart of the Alps. It is the largest city in Switzerland, and an important historic, educational, and religious center. It was the home of Zwingli, the reformer,—the

LANGUAGE SCHOOL, SHANGHAI, FEBRUARY, 1912.

birth-place of Pestalozzi, whose work underlies the fabric of modern educational methods. With its splendid "Tonhalle" where the sessions of the Convention will be held, and ample accommodation for the entertainment of visitors, it would appear that Zurich presents exceptional advantages as a place for holding our next Convention.

These are days of wonderful opportunity, and ours must be a large vision for a large task. The World's Seventh Sunday School Convention should be the most effective religious event the world has ever seen. As we fit the occasion to His great world purpose, through the Convention Theme "The Sunday School and the Great Commission"—what may not God be able to say to the Nations?

Your Executive Committee therefore officially announces that the World's Seventh Sunday School Convention will be held in the city of Zurich, Switzerland, July eighth to fifteenth, both dates inclusive, in the year nineteen hundred and thirteen. To this Convention, so rich in promise, representative Sunday School workers from all lands will be cordially welcomed.

F. F. Belsey.
Edward Towers.
E. K. Warren.
F. B. Meyer.
Past Presidents.

Geo. W. Bailey.
President.

Carey Bonner.
Marion Lawrance.
General Secretaries.

E. K. Warren.
Chairman Executive Committee.
Three Oaks, Michigan.

Chicago, Illinois, U. S. A.

THE DECEMBER ISSUE.

To the Editor of
"The Chinese Recorder."

Dear Sir: One of the innumerable and priceless services rendered by the Recorder was referred to in the number for last December. I refer to the Relation of the Home Base to the Foreign Field. It was on 5th February, 1910, I wrote as follows to the Secretary of the Edinburgh Conference:—"While I have pen in hand, it may not be out of place for one to inquire whether any arrangement will be made to have a preliminary meeting for frank discussion between working missionaries and those friends who willingly give their time and strength for promoting the good cause at home. No doubt a sharp eye has to be kept on faddists and worthy brethren who will come with axes of their own to grind, but it seems to me that just as much care should be taken against the autocratic action of Conveners and Secretaries, and the few permanent members of our small Executives, who are sometimes inclined to keep the control of affairs in their own hands, but whose decisions occasionally turn out to be anything but helpful, because based on a very imperfect and antiquated knowledge of the position. Let us have perfection of the Home organization by all means, but ever keeping in mind the unique place which should be given to the deliberately recorded statements of those who are engaged in actual work at the front."

Mr. Oldham replied that as the Conference programme was already drawn up, no place could be found for this new subject.

It therefore appears to me that some effective way should

be taken for bringing the matter before friends in the home lands who are deeply interested in missions. It is no disparagement to our valuable RECORDER to say that comparatively few people in Europe or America ever see it. Why not then reprint in pamphlet form for wide distribution such matter as is contained in the December number. I believe that with a short introductory statement this would be making a contribution to the cause of missions which would have a value altogether its own. I sent a copy of the December number to our General Secretary, but I am very doubtful if any such distribution among *officials* and *Committee men* will be of the least use. We want the attention of the Church turned upon these questions, or at least that of the ministers and leading office-bearers. That would let the light in, and completely knock on the head this pernicious theory that missionaries are simply agents or employees sent out to act under the instruction of armchair experts at home. I hope you and other friends at Shanghai may see your way to take some sort of effective action. With kind regards,

I am, yours faithfully,

WM. CAMPBELL.

Tainan, Formosa, Japan.

[As to the suggestion contained in above letter we should be glad to hear from others interested therein.—ED.]

LANGUAGE STUDY CLASSES.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The writer has had some small, but more or less varied, experience in teaching and assisting young missionaries in their first attempts in studying the Mandarin language, and perhaps a few words with reference to this might be of interest to the readers of the RECORDER. So he ventures the following:—

Generally, if not always, your correspondent has found young missionaries eager for all the help that older ones could or would give them. Such help has been uniformly very much appreciated.

Some of the advantages of a language school, or language classes, are apparent; as for example:—

First, The student is much less liable to be interrupted in his studies if he "goes to school" while studying the language. In the ordinary way the young student at his station has almost unavoidably interruptions of various kinds which very materially hinder his progress in the language. If the first few months are thus broken into, it will affect his progress seriously in the future. The truth of this many of us know by sad experience.

Second, There is the evident advantage in a school or class, that obtains in all schools, of rivalry and the well-meant desire to excel, besides the social advantages that come from the students being together.

Third, The advantages of having instructors who have traveled along the same road in language study, and who can sympathize with and help the young student, are many and great. A foreign teacher can give an immense amount of help which can never be gotten from a Chinese teacher who knows no

English. This is perhaps the greatest benefit that a student can obtain by studying in a class under a foreign teacher.

Fourth, By this method a very considerable amount of time could be saved to the student and he could thus be prepared earlier for his work. The proof of this comes from many witnesses.

Finally, Decidedly better attainments and a more correct knowledge of the language can be gotten in this way. A Chinese teacher generally knows little or nothing of the structure of the language, a knowledge of which is of the greatest importance to one who would acquire it. The Chinese have never studied their spoken language as such and are not prepared to teach its structure to foreigners.

I will add a brief outline of what a little experience has suggested in the way of teaching and text books.

In the first place, *acquiring a correct pronunciation* cannot be too strongly insisted upon. Very often the young student at his station, long before his pronunciation of Chinese sounds has reached any point near perfection, hurries on to acquire words and phrases, very imperfectly enunciated, so that he may the earlier begin his work. The result is, that very often his pronunciation becomes fixed in its half-acquired form and he goes through his whole Chinese life speaking "broken" Chinese, always in danger of being misunderstood and often really so, thus crippling his usefulness and efficiency. To foreigners the most difficult part of the Chinese spoken language is the pronunciation, and more fail here than anywhere else.

In the second place, the matter of sentence books is undoubtedly *overdone* in the various mission study courses. In some of these lesson-books many of the sentences are made up by foreigners and are at best poor colloquial. Lesson-books should first of all illustrate *idioms* and *construction* rather than simply a vocabulary, and should always be in pure Chinese "as she is spoke," not as we foreigners think "she ought to be spoke." And here it should be insisted that the student study the pure spoken dialects. All books translated by foreigners have more or less of foreign idiom, and this is especially true of Bible translations, and the more recent have this fault much more seriously than the older ones.

In order to get a pure Chinese, it is important for students, say after six months, more or less, of study, to go out among the Chinese and begin to "pick up" the spoken language as they hear it and, what is more difficult, but equally important, begin the task of learning to understand the Chinese as they speak.

In the third place, after hearing a good deal from both extremes with reference to the matter of students learning to write Chinese, it would seem that a middle course is the safest and most advantageous. Let the student acquire the art of writing easily and readily, say 500 of the most commonly used characters. These will be sufficient for practical purposes in the way of correspondence, etc. Learning how to write and *retain in the memory* a large num-

ber of characters gives an outward show of scholarship, but it requires too much precious time and hard labor that had better be expended elsewhere.

As to Wên-li, after the student has a good start in the colloquial, it is important for him to learn to read the native papers, which are now exerting such a wide influence and show the advance of thought among the Chinese. There are very many of the modern books printed in Mandarin, which should be read as much as the student can find time, being careful to select those that have not been done by foreigners. The modern and recent literature is increasing by leaps and bounds and is in many ways very instructive.

Finally, what is needed in the way of text books for students, is a *first class treatise on the construction and idioms* of the spoken language. A good knowledge of this is perhaps second in importance to a correct pronunciation.

Asking pardon for this rather long letter,

I am, yours sincerely,

A. Sydenstricker.

"CHINESE MADE EASY."

To the Editor of

"The Chinese Recorder."

Dear Sir: Mr. White in describing Professor Tong Tsingen's New Primers on Religion, Geography, History etc., says, "Mr. Tong is now writing a book on Health to try out the plan."

It may be of interest to your readers to know that this plan has already been tried with considerable success by the Rev. P. F. Price in a series of books entitled "Short Steps to Great Truths," (由淺入深). These books are published by the C. T. S. Shanghai. The first volume which contains sixty lessons in Elementary Religious Truths has already reached its 7th Edition.

Vol. I. uses only 491 separate characters; 320 additional characters are added to these in Vol. II., and in Vol. III. 481 more are added.

The success of Mr. Price's series seems to indicate a demand for such books and may encourage Professor Tong in his laudable endeavour to put such easy primers on the market at this time.

Yours sincerely,

J. Vale.

A CORRECTION.

To the Editor of

"The Chinese Recorder."

Dear Sir: Dr. Farnham has called my attention to a slip in my paper on Bishop Boone. I have referred to Dr. Bridgman as an advocate of the term *Shang-ti*, whereas in reality he was one of the champions of *Shên*. If you think it worth while, will you put in the correction in the next issue of the Recorder in the way of a note?

Yours sincerely,

F. L. Hawks Pott.

PRAYER FOR SPIRITUAL POWER.

To the Editor of

"The Chinese Recorder."

Dear Sir: I would like to ask space for a few lines regarding Mr. White's questions on united prayer, that are given in the Correspondence Columns of the

December (1911) number of the RECORDER. Being at home on furlough is the reason for the apparent lateness of this letter.

May I suggest that in each station, or centre, those who are truly hungry for increased spiritual blessing and power, meet together weekly for a season of waiting on God? I would further suggest that such meetings be informal, and that while making the gathering known, no pressure of any kind be put upon persons, urging them to attend. It is not numbers that count with God, but unity and intenseness of spirit. Better, literally, to have only two or three really hungry ones, than scores or hundreds meeting formally. If possible, let such gatherings be open to the Chinese Christians. God waits to bless prepared hearts. Are *we* willing to wait patiently and long upon Him, in prayer, that our spirits may be prepared? "God worketh. . . . for him that waiteth for Him."

In one station, in Central China, manifest blessing followed such a gathering, held weekly for some years. The attendance averaged ten to fifteen,—mostly Chinese men—the meetings lasted about one hour, and the time was usually given entirely to prayer,—silent or audible. It was frequently suggested that prayers be brief; that no one should lead in audible prayer, unless they felt so led of God; that no one should feel backward in leading in audible prayer a number of times; and that we should not be afraid of waiting silently upon God.

The "Sanctuary" page of the RECORDER is a help to prayer. May I suggest, in addition to this, that there be a leading article, of a spiritual character, at the beginning of each monthly issue? Such an article might be either specially prepared or selected.

I remain,
Yours sincerely,
Learner.

Our Book Table

The object of these Reviews is to give real information about books. Authors will help reviewers by sending with their books, price, original if any, or any other facts of interest. The custom of prefixing an English preface to Chinese books is excellent.

It was clear from the beginning that the Continuation Committee of the Edinburgh Conference, if it was to be more than a name, must have some organ. It might have pursued several lines of policy in publishing such an organ. It might have issued from time to time brief statements as to its plans and policies. It might have published a magazine with somewhat wider scope but which would have been intended primarily to present the ideas of the Continuation Committee,—an apologetic for the Continuation Committee. It might have edited a magazine designed to enlist an interest in missions on the part of the home church. It has pursued none of these courses. Instead, it has determined upon the publication of a missionary periodical, *The International Review of Missions*, which takes full account of the efforts of all denominations and of all countries, and whose pages

are open to all the missionary leaders of the world for the expression of every sincere opinion as to missionary policy. "The primary purpose of *The Review* is to further the serious study of the facts and problems of missionary work among non-Christian peoples and to contribute to the building up of a science of missions." These words, with which the Editor, Mr. J. H. Oldham, begins his statement concerning the purpose of the new quarterly, are amplified in a number of paragraphs in which the plans of the magazine are outlined. The whole statement reveals a breadth of view; a sense of proportion; a reverence; a clearly defined policy, as conspicuous for its definite limitations of scope as for its comprehensiveness which promise to give the missionary cause, as never before, a Review of the highest character.

In sharing with his readers the programme of *The Review* for the next few years the Editor promises a series of articles upon the contact of Christianity with non-Christian religions. These will be confined to answering two questions; first, "What is found in actual experience to be really living in the non-Christian religions?" and second, "What aspects of Christianity possess the greatest power of appeal to the peoples of non-Christian lands?" We are also assured that *The Review* will give large attention to the problem in all its aspects of building up a strong independent self-supporting church; and that in addition to articles on particular problems there will be a series of papers which will deal, from an historical point of view, with the growth of the church in important mission fields. In the early numbers of *The Review*, the subject of the training of the missionaries is to be given prominence. While the Editor tells us that the subject of unity and coöperation will be kept steadily in view, he assures us that no attempt will be made to carry on a propaganda in favor of particular schemes of union; nor will *The Review* take one side in matters concerning which Christians are divided. "The movements in the direction of coöperation and unity throughout the mission field will be carefully noted so that those who are working at the problem in different countries may be kept in touch with one another. An opportunity will be given for the frank discussion of difficulties in a non-controversial spirit."

We are also told that a study will be made of the spread of Christianity in the early centuries, the work of mediæval missions, and the past century of modern missionary effort, with a view to discovering in what ways this historical study can illuminate the questions that are pressing for solution in our own day. Missionaries will probably appreciate as much as anything else the assurance that a full and systematic review of Missionary literature will be a prominent feature of the magazine. Specialists in the subject with which important works deal will be secured to write extended notices In addition to these longer notices, classified and annotated bibliographies of the most important missionary books and articles in current periodicals in all European languages are to appear in each issue.

It is gratifying to note that the Editor more than once expresses a full recognition of the

fact that the standpoint of Europe and America in missionary work is not all-important. "The time being past," he says, "when missionary problems can be studied exclusively from the standpoint of Europe and America, prominence will be given to contributions from the leaders of the church in the mission field." And in another place, "It was generally recognized at the Edinburgh Conference that the chief factor in missionary work at the present time is the church in the mission field." It is to be part of the policy of the magazine not only to have contributions from missionaries but from the leaders of the native church. The adoption of such a policy on the part of *The Review* indicates the progress which has been made in the conception of the importance of the native church in the missionary enterprise since the preparation of the plans and programme for the Edinburgh Conference.

This is a high ideal for a periodical to set before itself. It would not be strange if the first issue fell far below such a standard; but it does not. Most of the departments promised in the programme for *The Review* are represented by articles of permanent value.

The opening article by Ambassador Bryce, while slight, is written with his accustomed charm of style, fair-mindedness and insight. He presents, in what will be a fresh light to many, the profound significance of the impact of Christian upon non-Christian peoples, involving responsibilities which not even the sending of missionaries can satisfy, but which demand a Christianizing of all our relations — governmental, commercial and social—with non-Christian nations.

The first article in the series on the growth of the Christian church in non-Christian lands is a description by Dr. Warneck of the remarkable development of the church among the Bataks, where, in 1861, the characteristic hindrances of animistic heathenism seemed to make the reception of the Gospel an impossibility; where the Gospel seemed to possess nothing to attract the materialistically minded heathen whose one desire was to rid the land of the missionary, and where last year 103,528 out of the population of 600,000 had been received into the Christian church by baptism, in addition to 11,200 candidates for baptism. Little space, however, is taken with the romantic story of this growth; but some twenty pages of *The Review* are given to a discussion of the problems and their solution which the growth of the church involved. This is an invaluable article to every missionary and should be read and re-read.

"The Vital Forces of Christianity and Islam" by Rev. W. H. T. Gairdner is written with the clearness of style with which those who have read "Edinburgh 1910" and "The Reproch of Islam" are familiar. The contribution which lends most permanent value to this copy of *The Review* undoubtedly is that on "The Continuation Committee" by its Chairman, Dr. Mott. This statement should be read and pondered by every missionary. It is an authoritative pronouncement as to the range, variety, and importance of the Continuation Committee and the principles which will govern it. It is this; but it is more. In outlining the work of the Con-

tinuation Committee and giving a vision of its possibilities, Dr. Mott has furnished the most inspiring programme of missionary advance, the clearest definition of the problems of the enterprise, the most comprehensive statement of the present situation, and the most forceful call to world-wide intercession which we have read in an equal space.

This article is followed by others which would require comment if space permitted.

We are frankly enthusiastic over this new addition to missionary periodicals, and have no no hesitation in saying that no missionary can afford to be without it.

F. S. B.

Illustrated Game of Radicals. Rev. J. A. Silsby. Presbyterian Mission Press, Shanghai. $1.00.

This set of cards is ingeniously illustrated and arranged in groups to be played as in the game of "Authors." While going through the different groups, we recalled the old method of learning the radicals by 方字 when such aids to memory as those before us were unthought of. The "game" is a real one and should prove as popular with students of the language—ancient or modern—at evening parties, or during the summer vacation, as any other well-known card game. There are a few errors, which however, can be easily corrected: Card 110, *true*, italics change to Roman.

141-146 西 needs to be added on illustration.

195-200 麥 needs to be added on illustration.

30-35 夂 *move slow* should be connected with a hyphen.

Illustrated Radical Rhymes with the Radical Ode, and the Radicals Pronounced and Defined. By John Alfred Silsby. Presbyterian Mission Press, Shanghai. 50 cts.

It will be seen that the author has expended a great deal of thought in the preparation of this little book, from which may be gathered his idea of thoroughly mastering the radicals before proceeding to the regular study of the character. We heartily agree with him in this, for we recall how in years past we lost much time in searching for characters simply because we had failed to remember the number and strokes of the radicals. The Radical Rhymes are composed upon a mnemonic method which has been used successfully by many students, and the radicals are all contained in forty-six lines. The Ode is excellent. It has fifteen verses, each verse containing the entire number of radicals contained in a group. For instance, verse seven contains all the radicals of seven strokes. Some of the verses once seen are never forgotton, as they carry one back direct to the nursery rhymes of the long ago. *Thirteen Strokes*,—Numbers 205-208.

Thirteen little *frogs* 黽 on a *tripod* 鼎 once sat,
But jumped on a *drum* 鼓 when they saw a big *rat* 鼠.

Introduction to the Study of the Shanghai Vernacular. By John Alfred Silsby. Presbyterian Mission Press. Shanghai. $1.00.

In addition to Radical Rhymes, this little book contains an introduction to the Shanghai System of Romanization, and "Twenty-one Lessons giving a complete list of Shanghai syllables with characters illustrating each tone," so that with a clear-

voiced teacher the student should make rapid and accurate progress. In the preface the author states on good authority that the Shanghai-Soochow vernacular, which is one of the ancient Wu dialects, is used by ten million people, and can be understood fairly well by the more intelligent of the forty-four millions which occupy the whole of the Wu district. He strongly recommends a systematic study of the Romanized in order to be able to recognize the fine distinctions of the dialect.

Chinese-English Pocket Dictionary with Mandarin and Shanghai pronunciations, and References to the Dictionaries of Williams and Giles. By D. H. Davis and J. A. Silsby. T'u-se-wei Press. Shanghai. $3.00.

We are pleased to see that the authors of this compact and well printed little dictionary have added to this new edition, Mandarin pronunciation according to the Standard Romanization. This should ensure for it a greatly increased circulation. There are 236 pages containing 8,000 characters arranged under their radicals, and against each character are reference numbers to Giles and Williams. The authors state that these 8,000 characters will be found "sufficient for most books," by which we understand ordinary Chinese reading. They also think that the brief definitions given, "will in most cases render the use of the more cumbersome volumes unnecessary." But we would draw attention (especially of beginners) to the fact that this claims to be only "a pocket dictionary," and is not intended for regular use in the study. For no abbreviated work, however excellent, can take the place of our "Williams" or "Giles" in the investigation of the Chinese language and literature.

J. W.

Life of Dr. F. F. Ellinwood by his daughter. Fleming H. Revell Co., New York.

A biography may be both useful and interesting, if it does no more than set forth the struggles of an individual soul; but it acquires a higher value when it exhibits the growth of a great cause under the guidance of a master mind.

Such is the story of Dr. Ellinwood as drawn by a loving hand. Fitted for his life-work by his education, he early became noted as a man of magnetic influence. Appointed secretary of a committee to raise a fund of five million dollars as a thank-offering for the reunion of the old and new school branches of the Presbyterian Church, he "stumped" the country with such success that he was able to report eight millions instead of five.

After this achievement it is not surprising to learn that a college, a great newspaper, and the secretaryship of a Board of Missions competed for his services.

Deciding in favor of the last he devoted his energy for thirty-four years to the two-fold task of superintending the work in the foreign field and promoting the spirit of missions in our home churches.

In the way of supervision he had to make ocean voyages and continental journeys at a time when they were not as easy and expeditious as they now are.

The study of foreign missions led naturally to a study of foreign religions. The Chair of Comparative Religion in New York

University was offered him in his declining years.

His lectures, drawn largely from his own researches, are among the most instructive books on that fascinating subject.

W. A. P. M.

Chinese Legends and Lyrics by Dr. W. A. P. Martin, D.D., L.L.D., Kelly and Walsh.

A book of dainty poems daintily got up. It is dedicated "To the memory of my wife whose love made life a poem and whose presence was a constant inspiration." The following quotation will show what pleasing lyrics are to be found in this little book.

"Lines inscribed on a fan."

Of fresh new silk all snowy white,
And round as harvest moon;
A pledge of purity and love,
A small, but welcome boon.
While summer lasts, borne in the hand,
Or folded on the breast;
'Twill gently soothe thy burning brow,
And charm thee to thy rest.
But ah! when autumn frosts descend,
And winter winds blow cold,
No longer sought, no longer loved,
'Twill lie in dust and mould.
This silken fan then deign accept,
Sad emblem of my lot;
Caressed and fondled for an hour,
Then speedily forgot.

Note—Written by Pan Tsieh-yu, a lady of the court, and presented to the Emperor Cheng Ti of the Han Dynasty 18 B.C.

World's Student Christian Federation. Reports of Student movements.

An inspiring record of a great world-wide movement. The Report of the Y. M. C. A. for China and Korea is packed full of information and shows in a striking manner the good work that is being done by the Y. M. C. A. in the far East.

The International Institute of China, 尚賢堂. The twenty-seventh and twenty-eighth Annual Reports of the Mission Among the Higher Classes in China.

Gives in a lucid manner a record of the varied activities of the Institute. May be had on application to the Director-in-chief, Rev. Gilbert Reid, M.A., D.D.

Present Day Tracts. C. T. S. List. No. 1 "Men who could not be bought." Rev. J. Vale. $1.20 per hundred.

Macmillan & Co's. List. A Primer of English for Foreign Students. W. C. Thorley. 1/-.

A very well got up lesson-book. Likely to be extremely useful.

Children of the Dawn. Old Tales of Greece. English Literature for Secondary Schools series. Parts one and two. 1/- each.

La Vache Enragée. Jean Mace 1/-. Siepmann's Primary French Series.

Missionary News

Nanking Bible Training School.

The Board of Managers of the Bible Training School met in Nanking, February 8th-9th, 1912. Gratifying interest has been shown in many quarters in the welfare of this school, which is the outgrowth of the movement inaugurated at the Summer Conferences held in Kuling, Mokanshan, and Shanghai in 1910, under the leadership of Dr. W. W. White.

The school opened on September 13th, 1911, in the buildings of the Presbyterian Theological Seminary, which have been loaned for the purpose for the period of two and a half years. In view of the expectation that permanent arrangements will be made for the institution in this place, an additional dormitory, with class-rooms, etc., is under erection, and will be ready for use after the summer. The funds for this building, which come through the Foreign Christian Mission, are given by Miss Myrtle Warren, of Beatrice, Nebraska. The Methodist Episcopal Mission is ready also to invest a considerable sum in the institution. The Board of Managers consists of Chinese and foreign representatives of these two societies, and of the American Presbyterians, North and South, and seven managers at large, chosen from various communions by the Executive Committee charged with the establishment of the School.

The Woman's Bible-school will be somewhat delayed, owing to the Revolution and attendant unrest; but it is hoped the delay will not be long. The men's school enrolled forty-four students during the fall term, these being men already under training in the affiliating or uniting schools of the missions above mentioned. The morale of the student-body was excellent; and it was evident that great advantage accrued from the union effort. Scarcely two months had elapsed before Nanking became the seat of war, and the school was temporarily disbanded. One of the Chinese teachers, and at least one of the students, passed through thrilling experiences, being in imminent danger of death. But all have been spared, through experiences which must have a strengthening and broadening value throughout life.

Several of the students later joined the army; others have been sent to the front as preachers to the soldiers, under the auspices of the Christian Commission organized in Shanghai, the secretary of which, by the way, is Rev. Chen Gin-yung, a member of our Faculty.

There are two courses provided; the advanced course for college graduates and men of similar qualifications; and the training course, for those of more limited education, who feel the call to Christian service. The prospectus of the school will be sent upon application to the President of the institution. Those preparing for the Gospel Ministry, for Bible teachers, Christian work directors, translators, etc., as well as for catechists or lay evangelists, will be given careful training, both in direct Bible-study and in practical Christian work.

J. C. G.

President Yuan and Christians in Peking.

Early last week the Protestant Christians of Peking met and decided to celebrate the cessation of hostilities and the new Government by having a great mass meeting. It was suggested that His Excellency Yuan Shih-kai should be invited. An invitation was prepared for presentation but how to get it into his hands was the problem, when to the great surprise of all, through the good offices of General Munthe, A. D. C., a personal friend, His Excellency intimated that he would be pleased to receive a deputation of four Chinese Christians in person. Accordingly, the Rev. Cheng Ching-i of the London Mission, Chen Heng-te of the Methodist Mission, the Rev. Li Pen-yuan of the American Board Mission and the Rev. Ku Yor-hsu of the Presbyterian Mission were elected. By special request I was appointed to accompany the deputation to help in the introductions. General Munthe, four Chinese and self, six in all, drove to the Wai-wu-pu, last Friday afternoon. We assembled in the large Reception Hall waiting only a few moments before His Excellency was ushered into the room. Immediately we all stood and the Rev. Cheng Ching-i, speaking for the deputation, said:—"Your Excellency, the great President, we to-day come as representatives of the Protestant Christians of Peking to congratulate you on the present occasion. We recognize that without your valuable aid North China would have been devastated by war, and thousands would have suffered, but we have been saved this calamity and that mostly through your efforts. In celebration of the new Government and peace we are to hold a mass meeting on the 26th when we trust it will be possible for you to attend and join with us in our time of rejoicing. The prayers of the Christians will ascend on your behalf as you carry on your future labors. Be assured that the Christians wish the highest good of their native land, etc."

The Rev. Chen Hen-te stepped forward and handing His Excellency the letter of invitation, said:—"We, as a deputation, beg to hand you this invitation to our festivities to be held on the 26th. Be good enough to put on one side the affairs of state for a while and join with us in our celebration, when the Christians of Peking are to rejoice at the happy termination of hostilities and the founding of the new Republic, etc."

His Excellency Yuan Shih-kai then replied:—"I am very pleased to receive you here to-day as the delegates of the Christian community of Peking. Three years ago I went into retirement and had decided not again to trouble myself with the affairs of state, but last year our beloved land was thrown into a terrible state of war and bloodshed. There seemed little hope of a peaceful settlement of the trouble for a long time, and civil war threatened with all that that means. After much thought I was induced to return to the task of helping my country and to use my remaining strength for the betterment of our people. It has been very difficult for me, but it seemed from the beginning that a Republic was the only solution of the problem, and I have been exerting myself to bring peace out of chaos.

True, there are many things to be done yet, and you, as the representatives of the Christians, can do much to help in this matter, by exhorting your people to assist in instructing the ignorant of the true meaning of our present condition and the bringing in of a prosperous future for our land. One thing I have determined is that there shall be religious liberty in the future throughout the land. I thank you for your presence here, your prayers, and interest at this time, and can only wish that the churches you represent may be more than ever prosperous, etc.

You have kindly invited me to your celebration, but that will be impossible as the delegates from Shanghai will be here by that time, but I shall depute a high official to represent me on that occasion, etc."

The deputation received military and musical honors, the same as given to Ministers on entry and leaving. Refreshments were served and much animated conversation was indulged in by those present. His Excellency had already cut off his cue and showed plainly on his face, (and head,) the effects of the anxiety of the past few months.

On Monday the 26th a great meeting of Christians was held in Asbury Church, Peking, when His Excellency the President, Yuan Shih-kai, sent a deputy, His Excellency W. W. Yen, of the Waiwupu, son of the late Y. K. Yen of Shanghai and of honored memory. About 3,000 people were present. Addresses were made by several Chinese pastors. Sir Robert Bredon, K. C. M. G., loaned his band, and the following address was delivered by His Excellency Yen on behalf of Yuan Shih-kai.

"The Chinese Christians of the Protestant Churches in Peking hold to-day a Union Meeting to celebrate the establishment of a Republican form of Government in China and to thank God that North China has been delivered from the horrors of war. You have courteously invited President Yuan Shih-kai to attend the meeting, an invitation which he highly appreciates. But at the present moment, when the old governmental machinery is being replaced by the new, there are a thousand and one things which occupy the time of the President, who has few moments at his own disposal. He is unable to come to-day, and has commanded me to represent him at this meeting and to make a few remarks on his behalf.

Protestant Christianity entered the Orient from the Occident over a century ago. The progress of the Church has been slow and difficult, partly because China was conservative in the olden days and regarded anything new with distrust and suspicion, and partly because the missionary workers—speaking a foreign language—could not make their cause clearly understood. In the past few years the spirit of reform prevailed among our scholars, who devoted their attention to Western learning, as well as to Western religions. Thus gradually the objects and policy of Christian missions became known.

Moreover, the different missions have achieved much success both in works of charity and in educational institutions. On the one hand they have conferred many favors on the poor and the destitute, and on the other they have carefully trained up many talented young men.

For doing both they have won golden opinions from all classes of our society. The reputation of Christian missions is growing every day, and the prejudice and the misunderstanding which formerly existed between the Christian and the non-Christian has gradually disappeared, which will surely prove to be for the good of China.

On account of the fact that Christian missions form a subject of Treaty arrangement, they often take on a diplomatic aspect. It is not necessary to discuss here whether such arrangements were in former days indispensable or not, but it is evident that they must change in order to suit present conditions. Many Chinese Christians, realising the modification of circumstances and desiring to remove every vestige of difference between Christians and non-Christians, have advocated the independence of the Church, so as to divest it of all political significance. We must admit that they are far-seeing, and they suggest a proper basis for the future work of Christian missions. They are prompted by love of Church as well as of country.

So long, however, as the constitution of the country has not been promulgated and the article guaranteeing religious freedom has not been formally published, it would hardly be wise or proper to contemplate any revision of the articles in the Treaties relating to Christian Missions. By the grace of Heaven, the Republic of China is an accomplished fact, and in the articles of favorable treatment the Manchus, Mongols, Mohammedans, and Tibetans have been assured of their religious liberty, establishing for the first time in Chinese history a precedent for religious liberty. When the National Assembly meets and the new constitution is drawn up, we can be assured that such an article will be embodied, to include the other great religions of the world. Thenceforth all obstacles to the liberty of conscience will have been removed from the Republic of China; the five peoples of China will enjoy the blessings of Republican institutions, and the distinctions between Christians and non-Christians will disappear for ever. Members of one great family, with one heart and one soul, we shall all exert ourselves to promote the strength and prosperity and the happiness of the Republic of China."

FREDERICK BROWN.

Chekiang Federation Council.

The Fifth Annual Meeting of the Chekiang Federation Council takes place at Huchow on Friday, May 10th, at 9 a.m.

Delegates are requested to send their names as soon as possible to Rev. T. B. Hearn, Methodist Episcopal Mission, Huchow, or to Rev. 倪鴻文, American Baptist Mission, Huchow.

Among the subjects for discussion are: A Common Designation for Churches and Preaching-chapels; Union Hymnbook; Independent Churches; Care and Instruction of the Children of Church Members; Statistics of Missions in Chekiang; Union in Evangelistic Work; Union in Educational work; Religious Toleration, etc.

In accordance with a Resolution of the Council, the Churches of the Province are requested to make the Federation Council,

and the object for which it exists, a subject for prayer on the preceding Sunday, May 5th.

CHARLES THOMSON,
Secretary.

C. I. M. News.

An interesting series of Bible classes for Christians has recently been held at the South Gate Church of the China Inland Mission at Yangchow, led by Mr. W. P. Knight, who gives all his time to Bible teaching in the Province of Shansi. Mr. Knight writes:—

"The class was composed of both men and women and was divided into two grades. The more advanced group took up studies in the life of the Apostle Paul, and the second class were given lessons on the life of Christ. A blackboard was used at all the sessions, and the lesson of the hour thoroughly taught by the question and answer method. It was most encouraging to note the growing interest of the Christians who gathered day by day, and the rising tide of blessing in the classes. Each day's work was reviewed on the following day before fresh matter was given, thus keeping the instruction in memory and enabling the students to carry along the work as a whole with them. Each student provided a notebook in which all the lessons were carefully copied. At the end of the series, which occupied nine days, an examination was held, and such was the enthusiasm shown and the application given that the majority of those examined obtained 100 per cent. of marks."

Rev. G. F. Easton, in a letter dated, Hanchung, January 11th, 1912, wrote:—

Yours of November 11th, just in, via Sian, breaking the silence of two and a half months! Not a letter has come from the east to Sian since the troubles broke out on October 22nd. We have had a somewhat trying time in these parts. Sisiang is practically an empty city, hundreds have been killed, and many more have fled; our ladies have been unmolested, and the mission house has been the only peaceful spot. Shïhpahlip'u, a large busy town six miles from here, has been ruined,—not by rebels, but by our soldiers, and that by order of our Chent'ai! We were closely shut up for a week; a body of mutinied soldiers from Sian, joined by a lot of riff-raff marched on the city, making their base at Shïhpahlip'u, where the people were helpless to resist them. On the night of December 26th, at 2 a.m., an attack on the city was attempted, fighting took place just outside, and they were driven back with some fatalities. Next day the soldiers were sent to Shïhpahlip'u, but allowed the rebels to walk away and started looting; this occupied four days! The order to burn the place was not carried out, but confiscation is to be the alternative.

A body of mutinied soldiers from Chengtu under T'ien Küinmen were passing up near here, and were sent for by our Chent'ai. These proved to be adepts in the looting business, having already had great experience in Chengtu and the cities along the way. They have now decided to stay here indefinitely! I fear until an opportunity is afforded of looting this city. On the night of December 22nd, a plot for murdering all the officials and looting the city by the Sian soldiers and the local

secret society men was frustrated at the last moment. A number were shot, and many more beheaded. Execution of spies, suspects, wall-scalers, etc., have been an almost daily occurrence for many weeks past, from two to fifteen at a time in all parts of the town. We are under military rule; the civil officials are quite inactive, sitting in their yamens fearing for their lives.

There is a difficulty about money. I am unable to get silver, though I have, through the help of Hsieh T'ung-ch'ing, obtained a supply of cash for here and Chengku for present use. They don't want to do business, but are obliging, and desirous of helping us.

The Month

In accordance with the action of the Nanking Provisional Government, the delegates went to Peking to inform Yuan Shih-kai of his election as Provisional President. They were received with great honor. At first they urged Yuan Shih-kai to come south to take the oath of administration; but later, Dr. Sun ceased to insist upon this point; and finally, Nanking decided that the Provisional Government for the time being would be in Peking, and that Yuan should appoint a Premier who should proceed to Nanking to form a coalition cabinet. On March 10th, Yuan Shih-kai was duly inaugurated as Provisional President of the Chinese Republic. The tone of the inaugural ceremony was solemn. The majority of those who congratulated President Yuan were dressed in foreign clothes. President Yuan's declaration was as follows:—

"Since the Republic has been established, many works now have to be performed. I shall endeavor faithfully to develop the Republic; to sweep away the disadvantages attached to absolute monarchy; to observe the laws of the constitution; to increase the welfare of the country; to cement together a strong nation which shall embrace all five races. When the National Assembly elects a permanent President, I shall retire. This I swear before the Chinese Republic."

The Powers have not yet granted recognition to the Republic, but Yuan Shih-kai received from them hearty congratulations; and a resolution was introduced in the Congress of the United States which, if passed, would be tantamount to recognition.

Tang Shao-yi was appointed Premier, and proceeded to Nanking with four of the delegates.

There has been much activity in the matter of loans to the Provisional Government. To the original "Four Nations Group," comprising financiers of Great Britain, France, Germany, and the United States, it was proposed to add Japanese and Russian financiers. The Japanese consented, but so far as is known, the Russians have not yet definitely decided to participate. Negotiations between these international groups and the Provisional Government proceeded to such an extent that considerable money was paid over before a formal loan agreement had been signed. Later, it was found that Tang Shao-yi had concluded a loan with an Anglo-Franco-Belgian Syndicate. The result of this was that the Six Nations Group made a protest in which they threatened to withdraw their help unless the matter of this outside loan was satisfactorily cleared up. Later, it was understood that if the Belgian loan was taken up the Six Nations Group would permanently withdraw.

This brought about a somewhat critical situation.

On February 29th, about 2,000 of Yuan Shih-kai's troops in Peking started rioting. Later, it was stated that about 10,000 were engaged in looting; and for a while, the situation in Peking was exceedingly critical. Foreign troops patrolled in the capital. The disturbance spread to Tientsin and Paotingfu. It was claimed that the disturbances had no political significance: foreigners were not molested; the disturbances helped to settle the question of Yuan Shih-kai's going south to take the oath at Nanking.

On March 4th, Rev. Frederick Day, of the Anglican Mission, was killed in an unprovoked assault by mutinous soldiers at Chihchow. In general, however, while there have been continued disturbances everywhere, many of the missionaries have found it possible to return and resume work at their stations.

Missionary Journal

BIRTHS.

At the London Mission, Hankow, to the Rev. Wilson H. and Mrs. Geller, of Siaokan, a son (Lawrence Meyer).

At Shanghai, February 25th, to Mr. and Mrs. W. B. Pettus, Y. M. C. A., a son (William Winston).

At Foochow, February 26th, to Rev. and Mrs. H. R. Caldwell, M. E. M., a daughter (Abigail).

At Hongkong, February 27th, to Rev. J. and Mrs. Parker, C. M. S., Kweilin, S. China, a son (Mansergh James).

At Shanghai, March 23rd, to Dr. James R. and Mrs. Cox, Can. Meth. M., a daughter (Lois Elinor).

At Shanghai, March 26th, to Rev. and Mrs. C. M. Myers, Presbyterian Mission Press, a son.

DEATHS.

At Dorf Gill, Germany, January 25th, Mrs. G. Domay, C. I. M., from tuberculosis.

At Friends' School, Saffron Walden, England, February 28th, Grace, second daughter of Isaac and Esther L. Mason, English Friends' Mission, aged 12 years, from pneumonia.

At Yiyang, Hunan, March 3rd, Deaconess Dorothea Guldbrandsen, Norw. M. Soc., aged 54 years, from heart paralysis.

ARRIVALS.

February 5th, Dr. T. C. Borthwick, Ch. of Scotland M.

February 11th, Dr. P. K. Hill, and Dr. and Mrs. W. A. Tatchell and child, all Wes. M. Soc.

February 13th, Revs. N. L. Ward, A. J. Williams and W. M. Trivett, all C. M. S.

February 18th, Miss R. Angwin, C. I. M., returned from England.

February 21st, Mr. and Mrs. J. H. Dadisman and child, Y. M. C. A.

February——, Mr. Fred G. White, Y. M. C. A., (Hongkong).

February 23rd, Miss M. E. Wanzer, M. E. M.

February 27th, Mr. and Mrs. W. B. Sloan, C. I. M., from England on a visit; Revs. Walworth, Tyng, and Gilbert Pennock and Mr. J. A. Wilson, all Am. Ch. M.

March 1st, Rev. C. N. DUBS (ret.), and Rev. W. I. SHAMBAUGH, Un. Ev. Ch. M.; Dr. E. REIFSNYDER and Miss M. J. IRVINE, both Wom. Un. M.

March 4th, Miss EGERTON, S. P. G.

March 9th, Mr. A. C. GRIMES, (ret.), A. B. C. F. M.

March 10th, Miss L. L. SHEPHERST, C. I. M., from N. America.

March 11th, Misses GOOCH (ret.) and MASSEY, Wes. M. Soc.

March 16th, Mr. and Mrs. ELMER YELTON, Y. M. C. A.

DEPARTURES.

January 30th, Rev. SPENCER JONES, for England.

January 31st, Miss M. BRIMSTIN, Can. Meth. M., for Canada, via Europe.

February 1st, Miss L. P. BOGGS, M.D., M. E. M., for U. S. A.

February 2nd, Rev. and Mrs. G. H. CHARTER and Rev. and Mrs. J. WATSON and family, Eng. Bapt. M., for England.

February 4th, Mr. and Mrs. LEONARD WIGHAM and two children, and Mr. E. B. VARDON, all F. F. M. and all for England.

February 5th, Rev. and Mrs. T. DE C. STUDDERT and sons, C. M. S., for England; Miss A. J. HENRY, M.D., Can. M. E. M., for Canada, and Miss RICHMOND, for U. S. A.

February 17th, Dr. and Mrs. R. T. BOOTH and family and Miss N. BOOTH, all Wes. M. Soc., and all for England.

February 25th, Mrs. W. N. BREWSTER, M. E. M., for U. S. A.

February 26th, Mr. and Mrs. C. H. S. GREEN, Miss J. GREGG, and Miss A. MELLOR, all C. I. M., for England, via Siberia.

February 26th, Misses A. M. L. HULTKRANTZ, A. O. FORSSBERG, M. BJORKLUND, and A. GUSTAFSSON, all C. I. M., for Sweden, via Siberia.

February 27th, Mr. V. RENIUS, Mr. and Mrs. S. BERGSTROM and two children, Mr. A. B. GJELSETH, and Misses D. LINDVALL, H. LUNDVALL, A. SKOLLENBERG, A. SWANSON, E. PETERSON and C. WALLENBERG, all C. I. M., and all for North America.

March 1st, Rev. and Mrs. J. V. LATIMER and family, Am. Bapt. F. M. S., for U. S. A., and Rev. and Mrs. F. K. MADELEY and family, Eng. Bapt. M., for England.

March 2nd, Miss M. ALLEN, C. I. M., for England.

March 3rd, Miss C. ANDERSON, C. I. M., for Sweden, via Siberia.

March 5th, Bishop J. W. BASHFORD, M. E. M., for U. S. A., and Rev. and Mrs. J. GENAHR, Rhenish M. Soc., from Hongkong, for Germany.

March 11th, Mrs. A. P. QUIRMBACH and child, Misses PANSY MASON and M. Wood.

March 12th, Rev. G. and Mrs. ANDREW and son, Mrs. W. W. CASSELS and daughter, Mr. and Mrs. H. E. V. ANDREWS and infant for England, Mrs. R. GILLIES for England, via Siberia, all C. I. M.

March 15th, Mrs. W. H. DAVIDSON and family, F. F. M., for England.

March 18th, Rev. W. F. BEAMAN and Miss H. M. RAWLINGS, both Am. Bapt. F. M. S., Mr. and Mrs. T. M. ELLIOTT and two children, Y. M. C. A., and Miss L. C. BABER, M. E. M., all for U. S. A.

AMERICAN LEGATION ENTRANCE, WITH BARBED WIRE FENCES, ETC.

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VOL. XLIII MAY, 1912 NO. 5

Editorial

Home Missions in China.

An attempt is made in this issue of the Recorder to gather together a few of the facts concerning the present status of indigenous evangelistic work. Of necessity the illustrations published herein are incomplete; no attempt has been made to gather the statistics concerning this important subject. However, the writers of the articles are in districts sufficiently far from each other to be fairly representative of a large portion of China. Taken together, the articles show that the time is already here when "foreign missions" are being merged into "home missions." From now on, the task of evangelizing China by the Chinese will become increasingly prominent. One has only to think of the multitudes of Chinese to realize what a stupendous task Home Missions in China are. It is hoped that this issue will at least serve to open our eyes to the great opportunities therein.

* * *

The Evangelization of China.

The evangelization of China is a problem that interests the whole Christian world, and affects morally the whole of humanity; It is a task big enough for the largest organization; for China is no longer a negligible factor in world issues and the accomplishment of this task is an ambition worthy of any Church. The task of evangelizing China is not yet well begun, and already it is beyond the strength of the foreign

missionary societies to adequately manage. The evangelization of China is, in the last analysis, the task of Chinese Christians; and when the evangels have become indigenous, then, and not till then, the evangelization of China will be in sight. That the vision has been seen by the Chinese Christians is abundantly proved by the articles contained in this issue; and in China, Western missionaries can no longer consider themselves to be in the lead. The Chinese Christians have already definitely set their hands to this task and, in zeal at least, are keeping step with their Western colleagues.

* * *

Self-support and Independence.

One indispensable factor in the evangelization of China is the independence and self-support of the churches in China. With this phase of Home Missions in China Mr. Ware's article deals most ably. The facts in this article are, it is true, culled from a limited area, but we doubt not that similar articles could be written of other centres in China; and we hope that his suggestion along this line will be acted on by many. We shall be glad to publish from time to time other articles like Mr. Ware's. The independence of Chinese Christians and the self-support of Chinese churches are inseparable; we believe that the Chinese Christian leaders understand this fully. It is true that they have yet much to learn: it is true that their strength is not yet sufficient for the full support of the work being conducted in China; the time has not yet come when the Western Christians can think either of withdrawing, or of decreasing, the help they give. Yet we are safe in saying that the Chinese Christian leaders have already accepted the principles of independence and self-support, and are endeavoring to work them out.

* * *

Evangelistic Ideals and Methods.

At present, Christian work in China is of necessity largely modelled in accordance with Western ideals and methods; for, in spite of their determination to "be all things to all men," the foreign missionaries are still Westerners. The Western standard of doing things is to some extent an obstacle in the way of the evangelization of China by the Chinese. We all recognize that there are limitations to the strength of the Chinese Christians; we fail to realize that for them to do the work we desire them to undertake, the standards of that work must be

in keeping with their strength. In other words, there must be an increasing care in the way that Western models and methods are urged upon the Chinese Christians. If the Chinese Christians are to undertake the work of the Chinese churches, it goes without saying that their churches must be run on a Chinese basis. Now it is true that when the Chinese are left to themselves, there is a tendency to give salaries somewhat better than those given by the missionary societies; however, it is also true that the equipment of the work done by them is more in keeping with their own strength and ability. We need, therefore, to remember the simplicity of apostolic days, for the conditions confronting the churches in China are very similar to such as then obtained To introduce the expensive, and sometimes luxurious, equipment of the Western churches into China means to keep the standard of evangelistic work where it cannot be maintained, unless the Westerners assist. Therefore, simplicity of equipment is essential to the indigenous evangelization of China. Let us remember that nothing Western is essential but the Gospel of Jesus Christ.

* * *

The Attitude of the Missionaries.

The relation of the missionaries towards these indigenous Christian movements is an important factor in the situation. Twice in this issue reference is made to hesitation on the part of the missionaries to show full sympathy with the more radical of these movements. The missionaries may be excused for failing to acquiesce readily in movements that appeared to draw men from their own ranks just to emphasize independence; they are in a measure justified in feeling that organizations like the Chinese Christian Union are not taking full advantage of their resources and opportunities. Yet the missionary body needs, as Mr. Brewster suggests, to distinguish between methods and principles. In the methods employed by Chinese Christians in their early efforts to assume the burden of evangelizing their own countrymen there is of necessity much that is empirical and transitory. Yet, since the foreign missionary force is inadequate, the development of indigenous resources is the key to the problem before us. The missionaries need, then, to recognize fully the native ability of the Chinese to become evangels, so well set forth by Dr. Garritt. Much freedom must be accorded in the use of methods since after all the experience of the Westerner in Christian work is not by any

means always a safe guide to follow in the Orient. With the sometimes excessive desire for independence before there is ability to follow it up with self-support, there must be quiet patience. After all the desire to live one's own life usually comes before the full realization of what such a step involves. Willingness to bear the load does not always mean that it is wise to overtax that willingness by putting on a load beyond the bearer's strength. Above all, our sympathy with the principle of indigenous evangelistic work must ever be alive and sincere. The day that is dawning is the day for which we have long prayed. As missionaries, we must find the place where we can help by pushing along while yet standing out of the way. We must abstain from destructive criticism, be willing to be led, and pray more abundantly. In spite of some apparent weaknesses, every movement mentioned in this issue is a move in the right direction.

* * *

Missions and the Y. M. C. A.

THE report of the Second Annual Meeting of the China Council of The Presbyterian Church in the United States, contains resolutions affecting the relation of the missions to the Y. M. C. A. in its work among the students. Since these resolutions deal with a new departure in interdenominational work, we feel justified in calling special attention to them. In general, the idea of the resolutions is, that since the work among students should be on an undenominational basis the missions should enter into special relations with the Y. M. C. A. in order to make it most effective. The resolutions propose, therefore, that certain men supported by the missions should be allocated to the Y. M. C. A. for this work: it is proposed that the missions still retain some right of control over men so allocated; it is understood, however, that a missionary so allocated shall not be recalled for at least five years, and then only after sufficient notice. This action is a recognition of the need of approaching the great problems of the evangelization of China from an interdenominational point of view; and also of the effectiveness of the Y. M. C. A. in this regard. It is a broad-minded policy that might profitably be followed by other denominations besides the Presbyterian. This is an indication that the time is not far distant when the entire missionary body in China will approach the task of winning China from the point of view of efficiency in Christian work, rather than from that of

denominational ideals. We wish full success to this new and commendable method of Christian coöperation.

* * *

Mission Unity in China.

In "The Continent" of March 7th, there are echoes from the Conference on the situation in China, held in New York in February, under the auspices of the Committee of Reference and Counsel. The article in question emphasises the attitude of this Conference towards mission unity in China. While recognizing that this Conference, representing as it did thirty foreign mission boards and societies, cannot be taken as an ultimate criterion of the position of the denominations it represents, yet we feel that the action taken therein is significant of this fact, that the wave of desire for union on the foreign fields has met at last a similar wave of desire at home; with the result that there has now started a movement that will eventually solve this problem. We can only emphasize two points. It was urged "that separate denominational institutions for education should be promptly merged—all, including even theological seminaries, should be operated on a union basis. All Christian literature issued in the Chinese language should be prepared and published by a joint board representing all the missions. And finally, some arrangement ought to be made for executive control on the field, which would govern all Protestant missionary effort harmoniously." In reply to the intimation by the missionaries that the attitude of the Boards toward union is one of the chief obstacles to its consummation, the Conference passed this resolution:—"That the Conference desires to assure the missionaries, in the strongest possible manner, of its unreserved approval of the effort to accomplish the union of the Christian Churches in China; and promises the missionaries that they will have, in such efforts, the hearty support of the members of this Conference." To the adoption of this resolution there was only one adverse speech, and no negative vote. This Conference registers the fact that the workers at the home base now understand the situation.

* * *

Improved Methods.

There are three thoughts that should be impressed upon the missionaries in this time of transformation, which should help shape their policy for the future. The first of these is, efficiency. The past has had its mistakes, but much has been done in a crude and imperfect

manner owing to uncontrollable circumstances and peculiar conditions. But there is no need that we should go on perpetuating the mistakes of the past, go on doing just as we always have done from sheer force of habit, and no reason why we should not profit by our mistakes to do an incomparably greater and better work in the future. Combination and coördination are now possible in many places where they were not feasible in former years, or, even if feasible so far as those on the field were concerned, the Boards and churches at home were not ready. That day is now past. Greater efficiency through systematic organization is one of the prominent aims of the present business world, and it is high time that some of these principles should be applied to mission work.

Greater economy can also be effected. Often there has been unprofitable investment of money and expenditure of labor which might have been prevented by proper supervision and direction by those of larger experience. We can look back to-day and see where there has been great waste, or, as now appears, the exercise of a false economy. Our predecessors have started with too narrow a vision, or too little faith, with the result that the work is circumscribed. Five mow of land have been bought where twenty or thirty should have been secured. True economy is that which provides for expansion, and looks into the future and not alone into the immediate present.

And the third thought is that of uniformity. When the missionary from the north meets the missionary from the south, or other part of the field, and compares notes, he is surprised at the amount of money which is devoted to certain departments of the work, which is quite out of proportion to what has been the rule in his part of the field. Schools, itinerations, buildings, etc., are quite out of harmony with one another, and could well be more equitably adjusted by a free intercourse between different members coming together from time to time. Some may find they are spending too little in certain departments, others too much.

* * *

The Chinese Church and the New Regime.

The present is certainly a time of not a little danger to our Chinese Christian leaders, and will prove a testing of their stability along new lines wherein they have hitherto not been

tried. A missionary in Amoy writes as follows of the position there :—"Here in south Fukien the Christians in every place are playing leading roles, and with the general approval of the people. The Vice-president of the Assembly (a Christian) has now become the Provincial Treasurer. In Changchiu some of the principal advisers of the provisional Government are Christians; so too in Chuanchiu." Similarly it is said that many of the chief men in the new Government in Canton are Christians, and that they are being looked up to very much. And the question arises: Are our Chinese Christians ready for these new responsibilities? Having stood so well the test of persecution and trial during the past, are they prepared for popularity and being sought after? There certainly is an element of danger in the new position, and we earnestly trust our Chinese brethren will not be enticed away from the high ideals which have hitherto prevailed.

In this connection one cannot but be impressed by the condition of many of the native Christians in Korea. Hundreds, it is even reported that thousands, of them have been arrested by the Japanese authorities and held in prison for alleged complicity in the attempt to assassinate Governor Terauchi. It is impossible to state at present to what extent politics have crept into the Church, or to what extent the Koreans have endeavored to work for their national emancipation from the Japanese by using the Church as a safeguard. We certainly trust that the case is not as bad as it at present looks.

* * *

Missionaries and the New Regime.

THE speech by Dr. Sun Yat-sen, of which a synopsis is given in this issue, should remind us of the importance of keeping ourselves posted on the ideas and plans of China's present-day leaders. We cannot hope to adjust our work to fit in with the new conditions unless we understand them. Many of our plans have, so to speak, got to be worked over. That we may think clearly and plan wisely we need to know what the Chinese are thinking about the issues in which we are interested. It is to help the missionaries along this line that the RECORDER has started a department of "What the Chinese are Thinking." The Editors will be glad to receive translations of addresses by Chinese when such deal with their attitude to any part of our work.

The Sanctuary

"The effectual fervent prayer of a righteous man availeth much."—St. James v, 16.

"For where two or three are gathered together in my name, there am I in the midst of them."—St. Matthew xviii. 20.

"Happy the man who has early learned the all-important lesson how to live alone; how to withdraw himself, even in the busiest and most public life, into the quiet of suspended conversation and intercepted business. It is certainly a mark of the minister of God to know how to conduct himself, how to live, during those days, and those hours in every day, which the wise man is content to label, 'Unknown'."

Newbolt: "Speculum Sacerdotum."

Pray.

That the new Republic may worship the One True God. (P. 271).

That all may recognize the need, in planning for self-sustentation, for every plan to be conceived in prayer, and born of the Spirit. (p. 269).

That the many Chinese who have the abilities which would make them efficient may also have the endowment of the Spirit and the communion of Christ which must crown all. (P. 266).

For the preachers who are tempted by threats of non-payment of subscriptions, that they may ever have strength to stand firm. (P. 271).

For those in Hinghua who are working out the problem of self-support, that the way may become clear by which the proportion of Chinese to foreign funds may be kept from decreasing, and the complete self-support of the Chinese Church may be attained. (P. 270).

For a wise discrimination in adapting old methods to the work under new conditions. (P. 267).

That all missionaries may be kept free from the error of mistaking methods for principles. (P. 267).

That you may be guided in opening the way to more opportunity for initiative on the part of the Chinese Church; more room for the individuality of the workers; more willingness that the Church should work out its own problems, even at the expense of what seem to you mistakes. (P. 266).

That the attitude of the foreign missionaries towards their Chinese colleagues may ever continue to be "He must increase but I must decrease". (P. 272).

For the grace of perception which alone will allow you, while putting a high premium upon purity of speech, cleanliness of person, and nobility of character, to put no premium upon cant or superficial manner in Chinese Christian workers. (P. 266).

That the Bible may be well taught and the teachers use the best possible methods in order that they may achieve the greatest possible results. (P. 289).

That all Bible teaching may result in leading the pupil to an individual recognition of God's control of his own life, and issue in a personal religious experience. (P. 292).

On rising from sleep.

O Lord, I thank Thee with my whole heart that Thou hast raised me up from sleep safe and sound, that Thou hast scattered the darkness of night, and gladdened mine eyes with the light of this day. And now, O Lord, I believe in Thee with my whole heart; scatter, I pray Thee, the darkness of my ignorance, and of my passions, and lighten my mind and my will with Thy almighty grace. Grant me to do cheerfully and zealously every work which Thou hast appointed for me, and reverently to search out the wonders hidden in Thy holy Law, ever calling with boldness upon Thy Holy Name.

(From a Russian Liturgy).

Give Thanks.

For the long line of pastors and evangelists, well trained and experienced, that has graced the Church in China. (P. 265).

For the encouragement found upon investigation of the question of self-support in Shanghai. (P. 272).

For the example of those Chinese leaders who have given regularly their tithe to the Church. (P. 270).

For the life and example of Bishop Moule, and for the large work that God, in His good providence, permitted him to accomplish. (P. 297).

Contributed Articles

The Chinese as Evangelists

BY REV. J. C. GARRITT, D.D.

EVANGELIST, in Pilgrim's Progress, appears to the bewildered pilgrim, with the open Word in his hand, pointing out the way of life.

This is the ideal of every missionary, both for himself and for the Chinese workers whom he trains or associates with himself. The question of success or failure of the foreign worker, important as it is, will not now detain us. The question implied in our title is: Do the Chinese display such ability and power as we look for in successful evangelists?

The world has too long doubted the power, and discounted the ability, of the Chinese. The events of the past six months have, however, riveted the attention of all nations; and doubt is changing into wonder and expectation. There will no longer be much difficulty in persuading Westerners that whatever the Chinese undertake earnestly, will be crowned with success. This is, of course, no news to the missionary body, which has long been convinced that the Chinese are inferior to no race in native ability.

A long line of pastors and evangelists, well-trained and experienced, has graced the Church in China. A few of these have been introduced to readers at home, in the lives of Pastor Hsi, Evangelist Li, the Blind Preacher of Manchuria, etc. But there are many others,—men and women who have borne the burden and heat of the day, earnest, zealous, efficient, faithful, and successful in the highest sense of the word.

What are the elements which are required for a successful evangelistic worker? Doubtless, first of all, is personal acquaintance with our Lord Jesus Christ. Besides this, or growing out of it, are the following: intimate knowledge of the Scriptures; power and freshness in public speaking; discernment of men; discretion in dealing with the soul-secrets of others; tact; sympathy; patience in waiting for results; a long-suffering and forgiving spirit; an unbounded selflessness.

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

Now, to take the measure of any man by such standards may well be disastrous. But we may certainly say that many Chinese have the abilities which would make them efficient, if only they had the endowment of the Spirit and the communion with Christ which must crown all. Their memories make the knowledge of Scripture easier for them than for most Westerners. Eloquence is a native gift with many, and can be acquired by most. The Chinese are quick in reading men, and have wonderful tact. Their patience is proverbial. For the rest, all that is required is the thorough understanding of the relation of a messenger of Christ to his Lord and to the souls of men.

The Chinese now at work in various parts of the country, if measured by the above standards, will doubtless show serious lack. Some who are strong or well-equipped in one direction, fail seriously in another. In many instances, however, the failure is the result of a certain tendency to live a double life. The missionary himself probably seems to his corps of workers to be one man to his foreign colleagues, and another to the Chinese; and our Western customs and habits differ so much from the Chinese, that they too frequently assume a manner of conversation and habit of thought when with us, which is dropped off when among their own people. It is probable that this, which is in itself innocent enough, leads sometimes to a measure of less innocent shamming, and in some instances degenerates into duplicity. This is mentioned, not as a criticism of the Chinese, but as a point which foreign workers need particularly to guard against in their own relations with Chinese. While we must put a high premium upon purity of speech, cleanliness of person, and nobility of character, let us put no premium upon cant, or superficial manners. Our training of workers must look to absolute honesty and integrity and sincerity on their part, as well as on our own.

One important measure, in this direction, will certainly be the placing of larger responsibilities of self-direction and self-government upon the Chinese Church. There must be more opportunity for initiative; more room for the individuality of the workers; more willingness that the Church should work out its own problems, even at the expense of what seem to us mistakes. In this way, the ministry will cease to appear a place for agents paid by, and subject to, the foreign missions; and we shall trust more to the Spirit of God, and less to our Western Church regulations.

There is every reason to rejoice in the prospect which lies before the Chinese Christian workers. The revivals within the Church during the past five years have brought into clear relief the fact that many workers have that deep reliance upon Christ, and communion with him, that must form the basis of evangelistic service. Not only so, but there is a desire for the deeper things of the spiritual life on the part of many Christians; there are more parents ready to consecrate their children to Christian service than ever before; and there is the valuable sense of union and solidarity among all evangelistic workers which will make them strong and fearless in carrying forward the message of salvation.

Indigenous Resources; Retrospect and Prospect

BY WILLIAM N. BREWSTER.

IT is with hesitation and misgiving that an attempt is here made to respond to the request of the RECORDER for an account of the self-support movement in the Methodist Church in Hinghwa, Fukien.

There is danger of misleading other workers by causing them to mistake methods for principles. Methods are largely the product of local conditions, and individual idiosyncrasies; principles are universal and impersonal. It is so easy to mistake the leaves for the fruit, especially when the fruit is still as green as the leaves.

Another ground for misgiving is still more serious: the new conditions in China are so radically different from the past, that it is by no means certain that even the most unqualifiedly successful methods under the old regime will be adapted to the new. Indeed, we ourselves are now contemplating changes of plan that are no less radical than the new conditions are different from the old. Yet all the bewildering changes of the present have their roots in the past. We can not ignore the lessons of experience without folly and failure. Whatever wise plans are worked out for the Present, will be the fruit of thoughtful study of the Past. If writer and reader will steadily keep these two points of danger in mind, perhaps the review called for may not be without profit.

The genesis of the Hinghwa Home Missionary Society is a "Twice-told Tale," but it can not be wholly omitted here,

because it is no doubt new to the average reader of the RECORDER, and it illustrates one of the fundamental principles that runs through all this work like the scarlet thread that marks the cordage of the British navy.

Because of the terrible Huasang massacre in August, 1895, all the foreign missionaries in the Foochow consular district were ordered in to the port. Taking advantage of the enforced vacation, one of the Hinghwa missionaries went to visit friends in Nanking. But all the time the burden of the shepherdless flock made it anything but a restful trip. One night on the steamer, he tells, the burden seemed greater than could be borne. To tell the truth, his prayer was about this, "Oh Lord, I do not see how you are going to take care of all those Hinghwa people without me." An audible voice could not have spoken plainer, "Do you think they are not as dear to me as to thee?"

The burden rolled off into the murky waters of the Yangtse, and after a fortnight of real rest, he returned to Foochow, where he was met by a young preacher from Hinghwa who had come to Foochow, a journey of two days, simply to tell the news:

"About two weeks ago a group of us preachers was greatly distressed because of the lack of funds. As we talked it over, we saw clearly that we had been depending too exclusively upon the foreign missionary for supplies. Some one proposed that we pray about it. As we prayed, one after another covenanted at least to tithe his income. We were wonderfully blest. We counted it up, and found that our tithe for this year, above existing pledges, reached eighty dollars. The next night was the usual weekly prayer-meeting. One after another told of this new joy, and how it came to him, and before that meeting closed the eighty dollars were doubled. The news spread of itself to neighboring stations, and again doubled. We now have three hundred and sixty dollars, and we do not know just what to do with it; so I have come up here to consult with you about it."

That was the simple story. Such a sum would not of itself go far in any direction in mission work, but the sacred associations made it the nucleus of the Home Missionary Society, which was shortly organized, and has been such a large factor in the growth that has followed. Indeed, it was a child of the Spirit. It was not so much organized as *born*: and

then clothed with a constitution and by-laws, and carefully nurtured.

Let this be writ large in every "plan" for promoting self-sustentation in our churches: simple organization machinery, no matter how perfect, nor how well administered, will never accomplish the desired end. It must be conceived in prayer, and born of the Spirit. Especially must this be the attitude of the Chinese Church leaders. It can not be forced upon them; in some way, the hearts of the Chinese Christians themselves must be moved to long for "this grace also," for the spiritual liberty and power that come with it.

There are a few methods that we have found useful, which, with more or less modification, may be generally applied:

1. The collections of any one year are appropriated for the next year's work, so that a debt is hardly possible.

2. Each pastor presents a detailed report of the subscriptions of each member for Pastoral Support and also for Home Missions. This is all printed as a supplement in the Chinese Conference Minutes. This is no little trouble and considerable expense, but worth it many times over. A missionary from another province recently told the writer: "We could not trust our class-leaders to collect the subscriptions for pastoral support from their class members." (The non-Methodist reader may need the explanation that, theoretically at least, Methodist members are divided into "classes" of a dozen or more persons and a "leader" is appointed over each "class.") This publicity plan keeps preachers and leaders out of temptation, and gives the people confidence that their gifts are accounted for.

3. As to methods of collecting funds; every one who is a member or a probationer is expected to subscribe something to this fund. As a rule, the matter is presented personally to each through the class leaders and the pastor. The "plate collections" every Sunday morning also go largely to the Home Missionary Society. Once every three months on each "circuit," there is held, by the district superintendent, what is called a "quarterly meeting." At these meetings a special "silver offering" is made to this same object.

4. Undoubtedly, the continued interest is due largely to the perpetuation of the spirit that was so manifest in the beginning; our Chinese leaders have conscientiously tithed

their salaries, and have given the bulk of it to this Society. Not a few of them have given a full tithe to this object alone, and their other giving has been over and above the tithe. Yet this is not done "grudgingly, nor of necessity."

For four years past the collections have ranged from five thousand to fifty-six hundred Mexican dollars a year. The gifts for pastoral support have been usually about the same, or a little more. For two years past, semi-famine conditions have prevailed all along this South China coast, and it has been a real gain to hold our own, at the standard of previous years. The average gift for the entire Christian community, excluding children, but including "Inquirers," for the two collections of Pastoral Support and Home Missions, is about one dollar each. However, perhaps five per cent. of the entire amount is given by the foreign missionaries, who are members of the Church just as the Chinese are, and whose gifts are not reported separately.

There are points of weakness in the present methods which should be remedied, but just how, has not yet appeared. One is that the final responsibility for any shortage rests, not with the Chinese funds, but with the foreign. The Home Missionary money is distributed to the districts, but if it is insufficient, then the foreign funds come in to make up the deficit. On this account, when the great advance in cost of living made it necessary, during this last quadrennium, to increase the rate of preachers' salaries, the foreign funds alone made up practically all of this advance in outlay. On this account, the proportion of Chinese to foreign funds has been decreasing for three or four years past. At one time this proportion was about eighty per cent. Chinese funds for all the salaries of preachers. It is now approximately only sixty per cent.

From the first, twenty per cent. of the Home Missionary receipts each year have been set aside in a Contingent Fund for new work, and unforeseen expenditures. The "New Work" thus opened was cared for during the year opened and the following year, after which it was classed as "Old Work," and taken care of in the usual way. This has enabled us to respond to any apparently sincere call for the Gospel, provided a suitable man was available. Another "contingency" provided for from this fund was shortage upon any preacher's salary through non-collection of that portion that the members of his congregation were to provide direct. Sometimes pres-

sure is brought to bear upon a preacher to engage in questionable political work, and threats made of non-payment of subscriptions in case the wishes of unworthy members are not granted. This guarantee fund deprived every preacher of any excuse for yielding to such pressure. However, this is liable to abuse, and claims for making up shortage are sometimes made when it is the fault of preachers, not people.

What will the New China have to say in this important matter?

(1). Of one thing we may be sure, there will not be standing-room for the incompetent, the lazy, or the insincere. The Chinese Church will not be deceived nor swindled by its own preachers.

(2). The worthy, diligent, and devoted will be cared for on a scale proportionate to their needs and value. The dead level of so much a man, or a family in proportion to its size, can not long continue when the people who receive the service pay for it themselves. In the ministry, as in every other calling in life, the best paid man, if he earns it, is the cheapest. The highest salaries are the easiest to raise.

(3). This will appeal to a higher type of young men to enter the ministry than has been secured, save in exceptional cases, under the old regime.

(4). The same forces that will crowd out the unworthy, and better provide for the efficient, should greatly increase the amount and value of the voluntary unpaid service. The general makes the army, rather than the army the general. All nation-wide, but non-political, movements toward Christianity have been carried on by a few great leaders and many humble, devoted lay workers. If China is to be won for Christ, the villages must be evangelized largely by simple-hearted earnest laymen, who earn their rice by toil, but give their evenings and Sundays "to prayer and the ministry of the Word."

Surely the stupendous events of the past few months indicate that the Chinese nation is ripe for a wider-spread turning from idolatry. Indeed it is difficult to believe that the new Republic can stand at all with the people worshipping millions of gods, instead of the One True God. As nothing so disunites a people as idolatry, so nothing would so unite them as Christianity. Whether the nation sees this truth or not, the modern China must quickly repudiate the crass animism of

its present superstitions. During a recent visit to a group of villages, two idol temples were pointed out to the writer and the people said, "The families who have a share in these temples have all become Christians. We are going to take them down, and use the material to build a good church. The site is given, we have carpenters and masons who will give their work, others will subscribe money, and we shall build without foreign aid." Is it not the part of wisdom, as well as of faith, for the Christian leaders to prepare for a movement toward Christianity that will turn thousands of idol temples into Christian schools and chapels? May we not reasonably expect that the Korean movement will be repeated in China, only multiplied by forty, because involving forty times the population?

In the meantime, let us not despise the day of small things. Let us gather up the fragments that nothing be lost. In Christ's name, let us organize for victory. In the nature of things, the supplies for such a movement must be largely indigenous.

Self-support in Shanghai

REV. JAMES WARE, F.S.A.

WHILE investigating the question of self-support in Shanghai, we have met with many surprises and much encouragement. Although we have worked here for many years, we had no idea of the large amount of work that was being supported and governed by the Chinese themselves, nor of the actual attitude of the foreign missionaries towards this movement. Therefore it is with profound gratitude to God we are able to append the following report in which it will be seen how the Chinese Church is furnishing men of integrity and executive ability, and, above all, rich in faith and spiritual power, who are able at this crisis to assume the guidance of its varied and important interests. The attitude of the foreign missionaries towards their native colleagues is, "He must increase, but I must decrease;" with the two inevitable results of such an attitude: their own self-effacement, and the fulfilling of their joy. We believe if all the self-supporting work throughout China could be written

up we should have still greater surprises, and far greater encouragement, both for ourselves and the home churches. And we hope the Editors of the RECORDER will try to have this done, beginning with the larger centers, as soon as the political horizon clears up, and missionaries are once more able to return to their stations. This "taking of stock," as it were, would be of great value in determining our future lines of action, and, also, in years to come, for our successors in reviewing the progress of missionary work, to see the actual condition of the Chinese Church at the inauguration of the United States of China.

THE LONDON MISSION.

The Central Church at Shantung Road has been entirely self-supporting for about ten years. The pastor is also in charge of the work in the native city, and both places are responsible for the upkeep of the buildings. These churches combine in sustaining a mission station at Paoshan, and, in addition, some of the members give material assistance in the upkeep of the Girls' School at the City Church. The church buildings are at present the property of the mission, but they are ear-marked for the Chinese churches to whom the deeds will be handed, when they shall have become more experienced in self-government. At present the Central Church has six officers, who, with one foreigner, constitute the executive committee. Two elders are responsible for its spiritual side, and four deacons are responsible for its material interests. One elder who was formerly a tea merchant is now a Y. M. C. A. Secretary, and one an ex-preacher. Of the four deacons, two are merchants, one a compradore of a cotton mill, and one an official of the Shanghai-Nanking Railway.

Services are arranged periodically in advance, a regular plan being drawn up in which the foreigners are asked to assist. But the pastors have entire control of all the services and ordinances, and whatever assistance the foreigners give is entirely by courtesy. The Central is the Parent Church of a considerable field in South Kiangsu and North Chekiang, the whole of which is now organized into a Union, the President, Secretary, Treasurer, and the majority of the executive committee being Chinese. The field is divided into three units as follows.—The home district, comprising six stations around Shanghai; the Pootung district of four

stations, and the North Chekiang district of eight stations. All these stations are contributing towards the general fund, and have arrived at different stages on the road to self-support. The Mission grant-in-aid to the Chekiang Unit is handed over in quarterly instalments to the native treasurer of the Union, by whom all the workers, rents, and expenses are paid. The administration of this grant-in-aid by the Native Church Union, is subject to the favourable audit of the mission treasurer. Thus far the plan has worked admirably, and the mission has no reason to regret the confidence placed in their native colleagues. On the contrary, it has tended to increase the cordial relations already existing between the foreign and Chinese workers. Although the pastors have not received Institutional training, they are men of fine ability and spiritual attainments. Of the evangelists, three have been trained in the recently-established Bible School, and ten are from the ordinary pursuits of life. But it is the unanimous opinion of the mission, that, other things being equal, the advantage lies entirely with the college-trained men. The pastor of the self-supporting church receives twenty-five dollars per month and his house, and the mission provides free education for his children. The present statistics are given as follows:— Members, 750; Enquirers 100; Evangelists, 13; contributions last year (1911) one thousand four hundred dollars.

METHODIST EPISCOPAL SOUTH.

The two churches belonging to this mission are the Moore Memorial, in Yunnan Road, with a membership of 400, and the Hongkew Church which meets in the Anglo-Chinese building, with a membership of 150. The former has been self-supporting for fifteen, and the latter for ten, years. Last year the Yunnan Road Church raised $1,327.86, and the Hongkew Church $975.00 for all purposes. Besides these amounts, there were foreign contributions to the amount of $234.00. The Anglo-Chinese School with 150 pupils, and the primary school with 40 are also carried on without charge to the mission. The former has been placed in the care of a native committee of four, of whom the pastor is a member, who have entire management of all its affairs. A presiding elder is in charge of each district who holds his quarterly meetings in all his pastoral charges, but he does not interfere with any of the pastoral work except in consultation. The presiding elder in

Soochow is Mr. Li, who is highly esteemed by foreigners and Chinese alike on account of his gracious bearing and spiritual life. The mission is thankful to find a Chinese who is so worthy and so able to fill this responsible position, and they are looking forward to the time when each of their districts will be under a native presiding elder. The idea of self-support is rapidly spreading to the country stations of the mission as the following incident will show. The Nazing Church had been considering the question for some time, but had hesitated about promising to raise the entire salary of Mr. Tsoo, the pastor. At a meeting of the church he rose and urged them to make a beginning, saying, "If you can give me the same support as I am now receiving from the mission, well; if not, give me what you can." This brought them to a decision, and they have since raised all that has been required. The salaries paid by the mission are on a sliding scale, and run from twenty-five to thirty-five dollars per month. But it is interesting to note that the self-supporting churches in Shanghai pay a much higher salary than this, namely fifty dollars per month.

As regards discipline, the experience is that the natives are apt to be more severe than the foreigners. They are better able to get hold of cases of default, and appear to be most jealous of the Church's good name.

PRESBYTERIAN MISSION, NORTH.

This Mission has three self-supporting churches. At the South Gate 250 members, Mission Press, 210, and the Hongkew Church under Pastor Yu, 150 members. The Home Missionary Society of these churches has supported a native missionary for fifteen years at Djanghyung, near the great lake, and to the west of Soochow. The total native contributions for 1911 came to $13,268.98, of which $10,915.55 was special for school buildings. The bulk of this amount was contributed by the members of one family as a memorial to their beloved father and pastor, Rev. Bao Tsih-dse.

The salaries paid the pastors are approximately $30, $35, and $40, per month. The South Gate Chapel which was built many years ago by the Chinese has become too small, and they are now busy raising funds for a new building. The subscription list was headed by Pastor Li himself with $1,000.00. The list has now reached about $8,000.00. The

disinterested love of Pastor Li, who had given up a lucrative position in order to become the pastor, has certainly stimulated the church members to a splendid activity. The last annual report of the Shanghai Station gives many indications of an awakening of the members to their reponsibility for the evangelization of their own people. The women have sent $60.00 to Korea to support a Bible-woman ; one lady, without remuneration, is active in visiting the homes, and in Sunday-school work ; another woman provides a meal on Sundays for some poor Christians from a distance, in order that they may attend both services. An invalid has sent out from his sick bed a written message which God is blessing to many souls ; two small country churches have combined and raised $160.00 in order to secure a long lease of a building for church purposes. In 1910 occurred the great rubber "bubble" which ruined so many people, both foreign and native, in Shanghai. The boom was not without its effect at the little country station of Kaojao. Here the landlord of the chapel having lost heavily in rubber speculation "threatened to throw the Church out on the street," as he was going to sell his property. The members of the church immediately held a meeting and subscribed $600.00 towards the erection of a permanent place of worship, which, however, was not called for.

The native preachers are full members of the Presbytery and Synod, on equal terms with the foreign missionaries with whom they work in complete harmony. And the policy of the mission is to increasingly allow the executive offices to pass into the hands of the native members. Hence, at the last meeting, the Moderator and Clerks were all Chinese, and the foreign missionaries were greatly pleased to see how well they took the lead and conducted affairs. The churches are endeavouring to keep themselves pure by exercising wholesome discipline upon delinquents, and by refusing to receive gifts from doubtful sources. In one station where the members were raising money for a new building, a near neighbour came and contributed $200.00, but the pastor Mr. Kyung, having strong suspicions that this was to pave the way to a coming law-suit, refused to accept the gift.

The Lowrie High School has this year 160 boys ; and the girls' boarding school has over 130 pupils. From these two schools was received in 1911, no less a sum than $8,500.00, of which $3,200.00 came from the girls.

BAPTIST MISSION, SOUTH.

The self-supporting church of this mission meets in the Old North Gate Chapel where Dr. Yates ministered for close upon half a century. The property belongs to the mission, but the salary of the pastor and all expenses, including repairs, have been paid by the church for some five years. They have their own cemetery. The membership is about 160, and the Sunday-school 150. The church has two pastors, and foreign missionaries have nothing whatever to do with the management of its affairs. They are, however, on the most cordial terms with the native workers and are always welcomed at the quarterly meeting of the evangelists.

There are a girls' school and a Bible school for women on the premises, in charge of a lady missionary. The Bible school is of a most interesting character, and has become entirely self-supporting, which, we believe, is unique among like institutions in China. Last year the church members raised for general purposes, about $916.00, besides which foreigners contributed about $133.00.

AMERICAN CHURCH MISSION.

The Vestry, or Church Committee of the Church of Our Saviour, was organized by Arch. E. H. Thompson in 1899. Soon afterwards, the church undertook the support of its pastor, Mr. Tsu Nyoh-dong. But it was not until his death in 1903, that the church became really self-supporting. In this year, Mr. Tsu Pao-nyeu, a St. John's trained man, became its pastor. At first the church doubted its ability to pay the salary necessary to secure an English-speaking pastor, but after a conference, they decided to engage him at a salary of $50.00 per month, which was some twenty dollars more than would have been necessary had they engaged a man with no foreign education. The results have fully justified their action, for they have prospered under his leadership far beyond their highest anticipations. They are now paying him a salary of $70.00 per month, and the church is not only self-supporting, but declares itself to be in the widest sense (自立) independent.

At the commencement of Mr. Tsu Pao-nyeu's pastorate, the church took over the Hongkew school, and established the Choir School, the latter being an institution in which boys receive free tuition in return for their services as choristers.

Some of these boys have remarkably fine voices, and manifest careful and correct training. The choir consists of thirty men and boys, but preparations are being made to include women also. There is a small pipe organ, the organist being Miss Mary Ding. The pastor is also the Principal of the Hongkew school. He has under him five assistant masters, and by his excellent leadership and good management, the school has saved on an average $1,000.00 per annum. This has been used in the erection of a fine Church Hall which combines an auditorium and dormitory costing $7,500.00, and which is a memorial to the first pastor of the church, Mr. Wang, whose memory (as well as that of Rev. Y. K. Yen) is lovingly cherished by all who knew him. We must state that in the Hongkew school, boarders pay $92.00 per year, and day pupils $36.00.

At present the Vestry consists of seven men and seven women, all of whom are voluntary workers. These, with the other officers, meet once a month to transact the business of the church, after which they dine together. As the ladies have always been more liberal in their gifts than the men, and more pronounced in their spiritual life, it was decided to invite them to join the Vestry on equal standing with the men. There is a Women's Auxiliary which holds a fortnightly meeting in the interests of missions, and two Bible classes weekly, the larger being for Cantonese. At one of these Bible classes a collection is taken for local purposes. Last year, in addition to their other gifts, they raised $100.00 for foreign missions. A mission station is supported at Yingziangkong, a village some six miles distant, where there is a school building. There is no regular evangelist here, but the services are cared for by supplies from the parent church.

Some of the foreign members of the mission attend regularly the Sunday services, and a cordial relationship exists between them and the Chinese workers ; but there is absolutely no foreign control. In fact, the only foreigner recognized is the Bishop, who by virtue of his office is the only one qualified to perform the rite of confirmation. The whole of the buildings, including the newly-erected Church Hall, are on land belonging to the mission. The mission also allows them the free use of a Chinese building situated at the corner of Broadway and Boone Road, which used to bring in a regular rental of $100.00 per month. Nevertheless, the work is growing so

rapidly that they are practically crowded out. Already there is no place for the schoolboys at the Sunday services, as all the accommodation is taken up by adults.

SHANGHAI FREE CHRISTIAN CHURCH: NATIVE BRANCH. (GOSPEL MISSION).

This church has grown out of a small street chapel work that was begun in the Woosung Road by the Shanghai Free Christian Church, 1883. On the 26th September 1886, the present pastor, Mr. Tseo Liang-ding, was engaged. Shortly afterwards an opium-smoking woodcarver was converted at an evening evangelistic meeting. He became a great worker and was blessed to the conversion of many. Among those brought in by him was another woodcarver, a master workman. Immediately after becoming a Christian, this man instituted daily worship with his workmen before commencing work. He also put a notice outside of his shop, "Closed on Sundays," which may still be seen in Broadway. "This man's life has been a great joy. His character resembles that of the beloved disciple of our Lord. A more consistent Christian it would be hard to find. He is full of zeal and good works." The writer deems it one of the greatest privileges of his life in China to have become acquainted with these men, and to have seen the reality of the Gospel in their lives. Up to the year 1898 there had been regular oversight of the Church by the foreign committee, but in this year, on account of sickness and absence, the Church was thrown largely upon its own resources in the carrying on of the services. This proved to be to the Church's advantage, for by the following year the congregation had doubled, and new and larger premises were engaged in Boone Road. In 1902 the foreign Church intimated that the expenses of the Chinese branch were becoming a heavy burden, and that it was about time the native brethren considered the question of self-support. The pastor immediately called a meeting and pointed out to the members their opportunity and privilege of helping in the Lord's work, with the result that $1,333.00 was promised on the spot, and by the end of 1903, $3,000.00 was in hand. This was a year of spiritual, as well as of material, blessing. There were several conversions, and many of the members showed a decided growth in grace. In this year also the mother of the first-mentioned woodcarver died. The report

of this period states that she had been converted fourteen years before, at an advanced age, having been a vegetarian for thirty years. She was a devout Christian from her conversion, and as she saw her end approaching she expressed a wish to be with Christ. She passed peacefully away, surrounded by her children and a few Christian friends. In 1905 the present site in the Chaoufoong Road was purchased, and further subscriptions came in. The church building was opened free of debt in 1908. The total cost of land and building was $10,000.00, of which the Chinese raised $8,500.00, the remainder being made up of interest, and gifts from foreign friends. The total income in 1911 was $750.42, the foreign grant-in-aid being $270.00. The pastor's salary is $21.00 per month besides his quarters. The membership is 90; inquirers 20; Sunday services average 130; opium cures, men, 200: women 2.

THE FOREIGN CHRISTIAN MISSION.

Previous to the year 1909, a member of the Church had thrown his home open for nightly evangelistic services. This was attended by men whose occupation kept them from all other services, such as "house boys." But the interest increased to such an extent that in 1909 twelve members of the Church met together and decided to rent larger premises. A roomy building was procured in the Loong Tsing Li, a block of buildings at the end of the Seward Road, containing a population of not less than ten thousand people. This place was used as a mission hall for some months until a difficulty arose in the Church at Miller Road, when some twenty-five members withdrew and formed themselves into a separate church, still, however, retaining their connection with the Mission. The breach was healed upon the return of their old missionary from furlough, since which time the Church has grown in grace and in numbers; and it is to-day a veritable light in one of the most needy quarters of Shanghai. During the three years of its existence, the Church has added 46 new members, all but two of whom are living worthy Christian lives. The monthly expenses, including rent but excluding the pastor's salary, are $35.00. The pastor, Mr. Li Lan-tsu receives about $18.00 per month from a legacy left him by an old relation, and this he regards as his salary. This amount is sometimes supplemented by gifts from the members. The relation in

question was Mrs. Li's grandmother who had previously cast off her grandchildren when they became Christians. Shortly afterwards, her only son, upon whom her Buddhistic hopes depended, died, and in her distress she was willing to listen to her grandchildren while they told her of the consolation afforded by the Gospel. She then went to live with them at the chapel, and it was not long before she had transferred all her interest and zeal to the Christian religion. She allowed her grandson to publicly burn all of her idols and tablets, including a very valuable shrine. She then paid seventy dollars to have the electric light installed, and one hundred dollars for new benches and a platform. She died in great peace, rejoicing in, and confessing, Christ to the last.

The Church cannot boast of any rich members, as far as worldly prosperity goes, but they are certainly rich in faith and good works. Some of the officers of the church, especially, are "brethren beloved," and many of their actions prove how firm a hold the Gospel has of them. As one of many instances which we might give, is the following. A new treasurer was elected last year and he found there was a deficit of ninety dollars, balance due to the old treasurer. But the latter, who is only a poor workman, would not receive it, saying, "The money has been expended in the Lord's work, and I cannot take it back again." The officers of the three churches belonging to the Foreign Christian Mission in Shanghai, form the Church Council, which holds regular meetings for the transaction of business. A day school is conducted at Loong Tsing Li by one of the members, who receives $15.00 per month, or the amount realized by the monthly fees. The Miller Road School has also recently been put upon a self-supporting basis as a provisional arrangement.

In conclusion, we feel that some of the reports here furnished are very meagre and leave much to be desired. Nevertheless they contain a great deal of encouragement. We have not mentioned anything of the anti-foreign spirit which prevailed in many of the churches at the outset of this self-supporting or "independent" movement, nor of the uncompromising attitude adopted towards it by some of the missionaries. We believe both sides understand each other better than they did a few years ago. And we are sure also that our native colleagues are with us realizing that the Church of Christ in China can only prosper in so far as it is dominated by His Spirit.

The Chinese Christian Church in Tientsin

BY CHARLES E. EWING

THE Missions working in Tientsin have, from the first, been in close harmony; and there was certainly as much coöperation in the early years as later. In the first few months after the opening of the port in 1860, three Missions were established; and these were followed later by others. The missionaries united in evangelistic efforts, preaching together at fairs and having in one of the suburbs a union street-chapel. As the field and constituency of each Mission increased, in was impossible to continue so much of union work; but the cordial coöperation of the Missions continued.

So far as can be learned, the first attempt to organize anything that might be called a Union Church was made by Chinese leaders in the several Missions some twelve or fifteen years ago. This had the approval of the missionaries, and was cautiously and conservatively planned; but the financial ability of the Christian community was not yet sufficient to bring it to fruition, and the small amount of money that was collected has been in hand ever since, awaiting some new movement that should have the approval of all the Churches.

The next attempt began in 1907. Mr. Chang Jung-mao, who had been a successful evangelist in connection with the London Mission, especially at the hospital, had later accepted a position as chaplain at the Industrial Prison. He retained his eager interest in the life of the Churches of Tientsin, and was ardently hoping for the working out of some plan that should make possible the beginning of a purely Chinese Church which should unite the Christians of all the Mission Churches; and when he died, he left this as his parting message, to be passed on to his fellow-Christians in Tientsin. This led to a weekly meeting for prayer, in which some of the leaders took part, to a tentative organization, and to the collection of funds to secure a suitable building. In this movement there were engaged, besides the leaders mentioned, several men who had been formerly in Mission employ, but latterly somewhat out of favor. This and other reasons resulted in the missionary body as a whole withholding any very cordial welcome to the proposed organization; and this attitude was further emphasized as it appeared that the movers intended to draw funds from the

constituency of the existing Churches, some of which were struggling toward self-support. In spite of this, however, and of the consequently divided support of the Chinese, a considerable sum of money was raised and a temporary chapel fitted up; but success was not assured. Meetings continued with varying interest, until it was possible to merge this movement with a later one which has proved successful.

The success of the present Chinese Church has been dependent in large part on the preparatory work preceding it. The previous efforts, looking to a union organization, in spite of their lack of success, had been making the Christians of Tientsin familiar with the idea, so that most of the leaders were ready for any new movement that should be sane and promising enough to win also the approval of the missionaries with whom they were associated.

Another element that entered into the situation was the efficient work of the Y. M. C. A. This organization had undertaken to get into touch with a class of men who could seldom be reached by the more direct evangelism of the other Missions: the result was that a considerable number of men from scholarly and official circles had become interested, first in Bible study and then in personal Christianity, and that as time went on some of these became genuine Christians and were ready for Church membership. They were recommended by the Y. M. C. A. secretaries, who knew them, to the missionaries in charge of Church work, and thus were received into Church membership, not in any one Church, but in the various Mission Churches of the city. But as they had become Christians through no denominational agency, so they proved to have no denominational loyalty, nor indeed much apparent loyalty to the particular Churches of which they were members, though there was no question as to their loyalty to Christ and their faithfulness as Christians. It was evident that men of this type were ready for an undenominational Church, without special affiliation with any particular Mission.

In the autumn of 1909, a proposition was made by the missionaries of the American Board to their own Church members, to the effect that, if they would assume control of Church affairs, they should be left free to do so, and that the Mission would give, besides the use of the city chapel, some financial assistance until such time as the Church should be able to assume all necessary expenses. The leading members of the

Church felt that this was more than they could venture to undertake ; but the proposition did not fail to win their attention and appreciation. It also proved attractive to members of other Churches, who began asking if they might not be included in the offer of the Mission. This led to consultations among those interested, looking toward the organization of an independent Chinese Church. It became evident, during the summer of 1910, that, whatever the result might be, it would be impossible to limit it to the independence of one Mission Church, as many other Christians were eager to be admitted to the privileges and duties involved. When this situation was definitely presented to the members of the American Board Church, both they and the Mission fell in with this larger plan.

To assure the success of the plan, it was necessary that some leader be found, one who should have the full confidence of the Chinese and also the approval and confidence of the missionaries of all Missions. There was one such man, already well known as a leader in the new education and also as the most prominent convert to Christianity, Mr. Chang Po-ling. Other duties made it impossible for him to consider taking on extra burdens, until the close of the school semester. Then he consented to take the lead, and with an enthusiasm that promised success. His leadership won for the new organization the favor that was essential, from both Chinese and foreigners. Frequent conferences followed between those members of the several Mission Churches who were interested, and after much prayer and discussion, a Constitution was adopted and officers were elected. It is interesting to note that the name finally decided on is, the Chinese Christian Church (中國基督教會).

The Constitution makes it clear that the organization is one composed of Christians who do not give up their allegiance to the Churches of which they are already members, but associate themselves for the purpose of presenting the Gospel message to many who are otherwise unreached. While this bears the name of a Church, it begins rather as an ecclesiastical society, or parish, but with the intention of carrying on all the usual functions of a Church and receiving converts into membership with the rite of baptism. For this purpose, a pastor was secured at the very start ; and for administrative purposes there is a full complement of officers, with other managers sufficient to make up a Board to the number of fourteen. Mr. Chang is President ; Mr. Hsü, formerly a Presbyterian pastor

in Peking, is Vice-President; and others represent various Missions and denominations. The first pastor is Rev. Liu Kuang-ch'ing, a member of the M. E. Conference, who is permitted by the Bishop to take up this important work. The American Board has loaned its city chapel for three years, until the new Church can prove itself. After extensive repairs, the chapel was opened to the public on November 20th, 1910.

A year later (according to the Chinese calendar), on December 10th, 1911, was held the first anniversary meeting. Success had begun from the first, and has continued. Sunday services, prayer meetings, public lectures, daily evening evangelistic preaching, Bible study classes, a day school for girls, and a shop for the sale of Christian literature are some of the methods of the year's work. As intended, men of literary and official classes have been especially attracted; but every effort has been made also to win and hold those from humbler stations. Starting with no roll of Church members, there was, after one year, a list of 84 probationers, 35 communicants received on confession, 4 by letter from Churches outside of Tientsin, and 10 baptized children.

Since the anniversary, the annual business meeting has been held for the election of officers and the formulating of plans for the coming year. To this meeting, all members of Tientsin Churches were invited, with full privileges of discussion and voting, thus showing more clearly than ever the intention of the leaders that this new Church is to be in reality an agent of all the Churches of the entire Christian community. In spite of the uncertainty of surrounding conditions, the new year starts out with renewed consecration and high hope.

Instances of Home Mission Enterprise

THE SHANTUNG MISSIONARY SOCIETY.

THIS society was organized, and is conducted, by the Presbyterian Synod in Shantung, which Synod has a membership of 12,000 Christians. In May 1908, the Chinese leaders of this Synod decided to organize a Missionary Society; and this Society, in time, opened a mission in the Chihli Province, northwest of Paotingfu, in an unoccupied region. During the past four years this Society has had two workers entirely supported by themselves. They

give about $300 a year. The project was organized, and has been managed entirely independently of the missionaries; and the enthusiasm in the work is growing intensively and extensively. They have leased a large place in the town, which is their mission center. The work has brought great encouragement to the missionaries, for besides the good done in direct evangelistic work, it has brought, and will continue to bring, a large reflex blessing to the work of which it is an off-shoot.

THE HOME MISSION BOARDS OF THE TWO KWANGS.

Organized about sixteen years ago, the Home Mission Board of the Two Kwangs (the provinces of Kwangtung and Kwangsi) has forged ahead and done an increasingly effective work. It consists, at present, of nineteen Chinese pastors and laymen, and six foreign missionaries, who are elected from year to year by the representatives of the churches in the Two Kwangs Association, which churches now number thirty-three. Most of these churches are still supported in part by the South China Mission of the American Southern Baptist Convention, but some of them are wholly self-supporting. The Association, by the way, is entirely self-acting; all its officers are Chinese; the foreigners on its boards and committees ranking just as the Chinese. The Chairman of the Home Mission Board and its Traveling Secretary and General Evangelist are Chinese; the Treasurer is a foreigner. The Traveling Secretary is an ordained man, and a man of rare judgement and consecration to the work. He has occupied this position for fifteen years, being in charge, at first, of the one out-station supported by the Board.

Last year an interesting and successful experiment was made. The Mission paid to this native Board an amount equal to what it raised the year before, and turned over to it the entire work of a missionary who was leaving for his furlough, consisting of a church and its eight out-stations, so that it now has charge of thirteen out-stations, and employs a Traveling Secretary, a General Evangelist, and nine other native preachers. Sixty-five baptisms were reported last year. Its receipts last year, including the amount paid by the Mission, were $2,919.00 local currency.

The annual report of the Mission for 1911, written by Rev. W. H. Tipton, says:—

"We are convinced that more good has been done with the amount of money spent by this Board than if the same amount had been expended and superintended by our mission. The reasons are apparent. The Chinese know the language, the people, the customs, the failings and weaknesses, the sinfulness and need of their own people as no foreigner can ever know. And the fact that this charge has been entrusted to them is bringing out the best that is in them. It transfers them from the position of employees to that of employers. We have made no obligations to continue this arrangement unless the work is carried on in a way to convince us that it is wise to make such an investment from year to year."

THE CHINESE CHRISTIAN UNION.*

This Society was organized in Shanghai in the year 1902, by an influential group of Chinese. The names of the founders are: Z. F. How, the Manager of the Commercial Press; S. K. Tsao, Treasurer of the Y. M. C. A.; Wang Hang-t'ong, the author of a large number of educational books; P. Y. Kong, formerly a Secretary of the Y. M. C. A.; K. W. Chang; H. L. Zia, Editorial Secretary of the Y. M. C. A.; U Ting-seng; C. J. Soong; and V. Z. Kao.

The purpose of this organization is to emphasize and encourage the independence of the Chinese Christians in the Protestant churches throughout China, in order that they may learn how to support their own churches, and become firmly-established Churches. At first, many of the foreign missionaries questioned the wisdom of this movement, since they feared that the society might establish a church that would not be to the best interests of Christianity, and might weaken the churches by taking away their members. On the contrary, this movement enlisted a large number of earnest Christians who did their utmost to advance the cause of independence in a peaceful way. Later on, these missionaries understood the situation better, and so came to appreciate more the purpose of the Chinese Christian Union; and we wish here to state that we are very grateful to the missionaries and all the friends who have so kindly helped us.

In the spring of 1903 the Union started a quarterly magazine, "The Chinese Christian;" the purpose of this paper is

*This article was contributed by a member of the Chinese Christian Union, but edited at their request.

to emphasize the importance of building up self-supporting churches; and it has done a great deal to help many Chinese pastors to understand the purpose of the Union. In this paper have been published, from time to time, a great many letters congratulating the Union and expressing appreciation of their work.

In the spring of 1905 the Union sent its first missionary pastor, Mr. Chü Song-san, to Yeeshing, in the western part of Kiangsu province. In this place there had never been any missionary. Through the work of Pastor Chü many were converted. Some time afterwards the American Methodist Mission opened a main station at Changchow. We then handed over our work to the Methodists; because our especial policy was to open new places.

In the spring of 1906 we sent another native evangelist, a mandarin-speaking man and a member of the C. I. M.—by name, Mr. Han Chong-chung—to open a station at Yingshan-hsien, in the Yingchowfu district. Mr. Han stayed there five years, during which time a chapel was opened and a day school started. In the third year the Union bought land, and a house with more than ten rooms for the use of our work. We depended very much on Mr. Han, but unexpectedly, about two years ago the Seventh Day Adventist Church opened a mission there, and Mr. Han, with most of our baptized members, joined that church. We were exceedingly sorry for that change, which put our work in a very difficult position. When Mr. Han gave up his work, we at once sent another Chinese elder, Mr. Wong Wai-yan, of Shantung, to take his place. We are glad to report that through his faithful work we have regained much of our lost ground, and many of our old members have returned to us. The work has been blessed more even than it used to be. We gratefully state that we now own our own property, over ten mow of land; this we consider to be an excellent foundation for self-support.

At Hsiaofonghsien there used to be a Baptist work, but through some difficulties the chapel had to be closed. We, then, through the influence of a Chinese evangelist, Mr. Yü Lan-ying, undertook to continue this work. We hope in the future to reap much blessing on it.

In its most prosperous year the Chinese Christian Union had more than 1,800 members, and thirty branches in different parts of China, Hongkong, Japan, and San Francisco. At

BOARD OF MANAGERS OF THE CHINESE CHRISTIAN UNION.

present we are not quite so prosperous; we are still, however, very enthusiastic for the work we have undertaken to do. The yearly budget is more than $600, which is contributed by the officers and members. Most of the officers live in Shanghai, and are connected with the Commercial Press there.

Some Suggestions on Bible Teaching in Schools

BY MRS. FLORENCE B. LOVELL.

WHILE the transforming of the characters of our pupils is the great aim of all our school work, it is in the teaching of the Bible that we feel ourselves most directly laying a moulding hand upon their lives. Many of us, probably, have had more experience in teaching the Bible than any other subject, and probably all of us, whether experienced or not, are eager to use the best possible methods in order that we may achieve the greatest possible results.

There are three principles which we should bear in mind in laying out a course of Bible study for our schools. It should be connected, it should be graded, and it should be attractive.

Those of us who have the International Sunday-school Lessons to thank for our introduction to the study of the Bible, will remember that, whatever its other merits, that system could not lay claim to being connected. For one half of the year we study perhaps the Book of Acts: when we are a little more than half way through the book we suddenly bethink ourselves that a year ago we left the Jews in captivity, so for three months we proceed to study their Restoration: then for thirteen lessons we skip about in the books of Job, Ecclesiastes, and Proverbs; a due interval having thus elapsed, we go back to the Book of Acts and finish it. This was an actual course about twenty years ago. The pedagogical defects of this plan are too patent to need expression. Just when one is becoming oriented and interested in one historical period, one is whisked to another. The International System has been vastly improved, and is still being improved at the present time. Whatever may be the system best for Sunday-school use, there is no doubt that the regular Bible instruction of the curriculum—and that is the subject under discussion—should be well connected. Most of us, no doubt, pursue only one line

of study or at most two, in a year. The next question is that of grading. Is the course which my class of boys or girls is studying this year the one best adapted to their stage of development? If it is not, then I am falling short of giving them the greatest possible benefit from their study. Let us consider briefly what kind of teaching material should be used with the various ages of childhood. In this I have nothing original to contribute, but shall merely state what seems to be the consensus of opinion among educators.

It is of little use for us to start with the idea of cramming the child's mind with as great a knowledge of the Bible as is possible in a given number of years, and to that end laying out a course which shall cover most of the Bible, and beginning it at the tender age of six or seven. And why is this so useless? Because at each stage of its development the child's mind is ripe to receive certain kinds of impressions and not others. We should therefore select our material with reference to the apperceptive stage of the scholar. The need of the scholar should decide between different lines of instruction.

What kind of material can the little child's mind grasp most readily? The story, undoubtedly. The child of from five to seven or eight years old is very susceptible to certain truths when they are presented concretely, but it is not able to deal with abstractions or generalizations. A catechism or any kind of abstract moral teaching is of little benefit at this age, compared with the presenting of Bible stories selected from such books as Genesis, Exodus, I Samuel, and the Gospels. The child should first be led to "think of God as Father, loving and caring for all his creatures, and of Jesus as teaching us God's way for his children."* A year of that kind of stories could be given with little children. Following this should come more stories with the aim of establishing right relations between the pupil and God, the pupil and his associates, and the pupil and nature.† The material need not be entirely different from that in the preceding course; many of the same stories may be told from a different point of view. Moreover, some very helpful stories, not found in the Bible, can be told with great profit, illustrating God's dealings in Nature, with the winds, rain, snow, etc., and with animals. Helpful stories of home life also can be found which are easily adapted

*Religious Education, Vol. IV, No. 3, p. 282.
†Cf. Ibid, p. 283.

to the Chinese. The main thing is to have one aim, not several, in each story or group of stories. Make sure that the children grasp that one idea through repeated representations of it in concrete form. At this age a child's knowledge and his mode of thinking is fragmentary, and while we should try to help him to connected thinking, it is of little use to give the average child under nine historical instruction. The work should be arranged not historically, but topically.

This kind of teaching is hard; much more hard than putting a book into the child's hand and telling him to commit to memory a number of sentences, and then explaining the meaning as we can. There are excellent helps in English, however, for any teacher who is willing to make the effort, so one need not make one's own course. One is the Beginners' Course recently issued by the International Lesson Committee for two years, with manuals for the teacher, from the Westminster Press, Philadelphia. Also Geo. W. Pease's "Outline of a Sunday-school Curriculum," and two books of Sunday-school Lessons for young children by Florence U. Palmar. In using this method of teaching there may be a temptation to feel that we are accomplishing little, because we cannot count the pages gone over by the child, and especially because the child does not prepare any lesson. Whatever work he does upon the lesson is after it has been taught, not before. If intelligently used, this method is sure to leave results upon the child's mind and character, even though it may not make a great show in our curriculum.

The child of eight or nine, though not interested in history as such, can still be given the narrative of the life of Jesus, presenting Him in His humanity rather than in His divinity.* That aspect should be given later. By the time he is ten years old, therefore, he has his mind filled with Bible stories of both the Old and New Testaments, and with the fundamental truths which are so wonderfully suggested, rather than stated, in those stories.

From now on, the Bible work should change from the topical to the biographical, in accordance with the pupil's change of interest. From ten to fifteen years old the boy or girl has a "strong interest in personality, not so much from the standpoint of character as from that of accomplishment." †

* Cf. Pease's "Outline of a Sunday-school Curriculum," p. 90.
† Pease's "Outline of a Sunday-school Curriculum," p. 152.

We should appeal "to the love of the heroic, the exciting, the adventuresome." * It is obviously best from a pedagogical standpoint, then, to use the historical narrative in teaching pupils of this age, laying special stress on the persons and their achievements. Nor should the practical applications to everyday living be neglected at this period. The aim in these years should be "to lead the pupil to an individual recognition of God's control of his own life, issuing in a personal religious experience." † It is essential that we find an outlet for the spiritual activity of the pupils. But this is another subject, and a large one. This is the period for a more connected story of the Hebrew people; for a deeper study of the life of Jesus; for the story of the apostles and early heroes of the Christian Church; and also, with great profit, a study of the later heroes of the Church, and the thrilling story of Christian Missions.

Two boys who recently gave themselves to Christ were won by no other agency than by their study of His life. During the course the teacher had never urged them to take the important step: he had simply insisted on careful work, using only a Bible and note book, and that matchless story convinced them.

At this age, and indeed at every age, in teaching a lesson, the wording of the generalization should first come from the pupil: it should be drawn out by the teacher, not given by him. And let us be careful not to develop artificially the habit of generalization. Above all things beware of moralizing. What this lesson teaches us used to stare me in the face when I opened my little lesson quarterly. Let us get rid of that kind of quarterly. Before we teach a course may we consider carefully whether we cannot do without a quarterly, requiring only the careful study of given Bible passages on the part of the pupil and the use of note books in class. I think that the difference in difficulty between the Mandarin Bible and two different Chinese lesson helps I have examined was not sufficient to counter-balance the disadvantage which results from putting lesson helps in the hands of the pupils, which is this: the habit is fostered of being afraid to dig anything out of the Bible for ourselves: we feel sure that we won't understand it without a help. The printed helps thus become

* Pease's "Outline of a Sunday-school Curriculum," p. 152.
† Religious Education, Vol. IV, No. 3, p. 284.

a hindrance instead. I do not mean that the pupil should be debarred from outside light on the Bible : by no means. But let us put books of reference within his reach and urge him, with discrimination, to use them, after first putting his best effort upon the Bible itself. Dr. W. W. White lays great stress on this principle. The teacher in assigning a new lesson should give hints for study, going over the lesson, and teaching the pupils how to study it, but not giving the pupil outright what he should get from his own study, a process which defeats our aim—individual, thoughtful work. This preparatory going over of the lesson is properly the teacher's work, but if the teacher cannot do it, the lesson-helps which, so far as I know, are the best substitute in Chinese for the teacher, are the Blakeslee or Bible Study Union Lessons. They can be had for both Old and New Testament study.

From fifteen or sixteen years on, the pupils can make a more deeply historical study of the Bible, and a deeper study of its application to daily life.

Of ten or twelve courses of study at present used by carefully-organized Bible schools in America, which I have examined, no two of them are exactly alike, but you will find them all in general agreement and along the lines which I have outlined. If, however, anyone of us is bound down to a course of study which he is not at liberty to change, may I suggest that he take the course assigned, but bend it as far as possible to meet the need of the pupil. If you must teach the catechism to a girl of seven, or any other course which is beyond her, use it faithfully, but do not depend upon that to make the impression upon the child's mind. She may be able glibly to recite any number of moral precepts, but if you want one of them to get hold of her and grip her life, tell a story which illustrates it. It a child of twelve is set to study Old Testament history then give it with emphasis, not on the history but on the persons. In other words, make the best you can out of the curriculum you have.

Just here I would like to mention a rapidly-growing organization in America called the Religious Education Association. Many of the religious leaders in the United States are interested in it, its aim being twofold, to make all education more religious, and religion more educative. It has an annual convention with illuminating addresses, and issues a bimonthly magazine, discussing such themes as Educational

Principles in the Sunday-school, Religion in the Home, Bible Teaching in the Schools, etc. Membership in the Association includes subscription to the magazine and costs $3.00 gold per annum. It is well worth it.

I have dwelt a long time upon the points of connection and gradation. The principle of making the lessons attractive needs little or no comment from me. If our lessons are well connected and graded we have gone a long way toward making them attractive. There is one great desideratum in making any lesson attractive, and that is that the teacher himself should be thoroughly interested : so interested that he takes sufficient time to prepare each lesson, not only being sure that he thoroughly understands every point in it, but carefully writing an outline and familiarizing himself with it, having one single aim in each lesson, and seeing that he accomplishes that aim before the lesson hour closes.

Our questions should be carefully thought out, and answered by ourselves. Our illustrations should illustrate one thing, and after they are given should drop out of sight. Let us draw our own lessons as far as possible and not go to some one else to find our moral. Let us use all the critical and explanatory commentaries we can in our preparation, but not homiletical commentaries unless we have to. As some one has said, they are crutches for lame teachers.

Of one thing we may be sure; the benefit which the pupils get out of our teaching will be in direct proportion to the prayers, the interest, the study, and the effort which we put into it.

What the Chinese are Thinking*

THE Republic is established in China and though I am laying down the office of Provisional President this does not mean that I am going to cease to work for the cause. After laying down my office, still greater affairs demand my attention. China has been under the domination of the Manchus for 270 years. During that time many attempts have been made to regain independence. Fifty years ago the Taiping Rebellion was such an attempt,

* Speech of Dr. Sun Yat-sen at the farewell banquet given in his honour by the Revolutionary Association, Shanghai, April 18th, 1912.

but this was merely a revolution of the race (Chinese against Manchus). Had the Revolution been successful the country would still have been under an autocratic government. This would not count success.

Some years ago a few of us met in Japan and founded the Revolutionary Society (同盟會). We decided on three great principles. (1) The (Chinese) people to be supreme as a race, (i.e. not to be under the dominion of an alien race.) (2) The people supreme in government. (3) The people supreme in wealth production. Now the Manchus have abdicated we have succeeded in establishing the first two of these principles, and it now remains for us to accomplish the revolution of society. This subject is being much discussed in the world to-day, but many people in China are ignorant of what is involved in such a question. They suppose that the aim of the regeneration of China is only that this may become a great and powerful country on an equality with the great Powers of the West, but such is not the end of our effort. To-day there are no wealthier countries than Britain and America; there is no more enlightened country than France. Britain is a constitutional monarchy; France and America are perfect Republics, but the gap betwixt the poor and the wealthy in these countries is too great. And so it comes to pass that thoughts of revolution still rankle in the minds of many. For, if this revolution of society be not effected, the many cannot enjoy complete joy and happiness. Such felicity is only for the few capitalists. The mass of labourers continues to suffer bitterness and cannot be at rest. Now the revolution of the race and the revolution of government are easy, but the revolution of society is difficult. This is because it is only a people of high attainments that can work out a revolution of society. Some will say, "We have succeeded so far in our revolution, why not be content and wait. Why seek to accomplish what Britain and America, with all their wealth and knowledge, have not yet undertaken?" This would be a mistaken policy. For, in Britain and America, civilization is advanced and industry flourishes. It is therefore difficult to accomplish a revolution of society. In China we have not yet reached this stage, so such a revolution is easy for us. In Britain and America capitalists with their vested interests are intrenched and it is therefore difficult to dislodge them. In China, capitalists and vested interests have not yet appeared;

hence the revolution of society is easy. I may be asked, "To accomplish such a revolution as you foreshadow will military force be necessary?" I reply, "In Britain and America it will be necessary to use military force, but not in China. The coal strike in Britain is a proof of what I say. Yet the coal strike cannot be called a revolution. It is merely that the people desire to get possession of the sources of wealth and can only do so by violent means. Although the revolution of society is difficult to accomplish to-day, the time is surely coming when it will be an accomplished fact, but by what desperate means it shall be accomplished and through what dangers the state shall pass it is difficult to prognosticate. It we do not, in the beginning of our Republic, take thought for the future by-and-by when capitalism is developed, its oppression may be worse than the despotism which we have just thrown off, and we may again have to pass through a period of bloodshed. Will not that be deplorable?

There is one point to which we ought to give the greatest attention. When the new Government is established it will be necessary that all land deeds shall be changed. This is a necessary corollary of the revolution. If we desire to forward the revolution of society then when the change is made a slight alteration should be introduced into the form of the deed in order that the greatest results may be achieved. Formerly, people owning land paid taxes according to the area, making a distinction only between the best, medium, and common land. In the future, taxes ought to be levied according to the value, not the area, of the land. For land varies much more than in the ratio of these three degrees. I don't know by how much the land in Nanking differs in value from land on the Bund in Shanghai, but if you rate it according to this old method of three degrees you cannot assess it justly. It would be better to tax it according to its value, the poor land paying a low tax and valuable land a high tax. The valuable land is mostly in the busy marts and is in the possession of wealthy men: to tax them heavily would be no oppression. The poor land is mostly the possession of poor people in far back districts: nothing but the lightest taxes should be levied on them. For instance, a piece of land on the Bund pays taxes at the rate of a few dollars to the acre and a piece of land of equal area in the country pays an equal tax. This is far from being just. If the tax were levied on the value of

THE LATE BISHOP G. E. MOULE.

the land then this injustice would be done away with. If you compare the value of land in Shanghai to-day with what it was one hundred years ago it has increased ten thousandfold. Now, industry in China is about to be developed. Commerce will advance, and in fifty years' time we shall see many Shanghais in China. Let us take time by the forelock and make sure that the unearned increment of wealth shall belong to the people and not to private capitalists who happen to be the owners of the soil.

In Memoriam.—Rt. Rev. G. E. Moule.

AN "In Memoriam" of Bishop Moule, by one who, though well on into her second decade of missionary work in China, and having the privilege of intimate friendship with the family for years, had not yet seen the light when the subject of it had already established himself in the hearts of the Chinese as the friend he continued to be to them for over fifty-three years, seemed almost an impertinence, so, on being asked to contribute such to the RECORDER I wrote at once to the late Bishop's oldest and dearest missionary friends in Hangchow asking for a few *personal* reminiscences, which readers will appreciate. The answers speak for themselves.

Hangchow, March 28th, 1912.

MY DEAR MISS JOYNT,

I gladly respond to your request to help you weave a chaplet to the memory of our old friend, Bishop Moule, with whom we have been associated in missionary life for nearly forty years. I met him the day of my arrival in Hangchow and it has been my privilege to know him intimately all these years. In the early days when our numbers were few, we were much more dependent on each other than now; so our joys and sorrows, whether personal or connected with our work, were of common interest, and he was the one ever ready to lend a helping hand. Notes of sympathy received at such times, I treasure most highly, and grieve that I can have nothing more from his pen. Some of my sweetest memories of life in Hangchow are the evenings spent in his hospitable home, when, after the evening meal, the time was given to music, of which he was very fond, and conversation, in which he excelled. As a gracious host I have never known his superior, always accompanying his guests to the gate of his Chinese home and saying the nicest things on their departure. In later years, I had the privilege of visiting him in his temporary home in England (Dorchester) and I have to thank him for giving me this rare insight into the home life of English people. The walks and the drives to places of interest in the vicinity were made doubly pleasant by his company. My impressions of that visit to

England are greatly enhanced by its association with Bishop Moule and his family. Just here I may say that my first impressions of a real English Christian gentleman were gained from acquaintance with him in my American home, never, previously, having met any English people. In him the deepest piety was combined with ripe scholarship, refinement, courtesy, and the kindliest spirit, as manifested in his beautiful home life and intercourse with friends. His high sense of right and duty made him almost exacting in his missionary work, especially after he became Bishop and felt the responsibility of his office in requiring others to come to the standard of what he thought proper in those holding positions in the Church. He was devoted to his Church, but this did not prevent his recognizing as a brother anyone who bore the name of Christ.

We feel a pang of regret that he was not allowed to realize the desire of his heart in being laid to rest beside his dear wife and daughter, in the midst of the Chinese Christians whom he loved so well. For ourselves we mourn that we shall not see again in our midst the stately form crowned with the silver hair, nor hear again his voice in prayer and exhortation.

"So He giveth His Beloved sleep"

Your friend,

MARY H. STUART.

And the following from DR. STUART:

MY DEAR MISS JOYNT,

I should like to say a word about my dear friend, the good Bishop, with whom I was associated forty-four years. He was the first missionary to take up permanent residence in Hangchow, and probably the first missionary to reside permanently in any interior city in China, and he lived here forty-seven years in the same house. He was the senior in residence, in age, in experience, and his juniors all looked up to him for advice and help in all the problems which beset the new missionary. He was always ready to give wise counsel and needful assistance in the study of the spoken and written language, in learning the social customs, the intricate etiquette, and the imperial laws and regulations of the country. My memory recalls many occasions on which he rendered invaluable help in the management of affairs, both public and private; and in all public affairs, affecting all the Missions, he naturally, by reason of experience and ability, took the lead, and the rest of us were glad to follow his guidance. In all our united efforts in missionary work, he was also, naturally, as well as by unanimous choice, our guide and leader. His broad charity embraced all believers in Christian love; and he was an earnest advocate of putting our Christian unity above denominational differences. One of his early propositions was, "Let us call our Churches by the local names of the places where they are situated, rather than by our respective denominational names." His idea was to emphasize the fact that we were united as Christians, and to avoid the thought that we were divided into denominations. A remarkable degree of unity, harmony, and brotherly love does

prevail both among the missionaries and the native Christians of this city (Hangchow), and this generally and truly is attributed to the influence of word and example of the good Bishop amongst us. In times of trouble and danger his courage and wisdom were a tower of strength to those about him. In times of sorrow and bereavement his sympathetic words brought comfort to many a grieving heart. In the forty-four years of our association and mutual friendship, memory delights to recall many occasions of his kindly aid, affectionate attention, and sympathetic feeling, and the heart grieves because we shall see his face no more.

Yours, etc.

In 1907, at our Hangchow Missionary Association, Bishop Moule read a paper, by request of his friends, which he entitled "A Retrospect of Sixty Years." The out-standing features of his work in China are there recorded; but only those who worked in the city, where most of his missionary, and all of his Episcopal, career was passed, know how much of the incessant toil and *cheerful* self-sacrifice (for we always playfully said our beloved Bishop was never so happy as when called on to "suffer" for somebody) he modestly refrained from recording in that "Retrospect." "I have never thought myself worthy of the high calling of a missionary," he says in the opening sentence, though, by up-bringing and University training he might well be excused a feeling of "fitness," which many of us would fain possess. Taking his degree at Cambridge in 1850, he trained by his father's side in educational and ministerial work for seven years before he was free to set sail for the country, which, as he used to say, attracted him by its very, as he thought, ("wrongly") "lack of romance." The "Retrospect" touches but lightly on the details of all the hardships of the first years, suffered all the more intensely by reason of his sensitive disposition, as well as that of seeing his beloved wife likewise exposed; the harrowed feelings over the suffering, at the hands of the T'aiping Rebels, of those he had already grown to love; and the self-abnegation, which led his oldest ordained Pastor (Wong of Ningpo, father of a present leading Government Official) to say, when delivering congratulatory addresses to his "beloved Bishop and Mrs. Moule" on their eightieth birthday (both within a month of each other): "He wore the poorest clothes, ate the coarsest food, and lived in the most insignificant-looking house." Yes, but how beautiful he made that "insignificant-looking house," with its well-stocked, old-fashioned garden, which invariably sent the visitor away with some fragrant blossom gathered by the generous flower-lover, who himself had planted most of that which he loved to give, and tell about. One felt on holy ground when being taken by the courtly "gardener" from shrub to shrub of his "nursery," and the sordid street outside was transformed as the memory of it was taken away. Surely his own memory will ever remain fragrant as his garden of roses in the hearts of all, native and foreign, who had the unspeakable privilege of knowing intimately the humble, courtly, "nature's Christian gentleman," Bishop Moule.

Dorcas C. Joynt.

Correspondence

A NEW TESTMENT RENDERING.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I sometimes wonder whether the translators of our Mandarin Bibles are quite satisfied themselves with the rendering of *ἐν οὐρανῷ* or *ἐν τοῖς οὐρανοῖς* that they have given us in almost every passage where these phrases occur. In the Greek I can only find one passage when *ἐπὶ τοῖς οὐρανοῖς* occurs. It is that very interesting text (Ephesians i. 10) about gathering together in one all things in Christ, both the earthly and the heavenly. The translators have something to say for themselves here, for the Revisers, whom they follow, have adopted *ἐπὶ* as their reading, with, however, a note that gives the alternative reading *ἐν*. It is quite easy to explain how the *ἐπὶ* crept into the text by assimilation with the other clause, and even though we retain the *ἐπὶ* it is worthy of notice that in the one case it governs the Dative and in the other the Genitive, so that even here we have a right to expect some distinction between the two in Chinese. The parallel passage in Colossians i. 20 confirms the reading *ἐν*. Now I am not so foolish as to suppose that the preposition *ἐν* must invariably be rendered in one way in Chinese. Far from it. But I do claim that 在天上 is not its fair equivalent, nor do I know a single passage in which it is not more or less misleading, yet such is their fondness for it that one might almost say it is their uniform rendering. There are, however, two exceptions, so far as I have been able to discover, or, if we reckon passages where a different turn is given to the expression, perhaps half a dozen. The two I refer to are Matthew viii. 11 and II Peter iii. 13. The former is interesting as showing how the addition of the word 'kingdom' carried the translators out of their inveterate prejudice and led them to translate in what would appear to ordinary common sense the natural way. But possibly they may hold that this is really no exception to their rule. And in the other passage, also, the exception may after all be no exception, for in neither case is the word 天 and that alone what the preposition governs.

Now in regard to these Christian terms Heaven and Hell, there can be little doubt that they are in a measure blank terms that we are left to fill in for ourselves from our Christian experience. For this reason all the greater caution is needed in introducing them to Chinese readers, for the filling up will depend very largely on the character of the introduction we adopt. Start them on the wrong road and every step they take carries them farther and farther from the right. One of the keywords of the New Testament that admits us to the heart of things and starts us right in our search for the truth about Heaven, personality, and all such deep questions, is just this little word *ἐν*. And the charge I have to bring against our present translation is that it not merely deprives the Chinese Christian of the use of this key, it does

worse, for it gives him a wrong key, and starts him off in an altogether wrong direction. We teach him to address himself to a Father *on* Heaven rather than a Father *in* Heaven, and as the natural result he thinks of Heaven as something that separates him from his Father rather than a common uniting element in which God and all those who are at one with Him dwell. It will thus be seen that the accuracy I plead for here is not the demand of hypercriticism, but one that involves a very practical issue, viz., how the Chinese are to begin to fill in the blank book marked 天 for themselves. I suppose the apologist for our existing translation will fall back upon the argument of Chinese usage, and I admit that argument has its place. But that place is not here. It is all right to give the Chinese ear what it has long been accustomed to, provided we know that Chinese usage is not a reflection of an idea quite out of harmony with the Christian idea we would convey. And in this case that is just what it is. The contrast we so often find in the Bible as in Eph. i. 10; Col. i. 20. above referred to, as also in the Lord's Prayer petition, 'Thy will be done *on* earth as it is done *in* Heaven' should warn us to be on our guard against careless reading of the prepositions. On a recent furlough I was surprised to find what a number of ministers of many denominations in repeating the Lord's prayer with their people fell into the opposite mistake and gave both clauses with an '*in*,' showing that these men had never seen for themselves the beauty of the contrast these two little words involve. Now it is to be feared that our translators—and I am not one to deny them the meed of praise and gratitude we owe them for their labours—it is greatly to be feared, I say, that their minds have not been sufficiently obsessed with this suggestive contrast or they would never have allowed themselves on the mere plea of Chinese usage to deprive their Chinese friends of this golden key to Heaven. I suppose the translators are all preachers, so I need not enlarge on the difficulty in which an imperfectly rendered text involves the preacher. In any case I have perhaps said enough and some may think too much. But it is not without its importance.

Yours very sincerely,

W. H. GILLESPIE.

Kirin.

A CALL FOR AID IN CHINA'S BATTLE WITH OPIUM.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: God is doing marvelous things in the overturning of the great Empire of China. The call of a new opportunity is to come in and lift high the banner of the Cross throughout the length and breadth of the nation. Even in this time of unrest and strife many are flocking to the chapels, willing and ready to hear. Large numbers of Christian men are found among the leaders of the New Republic. The first President, Dr. Sun Yat-sen, is a Christian man. In 1897 when in London, kidnapped and in fear of his life, he said the only comfort he got was in prayer to God, and he said to me, that he is "trying to follow the guidance of God" in working for his country. He

has now gone to Canton to give his whole time to social reform, and especially is he working to free China from opium One of the first things he did as a citizen of the Republic, after giving up his position as President, was to write an appeal for aid and coöperation in the great effort to free China from the influence of this drug which is worse than famine or pestilence. He asks "in the name of Christianity," that many may join earnestly in this task. Now is a special opportunity for all who are working for the welfare of China to take a part in the campaign. Many of the Chinese now see the help and power of Christians in this great and increasing movement against the opium evil. They know that the Christians of Great Britain have been praying for China's freedom. Mr. Chang Po-ling, a Christian leader, was prepared of God to head the great national movement. He became the President of the Chinese Anti-opium Society, formed in connection with the International Reform Bureau. He said: "This awful trade from a Christian nation has been a great and constant hindrance to the progress of the Gospel. When it is done away with, the scholars and leaders of the Chinese will remember that it was the power of Christianity that helped to free China, and they will want more of that power.

As some six years ago the missionaries of China took a leading part in the beginning of the anti-opium movement, so now China at the commencement of a new national life will look to them for help again, in the effort to more speedily stamp out this evil. President Yuan Shi-kai, Dr. Sun Yat-sen, and other leaders do not wish the opium traffic to continue for five years longer, but would like to see it end in the first year of the Republic. It is a great task to stamp out all the cultivation, but if the sale of opium can be prohibited, the farmers will not have the temptation to plant. And with the opium shops closed we can save the poor victims. As one said to me in Kwang-si, "I cannot stop smoking if there is opium to buy; cannot you have the shops closed, then I cannot get the poison, and will have to break off." Will not the missionaries all over China help in the effort, this year, to stop the sale and cultivation of opium in China? Have an Anti-opium Committee in every Church, send reports, as to conditions, to the central stations. Forward them on to our Bureau in Shanghai, and we can use them to stir up the officials to more earnest work. This is a great cause, to free China from opium, and when successfully accomplished will mean much for the progress of the Gospel of Christ in China. Will you help in this time of need?

E. W. THWING.

Shanghai, April 17th, 1912.

Our Book Table

The object of these Reviews is to give real information about books. Authors will help reviewers by sending with their books, price, original if any, or any other facts of interest. The custom of prefixing an English preface to Chinese books is excellent.

One Hundred and First Annual Report of the American Board of Commissioners for Foreign Missions, 1911. Published by the Board, Boston.

We need say little about this interesting Report save acknowledge its receipt and offer sincere congratulations to all concerned with the inspiring story it tells. We do not remember to have read a more encouraging account of missionary enthusiasm at home, or more successful work abroad, and as we turn its pages we find abundant reason for the joyful note of thanksgiving with which the narrative opens. "The Board" we are told, "has closed with a surplus its record-breaking year. The budget for the actual work of the year reached the magnificent total of $1,030,604 being an increase of $76,000 on previous receipts. 'Now thank we all our God with hearts and hands and voices.'"

Apparently all sorts of home workers helped to achieve the notable results recorded: "unto all belong the credit and the large share of joy in the outcome of this glorious year." This, of course, is as it should be. At the same time it is a great and satisfactory privilege to be able to say, as this Report says, that hundreds of Churches in the home land, "which were silent before," are now contributing their quota, and all because of the "new spirit" that animates the Congregational Churches in America. The "new spirit" is clearly the right spirit, and we devoutly wish that it were universally distributed amongst all the Churches and Boards having definite interests in the Foreign Mission field. Not less is it a matter for rejoicing that in all the countries in which this honoured and virile missionary institution is labouring in the bonds of the Gospel, there are abundant evidences of God's rich blessing resting upon the efforts of His servants. We here scarcely need to be told of the unbroken and conspicuous success which has attended the thoroughly up-to-date, evangelistic, educational, and medical branches of the A. B. C. F. M. work in China, and we shall content ourselves with congratulating our esteemed fellow-labourers on the prosperity which, through God's blessing, has fallen to them as the result of their faithful labours during another year. May their bow long abide in strength, and the pleasure of the Lord increasingly prosper in their hands!

J. W. W.

"In and about Amoy" by the Rev. P. W. Pitcher, M.A. American Reformed Church Mission. 2nd Edition. Illustrated. Methodist Publishing House, China. $3.

We are not surprised that this useful and instructive book has reached a second edition. It is full of information which we imagine cannot be so readily obtained elsewhere. As the author has resided in the district

of which he writes for more than twenty-five years, and is also known to be a man of keen observation, the interesting facts which he here reproduces may be accepted as accurate. As is well known, the Amoy neighbourhood has been the theatre of many an exciting incident in days near as well as remote. We heartily commend the story as told by our author to the attention of our readers. It was well worth telling. Mr. Pitcher does not pretend to exhaust the possible narrative, but he has given an appetising sample of important facts connected with the district which will, in all probability, compel people to ask for more. Any one in search of trustworthy information about the Island and City and Harbour of Amoy, about Amoy's Domestic Affairs, her Foreign Relations, as well as the people themselves, their character and customs, will find very much in these pages to reward them for their scrutiny. Much information is given about the famous South China sanguinary clan fights, while the important topics of emigration, language, and literature, local commercial interests, and missionary efforts are all instructively discussed. We congratulate Amoy on being the home of Dr. Ch'iu Mo-se, whose educational career in England and Germany was so brilliant, and who, Mr. Pitcher tells us, has now returned to his native land with the ability and, happily, also, with the desire to help in the moral uplift of his fellow nationals. Those of us who had the pleasure of meeting this exceedingly intelligent young man in England are fully justified in predicting for him a highly useful and influential career in his own country.

In some respects the volume before us is open to serious criticism and we confess that the style of English employed by the author is frequently very irritating. Taken as a whole, however, and having regard to its undoubted excellencies, this book is well worth reading. Those who read it will undoubtedly wish to preserve it as a mine of valuable information in regard to that district of China with which it treats. The illustrations are good and greatly add to the value of the volume for which we trust there will be a large demand on both sides of the ocean.

J. W. W.

A new book on South America, by Robert E. Speer.

On his return from a tour of South America, Mr. Robert E. Speer gave a number of addresses on conditions in the South American Republics which aroused much interest in that country.

As the outcome of his studies, Mr. Speer has put in book form his observations concerning the South American Republics. This book is now in press, and will be published by the Student Volunteer Movement in March.

MESSRS. MACMILLAN AND CO'S LIST.

"The Tragical History of Doctor Faustus" by Christopher Marlowe, with introduction and notes by William Modlen, M. A., Oxon. Price 1/9.

The author's aim has been "to provide young students of English literature with a compact edition of the play and give them some idea of the origins of our drama and the work of Shake-

speare's great precursor."—The 28 pages of notes should prove a great boon to Chinese students.

The Thirteenth Annual Report of the West China Religious Tract Society for 1911.

Owing to the Revolution and the consequent stoppage of all mission work, this Report really only covers a period of eight months' work. The circulation for 1910 was 1,249,524, almost the highest record of any year of the Society's thirteen years' work. During 1911, owing to the causes above mentioned, the circulation fell to 876,448. The Society looks forward to great things in the near future. "One of the results of the Revolution will unquestionably be an increased demand for books. We are at the dawn of a new era for Christian literature, and there are larger opportunities than ever before our Society to make known the truths of the Christian faith." We wish the W.C.R.T.S. a rich fulfilment of their expectations during the coming year.

J. V.

聖報

The monthly organ of the Shanghai Independent Christian Church.

中國耶穌教自立會. Edited by Pastor 俞國楨. Price 40 cents per annum. 上海美租界海寧路一千七百五十八號.

Transactions of the Asiatic Society of Japan. Vol. 38: Part 5.

Contains:—

A Catechism of the Shin Sect (Buddhism) by A. K. Reischauer, M.A. Reports of Council for 1911. Messrs. Kelly and Walsh. Price: Yen 1.00.

LAYMEN'S MISSIONARY MOVEMENT.

"Over Against the Treasury." A vision. By Dr. C. H. Fenn, a missionary in North China. P.M.P. Price 25 cents.

"Dr. Fenn has dreamed a dream which is as a fire in his soul, and in this little book his fire burns as light and heat for others,—light for the darkness of our thought, which has missed the purposes of God, and heat for the coldness of our wills, which have loitered in that business of the King which requires haste."

Y. M. C. A. PUBLICATIONS.

"Among Young Men in the Middle Kingdom."

Illustrated Report in English of the work of the Y. M. C. A. of China and Korea, for 1911. Published by the General Committee of the Y. M. C. A. of China and Korea, Shanghai.

English Report of the Chinese Students' Christian Association of North America, January—February 1912.

To be obtained from Mr. P. W. Kuo, General Secretary, 501 West 121st Street, New York City.

WORLD'S STUDENT CHRISTIAN FEDERATION.

Report of Students' Movements for 1910-1911 in English.

To be obtained at Y. M. C. A., Shanghai.

MacGillivray's Romanised Mandarin Dictionary. New Edition with appendix illustrating new terminology. Presbyterian Mission Press. Price $8.

MacGillivray's Dictionary has filled a place of its own ever

since first issued. This new edition with the valuable, though all too brief, appendix is certain to win increased popularity and an added usefulness.

J. D.

Annotated Paragraph Bible. New and enlarged edition. 3 Vols. Price $18.90. Chinese Tract Society, Shanghai.

This edition of the Annotated Paragraph Bible contains:

Explanatory Notes and References; prefaces to the several books; a selection of Revised Renderings and references to parallel and illustrative passages, also maps and indexes.

This Bible being the basis of the Conference Commentary in Chinese should he a very valuable help to all teachers using that Commentary, also to Chinese students who have sufficient knowledge of English to make use of it.

信徒必讀 Translated by Miss D. C. Joynt and published by the Commercial Press, Shanghai. 50 pages on white paper.

This is a useful book for the guidance of young Christians, and is in the Mandarin language. It is divided into seven chapters.

I. On prayer.
II. On the study of the Scriptures
III. On the Holy Communion.
IV. On the frequency of it.
V. On how to partake of it.
VI. On regular attendance at Church services.
VII. On how to serve God.

As it is impossible and unnecessary that every Christian should be taught separately and by word of mouth by the missionary, a book of this kind which the going Christian can read for himself at home will be of great service. When Jeremy Taylor wrote "Holy Living" it was with the object of saving the time of the Christian clergyman that he wrote it. The object of this smaller book is precisely the same, and therefore most highly commendable.

T. R.

TO THE EDITOR OF "THE RECORDER."

DEAR SIR:—I have before me a work that seems to deserve more than a passing notice.

At this time, when all the more intelligent of the Chinese are alive to the importance of ridding themselves of heathenism and becoming a Christian nation, works which inspire enthusiasm among the native converts should be hailed with delight.

Such is the work 信徒必讀. "After Confirmation—What and How? Plain words for Young Communicants." Rev. Robert Charles Joynt M.A., Vicar of Christ Church, Gipsy Hill. Translated by Miss D. C. Joynt.

Though written for a definite purpose and in the terms of that denomination, yet taking confirmation as the act of joining the Church, the suggestions as to the new life are adapted to all, and it is hoped it will be bought and read by new converts—and for that by the old too— of every branch of God's people. There was never a time in any land nor a land in any time where there was such a call for activity among God's people as there is here just now.

For sale at the Trinity College Press, Ningpo and at the Presbyterian Mission Press, Shanghai. There is hardly a better present you can make to a young Christian.

J. M. W. F.

Shanghai, April 23rd, 1912.

Books in Preparation. (Quarterly Statement.)

(Correspondence invited.)

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify Dr. J. Darroch, 1 Darroch Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date, and overlapping prevented.

C. L. S. LIST.

In the Press.

Rise and Settlement of the British Constitution. Rev. E. Morgan.

Studies in the Character of Christ (Robinson). 基督證道論. Rev. Dr. Parker.

Kingsley's "Heroes." 西方搜神記. Chinese Translator.

Five Minutes Object Sermons (Stall). 小講臺. Chinese Translator.

Elementary Politics (Raleigh). Chinese Translator.

New Testament Studies. 新約讀範. Rev. Chêng Ch'ing-yi, L. M. S., Peking.

Life of John Bright with Selection of Speeches. 巴賴德傳. Rev. I. Mason.

Events in Early Church History (Cutts). 古政與聖教之關係. Rev. J. W. Wilson.

Historical Stories for Children (Greece and England.) 幼學讀史叢集. Miss Joynt.

Uplift of China (Smith). Dr. McGillivray.

Life of Christ. Rev. Dr. Hayes.

In Preparation.

Cavour. Chinese Translator.

Mazzini's Essays. Chinese Translator.

Parliament. ,, ,,

The Great Illusion. ,, ,,

Memoirs of a Revolutionist (Kropotkin). Chinese Translator.

Short History of War and Peace. Chinese Translator.

Heroes and Hero Worship. Miss Joynt.

Elizabeth Fry. Miss Joynt.

True Religion—based on Prof. James' "Varieties of Religious Experiences." Dr. Richard.

Is there not a better Way?—A Plea for Arbitration. Rev. I. Mason.

Stewart of Lovedale. Rev. J. W. Wilson.

The Problem of Life (Euken). Rev. E. Morgan.

The World of Life (Wallace). Rev. E. Morgan.

Tract for the Times.

What it is to be a Christian. Rev. J. W. Wilson.

R. T. S. LIST.

An Apologia for Christianity. Tung Ching-en.

Biblical Atlas and Gazetteer. R. T. S., London. Prof. J. Percy Bruce.

Translated by Mr. A. J. H. Moule.

Bible History, by Edersheim.

Christianity is Christ. W. H. Griffith Thomas, D.D.

Our Lord and His Bible. H. E. Fox, M.A.

The Love of Christ. Rev. J. P. Hobson, M.A.

I Believe. By Rt. Rev. Bishop Welldon.

"Health." Text-book for Girls. Translated, Mrs. J. Darroch.

What Think ye of Christ? Translated, Mrs. J. Darroch.

C. T. S. LIST.

Short Biographies for the People series:—

1. James Clerk Maxwell, F. R. S. J. Vale.
2. Sir David Brewster. J. Vale.
3. Bernard Palissy. ,, ,,
4. Michael Faraday. ,, ,,
5. Sir Isaac Newton. ,, ,,
6. Sir Henry Havelock. ,, ,,

Popular Tracts in Verse. J. Vale and Hsü Hsiao-chi.

1. Life of Daniel. (Ready).
2. Three Friends in Fiery Furnace (Ready).
3. Life of Joseph, (in preparation).
4. Life of Samuel, ,, ,,
5. Life of David, ,, ,,
6. Life of Abraham, ,, ,,
7. Life of Christ, ,, ,,
8. Feeding of Five Thousand, ,, ,,
9. Walking on the Sea, ,, ,,
10. Raising of Lazarus ,, ,,

PRESENT DAY TRACTS.

J. Vale.

1. "Men who could not be bought" already issued.
2. Honesty (in press).
3. Extravagance (in preparation).
4. Liberty ,, ,,
5. Confidence ,, ,,
1. Scouting for Boys.
2. Vest Pocket Companion. Torrey (ready). J. Vale.
3. Old Testament Narrative. Genesis (ready). J. Vale.

Creatures of the Sea. Frank Bullen.

Brave Deeds of Youthful Heroes, R. T. S.

Romance of Real Life, R. T. S.

Short Stories from English History.

History of Missions—Henry Wellcome.

NEW REFORM TRACTS.

Rev. E. W. Thwing.

1. Opium (ready). 2. Immorality. 3. Intemperance. 4. Cigarettes. 5. Gambling. 6. Slavery. 7. Foot-binding. 8. Superstition. 9. Lotteries. 10. Purity (ready).

WEST CHINA RELIGIOUS TRACT SOCIETY.

1. News from a Far Land. J. Vale. Ready.
2. The Debt of Omar. J. Vale. Ready.
3. The House of El Hassan. J. Vale. Ready.
4. The Threshold and the Corner. J. Vale. Ready.
5. The True Islam. J. Vale. Ready.
6. The Integrity of the Gospel. J. Vale. Ready.
7. Jesus or Mohammed. J. Vale. Ready.
8. The Sinless Prophet. J. Vale. Ready.
9. The Weaving of Said the Weaver. J. Vale. Ready.

GENERAL.

James Hutson: Meyer's Burdens and How to Bear Them.

James Hutson: Willison's Mothers' Catechism.

Mrs. R. M. Mateer: The Browns at Mount Hermon.

Laboratory Manual in Chemistry (Mandarin), by J. McGregor Gibb.

China Mission Year Book. Rev. G. H. Bondfield. C. L. S.

Westcott's Commentary on St. John's Gospel, by Rev. G. Miles, Wesleyan Mission.

Expository Commentary on John's Gospel. George Hudson.

Expository and Homiletical Commentary on the Gospels. Rev. Thos. C. Fulton.

Scofield's Bible References. A. Sydenstricker.

Church History for High Schools and Colleges. Ingvald Daehlen.

Syllabic Vocabulary, Shanghai Dialect. Dr. A. M. and Rev. C. M. Myers.

Christians in China. Rev. A. C. Moule.

Missionary News

Approximate dates of summer services.

Peitaiho,	July	7—	July 14
Chikongshan,	,,	18—	,, 24
Kuling,	,,	28—	Aug. 4
Mokanshan,	Aug.	9—	,, 15
Kuliang,	,,	20—	,, 27

Mr. S. D. Gordon.
Mr. W. B. Sloan.

The second *Summer School of Religious Pedagogy and Sunday-school Method* of the China Sunday School Union, will be held at Peitaiho, North China, from July 15th to August 26th. Invitations to attend this Summer Course will be sent to the various districts in due course. Write to the headquarters of the Union, Shanghai, for full particulars regarding attendance.

Two important meetings of the Executive Council of the China Sunday School Union were held in Shanghai, March 12th and 15th. The Union has now been in existence for over a year, and in spite of the political disturbances, has made good progress.

Several new members have been chosen upon the Executive Council, viz —Rev. E. Box, Rev. F. Rawlinson, Rev. J. L. Stuart, and Rev. Tsu. The general officers of the Union remain as before, Chairman, Rev. W. H. Lacy, D.D.; Recording Secretary, Rev. T. D. Begg; Treasurer, Mr. J. N. Hayward; Editorial Secretary, Rev. A. P. Parker, D.D.; with Rev. E. G. Tewksbury as General Secretary.

The Council was glad to find that its issue of Chinese Lesson Helps for the International Uniform Lessons had been placed on a sound financial basis. For the year 1911 a grant-in-aid of more than £100 had been found necessary. This year, however, not only has the price of the Chinese Quarterly been reduced and its size continued the same as before, but, by printing in Chinese style on Chinese paper, the subscription list is expected to more than pay for the cost of printing. This has been made possible by the coöperation of the North China Tract Society and the Baptist Publication Society. A committee of missionaries representing several North China Missions has for many years prepared the Chinese Quarterly Lesson Help used in that section. This Quarterly had been published by the North China Tract Society. The Baptist Publication Society was also contemplating the publication of Lesson Helps for their constituency. The Union, however, rejoices that both these bodies have decided to coöperate in the use of the China Sunday School Union International Uniform Lesson Helps of the Republic. An edition of some 16,000 Quarterlies and over 20,000 Leaflets is demanded. The Editorial Secretary, Dr. A. P. Parker, translates and adapts for these publications the "Notes on the Scripture Lessons," issued by the British Sunday School Union.

A large share of the time of the General Secretary has been occupied with the preparation of two series of the "International" *Graded* Sunday School Lessons,

for the Beginners' First Year and Junior First Year. These two series have been published by the Methodist Publishing House in most attractive and inexpensive form. A third series of Graded Lessons will soon be in press. It is in course of preparation by Miss E. G. Traver of Swatow, and is the adaptation of the International Graded Primary First Year course, intended for seven year old children. This series will be ready for use in the fall of 1912.

The Council has approved the continued preparation of these Graded series. It is hoped to publish the Beginners' Second Year and Junior Second Year in time for use in October, 1912. Teachers' Helps for the several grades will also be prepared.

It was with especial pleasure that the Executive Council extended a vote of thanks to the International Sunday School Association for an appropriation of Gold $1,000.00 for the getting out of Sunday-school literature. The gift could hardly have come at a more opportune time, considering the enforced freedom of the General Secretary for translation work on account of political disturbances and the certain demand for Sunday-school literature with the opening up of the country under the new conditions. A list is added below of such books as already have been prepared in Chinese by other agencies, and of the books which the Council has voted to prepare for early issue by the China Sunday School Union.

主日字師範課, a simple outline of the principles and conduct of a Sunday-school, prepared by Rev. J. C. Owen and published some time ago by the Baptist Publication Society, Canton.

主日學要綱, an adaptation of Axtell's "The Organized Sunday School," by Rev. J. C. Owen and published in 1911 by the Baptist Publication Society, Canton.

訓蒙要訣, a translation of Drawbridge's "The Training of the Twig," prepared by Rev. J. Hutson and published by the West China Tract Society in 1911.

To be published by the China Sunday School Union:

"The Sunday School of Tomorrow," by G. H. Archibald, British Sunday School Union.

"The Primary Department," by Miss E. J. Archibald, British Sunday School Union.

"The Junior Department," by G. H. Archibald, British Sunday School Union.

"Talks to the Training Class," by Hetty Lee, National Society, England.

"The Seven Laws of Teaching," by Gregory.

"Teacher-Training with the Master Teacher," by C. S. Beardslee, Sunday School Times.

The Sunday School Union proposes to issue the above Sunday-school teacher-training series in both Chinese and English, if permission can be obtained to reprint for circulation in China. The prices will hardly exceed ten cents for the Chinese translations of each book and twenty cents for a cheap reprint of the English edition.

At the meeting of the Council a resolution was passed looking toward the publication of an *English* Sunday-school quarterly magazine in 1913.

Scarcely less important than the preparation of Sunday-school literature is the training and financing of Associate *Chinese* Sunday-school Secretaries for the various parts of the country.

The British Sunday School Union is much interested in this line of work and is not only making possible "Summer Schools of Method" but has issued a special appeal to its constituency for a fund from which grants-in-aid can be periodically made to the several local Sunday-school Unions of China, for the financing of men trained at these Summer Schools. The China Sunday School Union has already been authorized to make a grant to the first of these Chinese Associate Secretaries, who is own working under the immediate direction of the Foochow Sunday School Union. This Secretary was one of the delegates from the Church Missionary Society to the Kuling "Summer School of Methods" and now is able to give his whole time to furthering the cause of Bible teaching and Sunday-school work in the Foochow Union's district.

In addition to the grants expected from the British Sunday School Union, already two national denominational Mission bodies have passed resolutions which signify their desire to help in financing the Associate Chinese Secretaries employed by the undenominational local Sunday-school Unions. The Council is confidently expecting other Mission bodies to take similar action with regard to this important matter.

The first "Summer School of Methods" of the China Sunday School Union was held for six weeks at Kuling during the Summer of 1911. Courses were offered in Bible teaching, pedagogy, and Sunday-school method. Delegates were present from a dozen provinces and

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CHINA SUNDAY SCHOOL UNION.

Cash statement for the year ending 31st December, 1911.

	Mex.
To Balance brought forward from 1910 account	$ 352.50
,, Donations	274.56
,, Refund Baggage Expenses of Secretary	42.71
,, Grants British S. S. Union for General Work, (£479. 3. 4.) ...	5,230.28
,, Subscriptions from Sunday Lesson Notes, etc.*	1,824.48
,, Bank Interest	29.67
Mex.	$7,754.20

		Mex.
By *Office account:*		
Office rent	$ 600.00	
Office clerk	240.00	
Writer General Secretary	540.76	
Clerical Help for Recording Secretary...	21.00	
Postages, Telegrams, Stationery, etc.	284.90	
		$ 1,686.66
,, *Publications:*		
Writer Editorial Secretary	$630.00	
Printing, etc., Lesson Notes	3,165.43	
Postage, etc., Lesson Notes	607.92	
		4,403.35
,, *Field* Account:		
Traveling account General Secretary	213.41	
Expenses Kuling School Method	550.32	
		$ 763.73
,, Balance carried forward to 1912	900.46	
		$ 900.46
		Mex. $7,754.20

*Out-standing Subscriptions, $837.00.

J. N. HAYWARD,
Hon. Treasurer.

Audited and found correct,
GEORGE HOWELL.
March 14th, 1912.

more than that number of missions. A number of Chinese lady teachers and students were regular attendants at the sessions. Forty-six Chinese Christian workers registered at the Summer School and a large proportion of these returned with the definitely expressed intention of forming and teaching Teacher-training Classes for their home districts. The Union plans to hold "Schools of Methods" at least each summer. Peitaiho has been chosen as the place of meeting for the summer of 1912, and invitations to send delegates to that school will soon be sent to the various centers. The Union expects to meet half the traveling expenses of delegates who are sent from distant places.

A cash statement of the General Work of the Union for 1911 is appended. The British Sunday School Union appropriates, in addition, the salary and rent allowances of a General Secretary.

A Resolution of Respect for the Right Reverend George Evans Moule, D.D., Bishop in Mid-China.

At the first meeting of our Association after hearing of the decease of the beloved and venerated senior member of our Society, which occurred on March 2nd, 1912, we desire to enter on our records our sense of the great loss we have sustained, and our appreciation of the benefits we have derived from his presence among us.

He made the original proposition to organize our Association; he was chiefly instrumental in writing the Constitution and By-laws, thirty-five years ago, and he largely promoted its continued existence to the present time. He has contributed freely from his store of great learning in the Chinese spoken language, literature, history, and customs, and has done more than any one else to make our monthly meetings interesting and profitable to the other members.

His uniform kindness and courtesy have made us all feel free to ask advice, information, and explanation whenever difficult problems presented themselves to us, and we never appealed to him in vain.

We shall cherish a memory of his dignified form, his courteous bearing, his cheerful assistance, and his unvarying kindness during the many years we have been associated with him, and his example of diligence and thoroughness will still stimulate us to strive for greater excellence.

Passed by the Hangchow Literary Association, March 26th.

Destruction of Idols.

Idols are being destroyed here, the Tong-ioh Miao and the Ch'en-huang Miao have been cleared of images. We have seen idols made into mud bricks within the last few days. Bronze idols are being made into current coin. Pro-Christian articles are appearing in the papers almost daily.

There never was such an opportunity in Yunnanfu as now.

With kindest greetings,

Yours truly,

F. J. DYMOND.

YUNNANFU, March 14th, 1912.

A Union Woman's College for Central China.

At Kuling last summer, the Central China Christian Educational Union appointed a com-

EIGHTEEN ARCH BRIDGE, KWEICHOW, ANHWEI, BUILT BY EIGHTEEN WOMEN AND SAID TO BE THE ONLY BRIDGE WITH AN EVEN NUMBER OF ARCHES.

FLOATING RICE-HULLING MILLS, RUN BY THE CURRENT OF THE STREAM, ON THE TUNKI RIVER, ANHWEI.

mittee to arrange a uniform course of study for High Schools, and to devise some basis upon which the various missions in the Yangtse valley could unite in higher education for women. The prevailing thought for some time has been that one well-equipped college would meet the need of all the missions of this territory and could do broader and more thorough work than could otherwise be provided for. The Committee has been at work. It will propose a course of study for High Schools at the next session of the Educational Union. It will make some recommendations in view of higher education, parts of which are as follows: That the various missions engaged in educational work in Central China be urged to make immediate preparation for giving college work to the rapidly increasing number of young women that finish the High School; and that they be urged to assume the task of training the vast army of teachers needed, for the quality of school work demanded by the reconstructed China.

That for the sake of efficiency and economy, all the missions unite in the establishment of one thoroughly well-equipped college for women consisting of seven departments—Liberal Arts, Science, Medicine, Music, Normal Training, Kindergarten Training, and Domestic Science.

That a Board of Control be formed of two representatives from each participating mission. That participating missions share equally the responsibility of finance, and as nearly as possible be equally represented on the faculty.

That the city of Nanking be selected as the location for the college.

It has occurred to the committee that the one thing that will retard this good work on the part of Mission Boards is the respective shares of the large outlay of funds necessary to the proper launching of the entire scheme. In view of this fact the committee strongly urges that the matter of funds necessary to the establishment of the institution be presented to philanthropists in America, some of whom, there is reason to believe, are already interested in China, and who, doubtless, now are even more eager to do something for China in this her new day of opportunity.

M. E. P.

The Chinese Students in Japan and the Revolution in China.

At the outbreak of the present revolution in China there were approximately three thousand Chinese students in Japan. Probably one-third of these were actual members of the Revolutionary Society. Of the remaining two-thirds, the overwhelming majority was in hearty sympathy with the aims of the Revolutionaries, the only exception being the few scores of Manchu students and a small number of Chinese who hoped for personal advancement under the old regime. *The present revolution is, in a large measure, due to the great migration of Chinese students to Japan a few years ago.*

The revolution was bound to come sooner or later in any case, but its occurrence at the present time and in its present form is the result largely of the opportunity afforded to the revolutionary leaders for propagating their ideas by the presence of

such a large and representative body of Chinese students in Japan. The revolutionary leaders were not slow to see their opportunity and made good use of it. Dr. Sun Yat-sen himself spent several months in Japan indoctrinating the students with revolutionary ideas until he was forced to leave by the Japanese Government. But while he was forced to leave, his ideas remained and they were ably propagated by his lieutenants.

The news of the outbreak at Wuchang – which seems to have occurred rather sooner than was expected—threw the whole Chinese student body into a state of intense excitement. Every other interest was absorbed in the fever of expectancy with which the "Specials" reporting the progress of the outbreak were awaited. Some of the most daring started at once for China, and when they telegraphed back from Shanghai that students were allowed to land without let or hindrance on the part of the Government, the exodus began. The first to leave were, of course, the active revolutionaries.

Of one of the Chinese students, Rev. Mr. Elwin writes; "Mr. Yuan is a remarkably capable man, and a first class speaker in Japanese, as well as Chinese. Many a time has he stirred the students by his speeches; and many a time in Tokyo, and occasionally on his holiday walking tours to the beautiful spots of Japan, has he addressed a Japanese audience at their request.

He obtained a parallel English and Japanese copy of the New Testament and studied the whole book from cover to cover, underscoring almost every verse. Whenever I called upon him we spoke of some spiritual need, and of our sense of the nearness of Christ, and the power of His cross.

He was a regular attendant at our Sunday afternoon Bible class. His University has given him his degree, or "Certificate of graduation," though be left six months before the time, to show their esteem for him. His great purpose is to preach the unity of the nation of China. His parallel purpose is to preach the good news of Christ wherever he has the opportunity."

Another convert, Mr. Tan, writes from Peking as follows: "Since coming to Peking the events of my life have all tended to lead me nearer to God. Every day I am reading a little of the Bible. Daily I speak with others of Christianity. There are already three men, formerly opposed, who are now coming to a belief in the truth of Christ. Every Sunday we meet together and have most interesting times in studying the Bible. I am also in this way, by practice, improving in my power of presenting the truth.

TESTIMONY OF THE VALUE OF THE WORK.

Fletcher S. Brockman, National Secretary of the Y.M.C.A. for China, writes in part, "In speaking a few days ago with His Excellency Wu Ting-fang, he said that the Chinese students who are returning from Japan were already being put into positions of great influence in Peking. The Government colleges of China are now difficult for us to influence; but these men are perfectly accessible, and they are bound soon to be in control, not only of the Government colleges, but of the Government itself."

J. H. WALLACE.

C. I. M. News

Rev. E. A. Brownlee writing from Kianfu, Ki, on February 26th, says :—

"When the trouble first broke out there was a decided falling off in the attendance at the various meetings, especially evening meetings. Of late, however, the attendance is quite back to normal. Last Sunday our chapel was crowded out. There seems to be evidence of greater readiness on the part of outsiders to listen to the Gospel and to buy Christian books. Our street chapel services are being well attended, and our evangelists engaged in book selling report a kindly interest in the books they offer for sale, not formerly tendered them. Two of our men recently sold one hundred New Testaments on the street in Kian in two weeks, which would be considerably above the former rate of sale. On the other hand, conditions have arisen here and there among the Christians that make our hearts sad. In some cases we believe sin has been committed that as yet remains unconfessed. We can but pray God to convict and to lead to confession. About a year ago the leading men of the church formed what they call the *Chuan tao huei* (propagating the doctrine society). They have raised among themselves some 150,000 cash which they propose to spend in spreading the Gospel in the district. The movement commends itself to us as it did also to Mr. Taylor. Thus far but little has been done in the expending of this money; but from March 1st, the brethren propose to employ a church member, a brother of one of our present evangelists. His work will be to travel in the district preaching and bookselling. We pray God's blessing on this new work."

In a letter dated Yenchowfu, Chekiang, March 6th, Rev. C. Fairclough writes :—

"We have had an extremely busy time this Chinese New Year. There is a regiment of soldiers here some 600 strong. Many of them have heard the Gospel in different places, and several of the officers received their education in Mission schools. They have been very grateful for the medical assistance I have been able to render the men, and on Sundays quite a number have attended our services. In the early days of the new year I was invited to an inspection of the camp, and as a result of the visit both officers and men quite fell in with the suggestion that I should hold some Gospel services for their benefit. For four nights our chapel accommodation was taxed to its utmost limit with the most attentive body of men it has ever been my lot to address. I used the magic lantern, and for two hours each evening the soldiers evinced the deepest interest, both in the pictures they saw and in the message which was delivered. On the first night, much to my surprise, the leading officer, at the close of the service, addressed the men, and in a neat little speech impressed upon them the importance of the doctrine they had heard and exhorted them whenever they were free from duty to make their way to the chapel and learn more of the "Jesus religion." To each officer I presented a copy of the New Testament, while each man carried away with him a Scripture portion and several tracts. I think it has made a deep

impression on the people to see so large a detachment of men, under command of their officers, parade each evening through the city to and from our chapel, and the perfect order and attention throughout the service was an object lesson which I hope will not soon be forgotten. By way of thanks for all trouble I had taken in arranging the services, the men were drawn up at the salute. I am sure you will join us in prayer that the written word and messages delivered at this particular time will bear much fruit in God's good pleasure."

Referring to a Conference recently held at Ningkwofu, Anhwei, Mr. H. E. Foucar writes :—

"Mr. Hsieh, whom I had not met before, arrived here in good time, and after conversation with him about the meetings, I felt that he had a message for us ; I was constrained to give him liberty and opportunity to deliver it, though it should be at the expense of some of the subjects I had in mind for discussion. The main subject was to have been 'The observance of the Lord's Day,' but the meetings soon became revival meetings. Of four meetings per day Mr. Hsieh took two, one from 10 a m. to 1 p.m., and the evening meeting from 7 p.m. to 10 p m. He spoke for about six hours a day during the eight days of the conference, yet no one grew weary. His talks were so straightforward, earnest and full of power, that he compelled attention. Moreover, he was led to point out exactly the sore points of our church life, stirring up the easy-going and indifferent ones and exposing scathingly many of the fallacies common among present-day Christians, such as : relying on the foreign missionary's help in civil affairs; seeking to be preachers of the Gospel as a mere profession without the higher call ; seeking education at Mission expense in order to serve God, but in truth to gain wealth and position ; to make profession of faith whilst denying Christ in acts of every day life. The high ethical teaching of higher Buddhism, Taoism, or Confucius, though without power, compares favourably with the inconsistent living of many professing Christians. 'Except your righteousness shall exceed that of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. "There was much heart-searching, many being deeply moved at such appeals : "Ye must be born again—Crucify the flesh—die to the world—live unto God. We had hallowed times of prayer, the whole congregation bursting out into simultaneous supplications or praise. There was nothing forced or unnatural about it. Some looked astonished ; others showed deep contrition, and many heartily joined in praising the Lord for the message of salvation and the power of the Holy Spirit to deliver from bondage, and to purify. To such, we believe, these meetings mark a step in advance in their Christian experience."

The Month

After Tang Shao-yi arrived in Nanking the question of forming a Coalition Cabinet was carefully considered. Agreement was early reached on all the ministers with the exception of those to fill the important Posts of Communications and War. Finally, Yuan's nominee for the Ministry of War was accepted, and Tang Shao-yi, failing agreement, temporarily took over the Ministry of Communications. The list of names of those appointed to the Coalition Cabinet was officially announced on March 30th. In this list the names of only two partisans of Yuan appeared; the Southern element predominated. On April 1st, Dr. Sun Yat-sen and the Old Cabinet formally laid down the seals of office. On April 2nd, the National Assembly at Nanking voted twenty against six to transfer the seat of Government to Peking. Dr. Sun, a few days later, left for the South, and Premier Tang arrived in Peking on April 20th. This marked the consummation of the negotiations between Nanking and Peking

The Loan question has been kept before the public. On March 25th, the Ministers of Great Britain, Germany, France, and the United States presented a joint protest against the broken faith shown in the negotiations between Tang Shao-yi and the Belgian Syndicate of financiers. It was stated that Russia was interested in the loan by the Belgian group though Russia finally decided to join in with the Four-Powers Group. President Yuan replied to the protest, and the way was opened for a resumption of negotiations; this the Government seemed very desirous of accomplishing. The position of Tang Shao-yi, however, did not improve much. The negotiations hung fire through a feeling that he should acknowledge his mistake.

Riots have been in evidence in various places. Soldiers in Soochow started looting, but were soon gotten in hand. There was fighting in Canton and considerable uneasiness there. The soldiers in Shanghai began to get restless, but the situation was relieved by the prompt distribution of money received from the Belgian loan. Sporadic riots occurred in Nanking. In none of these disturbances were the foreigners troubled, though the question of the boundary of the Shanghai Settlement came in for considerable attention.

Mongolia has apparently determined to remain independent. Fighting was reported in Thibet in which Chinese troops were defeated. In spite of these disturbances and the disorganization consequent upon the momentous changes that have taken place, things have become quieter, and many missionaries have returned to their stations.

On April 13th, a Presidential Mandate recommended marriage between the five races living in China, and urged the abolition of footbinding.

Missionary Journal

BIRTHS.

At St. Albans, England, March 14th, to Mr. and Mrs. A. C. Portway, C. I. M., a daughter (Mary Geraldine).

At Shanghai, March 17th, to Dr. and Mrs. Joseph Beech, M. E. M., a daughter (Katherine).

At Hengchow, Hunan, March 28th, to Rev. and Mrs. Samuel Clark McKee, A. P. M., a son (Richard Dwight).

At Weihweifu, Honan, April 6th, to Dr. and Mrs. S. O. McMurtry, C. P. M., a son.

At Taichowfu, April 8th, to Rev. and Mrs. Wm. A. McRoberts, C. I. M., a daughter (Agnes Muriel Maybeth).

At Weihaiwei, April 10th, to Mr. and Mrs. A. Whitelaw (of Jehol), a daughter (Margaret Joan).

MARRIAGES.

At Seattle, Wash., U. S. A., on March 12th, Mr. G. Palmberg to Miss Hilma Hagsten, both C. I. M.

At Holy Trinity Cathedral, Shanghai, on April 1st, the Rev. William C. Chapman to Miss Agnes J. Leith, American Presbyterian Mission, Changteh, Hunan.

At Shanghai, April 18th, Mr. C. L. Foster, A. B. M., to Miss Ruth B. Smith, M. E. M.

DEATHS.

At Siegen, Germany, March 12th, Mrs. George Müller, C. I. M., from cancer.

At Yangkeo, Ki., March 19th, Miss Grace Irvine, C. I. M.

ARRIVALS.

March 27th, Miss Clara E. Merrill, M. E. M., (ret.).

March 29th, Rev. and Mrs. P. T. Dempsey and child, Wes. M., (ret.).

April 2nd, Miss A. M. Hind and Miss E. L. Havers, both C. M. S., and both returned.

April 24th, Dr. and Mrs. R. W. Dunlap, A. P. M. (Dr. Dunlap returned).

DEPARTURES.

March 18th, Miss Lulu Catherine Baber, M. E. M.

March 22nd, Mr. and Mrs. A. E. Oberg and child for Sweden, and Miss S. Romcke for Norway, viâ Siberia, all C. I. M.

March 24th, Mr. and Mrs. Lewis Jones for England; Mr. E. R. Beckman and child for Sweden, and Mr. and Mrs. J. Christensen and two children for Norway, viâ Siberia, all C. I. M.

March 28th, Miss L. M. Grandin, M.D., Un. Meth. M., for England.

March 29th, Misses Alice M. Powell, Anna E. Lindblad, and Agnes Edmonds, M.D., all M. E. M.; Dr. K. S. Latourette, Yale M.; Dr. and Mrs. W. M. Hayes and son, A. P. M.; Rev. and Mrs. D. W. Richardson, A. P. M. (South), all for U. S. A.; Miss McGill, Can. P. M., and Miss N. Geary, Christian M., both for England; Dr. and Mrs. W. J. Scott and child, Can. P. M., for Canada.

March 31st, Rev. and Mrs. H. R. Caldwell and three children, and Dr. J. E. Skinner, all M. E. M., for U. S. A.

April 9th, Mr. and Mrs. C. Howard Bird, C. I. M., for England, viâ Siberia.

April 11th, Mr. F. E. Shindler and Misses Lucy Smith, E. C. Pearce and H. Anniss for England, all C. I. M.

April 12th, Dr. and Mrs. T. W. Ayers and family, Am. S. Bapt. M., for U. S. A.

April 14th, Mr. and Mrs. C. H. Stevens and daughter, and Mr. and Mrs. C. H. Coates and infant for England, viâ Siberia, all C. I. M.

April 23rd, Dr. C. F. Johnson, A. P. M., for U. S. A.

April 26th, Miss Dougherty, A. P. M. (South), for U. S. A.; Dr. and Mrs. C. A. Killie, and Rev. and Mrs. E. L. Johnson, all A. P. M., and all for U. S. A., viâ Europe.

RECEPTION TO DR. SUN AT THE INTERNATIONAL INSTITUTE, SHANGHAI.
(Dr. Sun with rosette in coat collar.)

THE CHINESE RECORDER

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VOL. XLIII — JUNE, 1912 — NO. 6

Editorial

The Mission in China.

The Missions are by nature transitory. The Church in China must take its place and carry on a larger work than has yet been attempted. "We must keep hands off" is a phrase frequently used to indicate what should be the attitude of the missionaries toward the rapidly-growing Christian movement in China. But this phrase expresses only in part what our attitude should be. To use the same phraseology, we must also be willing to let the Chinese churches put hands on us. We must be prepared to give in this case what we do not expect to receive. In other words we must not expect that the part that is still left to us—and it is still far beyond the present plans of our home constituency—will be left to us to do as we like. There must be no mission "concessions" within which we stand for the rights of a sort of ecclesiastical extraterritoriality. The centre of interest has, in the past, been the Mission; it is now the Chinese Church. The period in which the work of Western Christians for China will be absorbed in that of Chinese Christians for their own land has begun.

* * *

Chinese Churches and the Missions.

Where the work is yet young and the ideals of the Chinese Christian not clearly defined, the Mission will still retain a measure of real authority. Yet, since the great problem before us now is that of the entire freedom of Chinese Christians from

the control of alien workers, who must of necessity be in the minority and suffer from many disadvantages, it behooves us to see that such authority is that which comes through the influence wielded by an elder brother who is loved and respected. Such authority is harder to win and wield than that growing out of rights delegated from home; yet it is the only type that is wanted in China now. While recognizing the need for emphasizing the independence of Chinese Churches and Christians we should not push such emphasis to the point of forgetting that there is an interdependence which is a vital part of the life of the "Church universal."

* * *

Authority of Chinese Christians.

INSTEAD of talking about the "authority of the Mission" let us get at our problem from another point of view—that of "the authority of the Chinese Christian or Church." If we can see the weak points of those upon whom the burden of evangelization is rapidly falling let us remember that they also can see ours and that they are sometimes just as charitable as ourselves in hesitating to point them out. In general, their power to control any phase of Christian work will vary as their strength to bear it and experience to direct it. It follows, then, that in the control of the affairs of church organization and evangelistic work the influence of the Chinese Christians will be felt at its fullest. In the matter of schools, however, there will be a lack of experience that might well cause a large part of the Chinese leaders to hesitate to assume any extensive control of Mission schools. In the disbursement of funds donated for Christian work there are two guiding principles that cannot be ignored by either the Chinese or Western brother. Over all funds collected in China the Chinese should have full control. But, as Dr. Gibson has so well pointed out, the Missions have an obligation to the donors of Mission funds that cannot be shifted to other shoulders, no matter how desirable that might be. The presence of different ideals may easily cause friction at this point. Yet, while many missionaries must earnestly wish that some plan might be put into operation whereby they might cease to occupy the position of "business agents" and for a while have something else to discuss with our Chinese colleagues besides the use of money, the fact remains that for some time the Missions will be expected to be the channels

through which funds will come to keep Christian work in China going.

* * *

Guiding Principles. In view of the fact that the Missions must come more and more under the influence of the Church in China, it behooves us to have a few simple guiding principles that will stand the strain and stress of forces for which Missions were not originally organized. First, there must be no differentiation between the Chinese and Western Christian. We must live in the atmosphere of the Kingdom of God where all are really equals in privileges. Again, we must show all the confidence possible in those working with us. This is true not only of those who stand out as leaders among their brethren, but of those whose experience is yet limited. If this should lead to some mistakes on their part let us quietly look up again some of our own dark days—days when we saw our failures. Yet again there must be full and free association with Chinese Christians in all matters touching work among them, and that means all the work the Missions have to do. We have heard of one Mission that has appointed Chinese on all its committees: of a school that proposes to put them on its Board of Trustees. The difficulties due to language may cause our discussions to go somewhat slower where such methods are adopted; nevertheless, the discussions will lead to conclusions more workable. While it is possible that we may not always see eye to eye with our Chinese colleagues, yet they will the better understand our reasons—a fact which will often help to smooth rough waters. For instance, if the Chinese Christians can grasp the difficulties we have in getting funds at home it may the more readily turn them towards the problem of self-support. In other words, Chinese Christians must be given such a part in mission administration that they will understand fully all its workings. We rather think, therefore, that the Missions must soon cease to be closed committees of Western Christians and become more and more characterized by joint sessions with their Chinese colleagues. Apart from the question of securing funds, which after all is a problem which belongs mainly to the Boards, the Mission problems ought not to be different from those of the Chinese church. The Chinese churches and the Missions will have to consult *together* more—a method of procedure which will at once remove many of the causes of friction.

Wider Spheres of Mission Work.

THE movement now so discernible to bring more of the administration of Missions out to the mission field, should go hand in hand with the movement bringing Chinese leaders into the councils of the foreign workers. It is all too easy for busy men, charged with executive duties, to applaud the theory of bringing Chinese workers into their committees and councils, and yet in actual fact to go on as before, settling questions and starting methods on their own initiative, without consulting the Chinese affected. This emphasizes the necessity of going very carefully into this question in the present day of reorganization. It may very well be that quite extensive changes ought to be made in assignments of men to various forms of work. So far as can be done without weakening institutions and churches, men of long and wide experience should be made available for larger fields of service not confined to one Mission ; and the influence of the Church in China thus be both broadened and intensified. For instance, three organizations at this time greatly need the services of the best men our Mission forces can provide :—the Evangelistic Association, the Educational Association, and the Conference Bible Study Committee. Others could be mentioned. If such a readjustment were fearlessly entered into, and wider responsibilities were laid upon the shoulders of those able to carry them—both foreign and Chinese—the movement toward union within the Chinese Church would be both helped and guarded from many dangerous tendencies.

* * *

The Ordinary Missionary.

WE pass on, with hearty approval, the following words by Dr. Speer : they have the right ring to them. While it is impossible to set the standard of missionary qualifications too high, it does not follow that everyone who cannot measure up to these qualifications is unfit for the work. A thoroughly consecrated man, even with ordinary abilities, may accomplish more than one far more intellectual, but less spiritual. The world laughed at the fishermen of Galilee, but they were the men chosen by our Lord for the inception of His work. Dr. Speer says :—

"And we ought not to be intimidated by the idea that superlative men are indispensable—that there is no place for the ordinary men. I think Professor Drummond's oft-quoted remark on the subject of the kind of men needed by Japan

has done much harm. To be sure, the strongest men are needed everywhere, not less in Japan than in Scotland and the United States; but, to be sure, also the great work of the world in all ages and in every land has been done by the masses of common men, and the best leaders have not been those who would have responded to a call for the men who believed themselves superior. It is good, plain men who do the real work in every field. Our great peril to-day is that we will lose ourselves among manipulations and schemes for organization, while we neglect the forces which create the material to be manipulated and the life to be organized. Our great weakness everywhere is not in our leadership, or our conventions, or our theories as to how things should be done, but in the downright, homespun, unexploited work which the plain men alone are willing and able to do."

* * *

The Educational Association.

We do not wish to take towards the Educational Association of China the extremely critical attitude in which our contemporary, *The National Review*, has allowed itself to indulge. We must admit, however, that the delegates in attendance at no time seemed sufficiently sure of their ground to plan for any great advance. Indeed, it appears that the Educational Association has come to the end of the road along which it has been travelling. The indecisiveness of its deliberations is due to the consciousness of the necessity of a readjustment, and the fact that everything is in such a state of flux that the new conditions to which readjustment has to be made are not yet clearly defined. The territory over which the Educational Association is supposed to wield an influence has begun to to break up into fairly clearly-defined sections. Within these sections are appearing educational organizations that are doing for themselves the things which formerly they looked to the Educational Association of China to do. Because of this undermining of the support of the Educational Association some of the things it had planned so carefully to do have begun to sag in the middle through their weight. The energy that once flowed through the central organization has been directed into these scattered and smaller centres, with the result that the central organization finds itself standing still. These functions that are being absorbed by the smaller organizations will never come back to the Educational Association. So that,

whereas in the past it has sought to direct the work done in missionary educational institutions all over the Empire, its main function will now be to act as a clearing-house for the educational work going on. For this a less elaborate form of organization will suffice. The two main functions that the readjusted Educational Association will perform will be the maintenance of an Educational Magazine—we hope this will begin to manifest itself soon—and of speaking, when it is necessary, for the whole missionary educational body. We notice that the subject of union in educational work, as a means of solving some of our problems, appears to have dropped almost out of sight. In view of the fact that this is still a live topic the omission is a little puzzling.

* * *

Revival of Oriental Faiths.

In the religious world there are, at present, two circumstances which arrest the attention of even casual observers. One is the recrudescence of activity of the non-Christian faiths, the other is the new spirit of tolerance and sympathy with which many earnest Christians view these manifestations of the health and vigour of some systems which were hitherto regarded as being antagonistic to the religion of Jesus Christ. A striking evidence of both these tendencies was witnessed in the recent Conference of Religions held in Japan. In response to the invitation of the Vice-Minister of State for Home Affairs, representatives of the Christian, Buddhist, and Shinto religions met and discussed amicably the importance of religion to the State and the connection between religion and morals in the life of the people.

In Shanghai, Buddhist meetings for the exposition of "the law" are held frequently in Chang Su-ho's garden and sometimes in temples in the city. There is undoubtedly a shaking of the dry bones of Buddhism in our midst.

We have lately seen a circular issued in the interests of "The Universal inter-relation of Religions," 萬國通教. A belief in the Sabbath is indicated on the sheet and it is stated that "One principle underlies all law and the myriad virtues have a common centre," 萬法一理萬善同歸. Following this, come quotations from the Confucian, Taoist, and Buddhist classics, the whole ending with the Lord's prayer. The circular is being issued by certain persons who believe that identical ideas are fundamental to all religions, and

that the faiths mentioned are not antagonistic but kindred to each other.

There is little doubt that the revival of these oriental faiths is due to their contact with Christianity. As the dead Midianite revived when he was thrown into the tomb and his body touched the bones of the prophet Elisha so these dead and dying faiths have been revivified by the quickening influence of Christianity. Scholars tell us that in the first century of our era Buddhism was already a spent force, but the fructifying tide of the religion of Jesus flowed over its sterile fields and caused them to blossom once more. Do we not see the same phenomena repeated in these last days? Buddhism readjusted itself so that it absorbed the Christianity it met with in the first century A.D. Is Christianity virile enough to absorb Buddhism in the twentieth?

* * *

Christianity and Oriental Faiths.

We are compelled to ask what these movements mean for us. Will they make our efforts to Christianize China more difficult? And what attitude should we adopt towards a revived, perhaps a purified Buddhism? While seeking the right answers to these questions it is well to remember that if we are correct in attributing the revival of Buddhism to its contact with Christianity it is only what is good in the one religion that can respond to the divine influence emanating from the other. They may be right who assert that a sincere belief in a Power other than ourselves that makes for righteousness is a much more hopeful preparation for Christianity than crass materialism, even though that "power" is called by its votary, Buddha. At any rate we have no quarrel with anything that is good, anything that is true, anything that is of good report. To everything that is stamped with the hall-mark of righteousness we extend a welcome, irrespective of the tag which indicates its theological origin. If the revival of Buddhism means that earnest men are sincerely seeking light, then surely for them the sun of righteousness will arise. The light that lighteth every man coming into the world will shine upon them and they will see the glory of God in the face of Jesus Christ; but if this activity is merely an attempt to galvanise an effete system into a semblance of life, 死馬當作活馬醫, then it is doomed to swift and deserved extinction.

The Sanctuary

"The effectual fervent prayer of a righteous man availeth much."—St. James v, 16.

"For where two or three are gathered together in my Name, there am I in the midst of them."—St. Matthew xviii, 20.

"I cease not therefore to ask from our Lord and Master, that He may, either by the communication of His Scriptures, or the conversations of my brethren, or the internal and sweeter doctrine of His Own Spirit, deign to teach me things so to be proposed and asserted [in preaching] that I may ever hold me fast to the truth: from this very Truth I desire to be taught the many things I know not: I have received the few I know."

Bishop LANCELOT ANDREWES.

PRAY.

That the function of the Church to diffuse the Gospel among all the nations of the earth may be vigorously and enthusiastically carried out. (P. 327.)

That in the final event the Christian nations which come into contact with the immoralities and idolatries of China may prove themselves fitted to plan and prosecute to its conclusion a moral conquest in the name of Christ. (P. 328.)

That the vital truth of a Kingdom of God on earth, for which the Jews stood, may be a living article of belief to the Christian Chinese. (P. 330).

That any tendency to individualism may give way to a striving for spiritual fellowship and of recognized union in Christ with other Christians. (P. 330.)

For the realization of the Christian ideal for the service of a Holy God in a Holy Church nourished by the teaching of the Holy Scriptures, and using for worship a holy day by God Himself appointed. (P. 332.)

That the Missions may impress upon the Chinese the necessity of studying the divine library of the Scriptures. (P. 330.)

That a real concern for the salvation of souls and for developing the true inner organic and corporate life of the Church may be predominant in all Christian bodies. (P. 331.)

That the Chinese Church may accept its responsibility for carrying the truth to the whole nation—the truth, and nothing but the truth. (P. 350.)

That Chinese ministers may realize that the tenderness and alertness of the sympathy requisite in the sacred duty and privilege of pastoral work may only be acquired by drinking deeply into the Spirit of Christ and His own most gracious ministry. (P. 352.)

For workers carefully selected and patiently educated, who can be wholeheartedly trusted. (P. 340.)

For an increase in initiative, independent thinking, and original production among the Chinese Christians. (P. 340.)

That when weighed and measured in the mind of the Chinese the missionaries may not be found wholly wanting. (P. 351.)

For yourself, that you may, indeed, as a son of God, grow into your own niche, and so fulfill your own destiny. (P. 333.)

That you may have such breadth of insight as will show you what is really of urgent necessity, and such grace as will prevent your love of order and predilection for familiar forms from unduly delaying the necessary changes. (P. 354.)

For a wise discrimination in the choice of time for relaxing, and retiring from the duty of supervising, that the change may not be made so soon as to be the cause of loss to the Church. (P. 336.)

That the transfer of responsibility and initiative from missionary to Chinese may be so planned as to tend steadily towards its accomplishment, with no drawbacks. (P. 351.)

For the country in its period of change of government, and for those who are in responsible posts and so bearing the great and heavy burden.

For God's rich blessing on the visit of Dr. Mott, that it may accomplish much for the Kingdom of God in this land. (P. 368.)

GIVE THANKS.

For the encouraging progress shown where the Chinese Church manifests its own responsibility for the spread of the Gospel in its midst. (P. 346.)

That the conception of the converts as being really a part of a living organism, the Church, the Body of Christ, grows, and in its growth inspires. (P. 347.)

Contributed Articles

The Function of Missions in Modern China

ARNOLD FOSTER, WUCHANG.

THE title that stands at the head of this article is, perhaps, capable of several different interpretations. It will be well to explain from the outset the sense in which it is here employed.

The Church of God from the dawn of its history has had, as a separated body, called and chosen by God from among the masses of mankind, one great and unchanging missionary function intrusted to it by God Himself. This function has been in the past, is now, and will be to the end of the age, to diffuse among all the nations of the earth the knowledge of the Living God and of His purposes in the creation and the redemption of man.

The full meaning of that function and of that trust has only been slowly unfolded to the people to whom it was committed; it can only be partially apprehended by any particular age of the Church. When God called Abraham out of Ur of the Chaldees, made certain promises to him, and established a covenant with him that in him and in his seed all the families of the earth should be blessed, Abraham himself could have had no conception of the great and wonderful things that were involved in these promises. His own subsequent history with all its ups and downs, and the history of the Jewish nation with all its own victories and defeats, were both required for the moulding of the instruments by which, through long chapters of human history, the purposes of God would be fulfilled. Perhaps nowhere in Scripture are the mystery and the magnificence of God's far-reaching purposes in regard to man and his redemption so fully set forth in their final intention as they are in the epistle to the Ephesians.

But the fulfilment of this great missionary function of a chosen people involved other minor and subordinate functions as age after age new circumstances confront the messengers of God in their intercourse with the nations of the earth with

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

whom they mingle as leaven mingles with the mass of meal which it is destined to leaven. In this sense Israel had one special but temporary missionary function to perform in taking possession of the land of Canaan. A terrible function it was! Dr. Marcus Dods speaks somewhere of the destruction of the Canaanites having been necessary for the salvation of the world. The hordes of Hebrew slaves coming from the demoralizing influences to which they had been subject in Egypt were not in a position to take possession of Canaan as William Penn and the Quaker colonists associated with him took possession of the territory in the United States which was called after him—Pennsylvania. Not all the experiences through which the Israelites had passed during their forty years in the wilderness had fitted them either to plan a purely moral conquest of the nations inhabiting Canaan, or on the other hand to mingle on equal terms with those nations without themselves becoming contaminated by the gross immoralities and idolatries that existed everywhere among them.

But God does not wait for the uprising of a race of men, who will use only perfect or approximately perfect methods of working, for initiating a movement towards establishing a Kingdom of God on earth. In the providence of God the military conquest and subjection of the Canaanites by the Hebrews became in after ages the symbol of the spiritual conquest of the world by the methods of Christ, and the Land of Promise itself became a type of the heavenly rest and of the city of God coming down from God out of Heaven.

Other special functions Israel was called to fulfil, at different periods of its history. Who can tell all that Israel either gave or received during the sojourn of the missionary nation in Babylon? Who can realize all the gains of the days of the dispersion, when for numbers of the Jews the Hebrew language was largely exchanged for Greek, and the Hebrew Scriptures were translated into Greek? It was during this period that synagogues sprang up in places without number where Gentile "fearers of God" or proselytes learned to exchange the idolatrous theories and practices of paganism for worship of the true God, and these places became later, as we learn from the Acts, centres of Christian influence and spheres in which the seed of the Gospel took root and became highly productive in the establishment of Christian communities.

It is impossible in an article like this to enlarge on, or even to enumerate, more than a fraction of the special functions which Israel performed in bearing its witness to the character and purposes of God, Whose chosen representatives the Jews claimed to be. Nevertheless, to set even a few of the principal of these functions in order before us may direct our minds to the *line of thinking* on which we, as Christian missionaries, should find our own special function in presenting to the Chinese of this present time the message which we have received in the knowledge of "God our Father and Christ Jesus our Saviour."

I speak not now of the central and fundamental truths of this message. For us, this has been, in the Christian Gospel, illuminated and enlarged in a way that the devout Jew of a by-gone age could not have imagined, but it has not been *changed*, any more than "Nature" has been changed by the marvellous progress that has been made in the course of ages in man's understanding, and power of utilizing, the processes of Nature. But if we look for a few moments at some of the special services which the Jews rendered to the cause of Truth and of the knowledge of God, we see at once that these correspond to abiding realities in religion and in life which we ourselves cannot afford to dispense with—realities that are almost wholly absent to-day from Chinese ideals and ambitions.

I. St. Paul in one place answering the question raised by himself "What advantage hath the Jews?" replies very rightly "*Much every way*," but he goes on "first of all that they were entrusted with the oracles of God." Who can estimate what "the living oracles," as St. Stephen speaks (Acts vii: 38), have been in the history of the spread of the Gospel? Few things fill me with more apprehension as to the future of missions than to meet with missionaries who themselves being no students or lovers of Scripture, are found to talk of the sacred books of India or China as if *these* were to be for the Church in India or in China the introduction to the New Testament! Who that has himself ever felt the power of the prophetic office as developed in Israel, not to speak now of the Law as given through Moses, can imagine that any other books compiled in any age or country of the world can take the place of the Jewish Scriptures in awakening the sense of sin, or in introducing men either to the rudiments, or to the heights and depths of the revelation of God given to the world in Jesus the Messiah? Well said the late Dr. Hort (on 1.

Peter i. 12): "The dream of a Christianity without Judaism soon arose . . . but it was in effect an abnegation of apostolic Christianity. When robbed of His Messiahship, our Lord became an isolated portent and the true meaning of faith in Him was lost. This was one of the most fundamental subjects of controversy in the second century, and with good reason the watchword of the champions of apostolic teaching was the harmony of prophets with apostles." Missions have a special function in modern China to impress on the Chinese the necessity of studying the Divine Library of the Scriptures. Recent events have greatly lessened the deference hitherto paid in China to the Confucian literature, and a new future is before the Bible.

II. But if to Israel was entrusted a living message from God in the form of sacred books recording their own divinely ordered history, their laws, their hymns of praise, and their wisdom literature, all instinct with the spirit of an active faith in a righteous God, not less vital was the truth that the Jews stood for, of a Kingdom of God on earth—a separated people—an ecclesia that mixing in the world was called to be separated from the world and living at all times under a Theocracy.

Can we in these days afford to part with this thought of the Christian Church as an elect body, or can we afford to merge our Christian brotherhood or discipleship in merely national or racial affinities? In the lands from which we come we hear more and more of the loss to the religious life of those countries arising from the decay of the ideal of Church fellowship. I am not thinking now of that particular form of ecclesiastical narrowness and partisanship which everywhere and in almost every sect large or small, vaunts itself under the name of 'churchmanship,' but I am thinking of what fifty years ago Church life was, as I knew it, in the Christian Society in which I was brought up, as compared with what I have seen and heard in England in the same society on the occasion of more recent visits. The kind of Church life which was at one time so prominent, at all events amongst Christians of the Presbyterian, Congregational, or Methodist type, seems in many places to have been now displaced by a sort of general religiousness among *individuals* which contents itself with more or less habitual or occasional churchgoing. This has become largely dissociated from the striving after

spiritual fellowship and of recognized union in Christ with others. There is nothing that China, or the Church in China, needs to-day more than true Church life—the life in which members are joined together in a consecrated society for purposes of mutual edification, and for corporate witness-bearing as towards an outside world. On this, very much depends for the maintenance and the spread of healthy Christian family life in China. To testify to these things, and to make them living realities in modern Chinese life is surely another special function of Missions.

Amidst all the talk that is now going on about a 'national' Church for China, an 'independent' Church, a 'self-supporting' Church, a 'self-governing' Church, etc., etc., one misses altogether the New Testament note of Church life and Church constitution received in its fundamental idea from the Theocracy and from the separation unto holiness of Judaism. A few days ago I came across the following from the Life of Dr. R. W. Dale, written by his son. I quote it not because of its reference to Congregationalism, for I am no champion of Congregationalism or any other-ism apart from the degree to which it incorporates in life and action what ought to be the ideal of every Church that aspires to be truly Christian. "Wherever he [Dr. Dale] went [during a visit to the Congregational churches of Australia] he preached Congregationalism—not the bastard Congregationalism that regards itself as a democratic form of Church polity and teaches the people that they have a right to govern the Church as they please, but the Congregationalism of the heroic age which makes the people responsible for *finding the mind of Christ* as to the way in which *His* Church should be governed." [The italics are mine.]

I confess I look with blank dismay on some of the later developments I have seen in China of the spirit of Church organization among the churches with which I am acquainted, and my mind goes back to days when with far less fussiness, far less thought about 'control'—Chinese or foreign—far fewer special officers and special functions for collecting money and investing it, etc., etc., there seemed to me far more real concern for the salvation of souls and for developing the true inner organic and corporate life of the Church, than I see to-day. I do not for a moment think that the Church in those earlier days was without its dangers. I know well it was not, but

in the matter of developing an inner life, and an *esprit de corps* specially becoming saints, as against the matter of designing and stereotyping an outward shape for the body to assume, I doubt if we have made much progress, if any.

III. I should like to say something of various other special functions performed by the Jews in impressing particular aspects of truth and of religious idealism on the world for the benefit of all subsequent ages of the Church. But I must only touch on one more such function. The Sabbath law has been greatly misunderstood. In the time of our Lord an institution that had been ordained for the benefit of man was being used for purposes injurious to man. It is so still. But there is a view of the Sabbath emphasized in the Jewish Scriptures which is surely eternal, and from which the Church can never part without losing one of its most precious possessions. For all time the word stands written: "I gave them My Sabbaths to be a sign between Me and them that they might know that I am the LORD that sanctify them." For the service of a Holy God, a holy Church nourished by the teaching of the holy Scriptures, and using for worship a holy day by God Himself appointed—would seem to be essentials if His servants are to be preëminent for holiness.

Such are some of the special functions that the pre-Christian Church performed in seeking to realize its world-wide mission of revealing to man the ways of God. Every one of them is suggestive of a still higher function to be performed by the Christian Church.

Of the sacrificial service, the priestly mediation, the wonderful religious symbolisms of Judaism and much else, I cannot speak now. If in what I have already said I have suggested to others thoughts that they can work out at length I shall have accomplished my main purpose in writing.

THE REV. WANG CHÊNG-AO OF SIAOYANG.

Moderator of the Synod of Manchuria, 1911-1912.

The Basis of Missionary Authority

REV. GEORGE DOUGLAS, M.A.

[Being a discussion of the principles underlying the relationship between Missions and the Chinese Church.]

AFTER all it is a question of authority. And by "authority" I do not mean the mere arbitrary authority of ecclesiastical appointments here or there, but the inalienable, immutable authority of truth. "By what authority doest thou these things?" Was a question to which no answer could be vouchsafed because the questioners were not true to the light that was in them. They came (in Knox's quaint phrase) "but to tempt Him and to grope His mind." They already knew that he so acted for a witness to the truth. And any authority which the missionary can possess must be of the same self-evidencing type.

There is an incident in the gospels which to my mind throws much light upon the problem before us, and which, moreover, has a piquantly Chinese flavour about it. When the mother of Zebedee's "children" came "worshipping him and desiring a certain thing of him," how strangely familiar it all sounds to us dwellers in the Orient,—both the ambition and the diplomatic manner of approach. "Grant that these my two sons"—Surely the good lady's blood had a far-eastern strain! 大人我有一份事求你走可以不可以? (Did she *k'o t'ou* or only *tso i*, we wonder?) True, there is much that is "aristocratic" in the working of God, else why should we not all become rivals of Dante and Beethoven; but even Christ himself could not grant a request that was merely arbitrary, for character alone can determine who are best fitted to occupy the seats nearest Him in his glory. In the Christian sphere each son of God must grow into his own niche,—his own seat of authority,—and that by a natural law in the spiritual world. "It is not mine to bestow," says the Christ; there can be nothing arbitrary in the councils of the Most High.

It is along these lines that we must look for the true solution of all problems that arise in adjusting our relations with the Church of our own generating. No rules and regulations, nor written creeds nor codes, will determine our relationship in the end of the day; it is character alone that weighs; all else that can be piled in the other scale will only kick the beam.

The relationship between the mission and the Chinese Church is, of course, the relationship between father and son. And that sounds easy. But if any man think that having said so much he has reached finality, he knoweth nothing yet as he ought to know. And the man who has had most experience in bringing up a family will be less likely to find here any solution at all than the man who has yet to learn what fatherhood demands. Nevertheless, to say so much is a step in the right direction. The relationship, for example, is not that between brother and brother, else would ardent Confucianists be found over England to-day endeavouring to settle our coal strikes. Neither is it the relationship between master and servant, not even that between teacher and taught. Still less is it that between demand and supply. Were it these the power of the purse would be the sole determining factor. But the power of the purse is as warranted to kill as to create.

Nor is it any relationship which may be inferred from some supposed superiority of race. "Christianity is not carried to other peoples by the Christian races with the argument—'We are better races than you, therefore accept our faith.' It is carried with the appeal—'Christianity is the religion you need to make you better than yourselves; to enable you to attain your true character, and to fulfil your true destiny.' Racial prejudice and contempt are the very antithesis of the Christian spirit. Hence, when our Lord was charged sneeringly with being a Samaritan and having a devil, He silently ignored the slur on a neighbouring race, and took notice only of the second charge."

But if the relationship is that between father and son we cannot but recognise the seriousness of our responsibility and the complexity of the problems that are likely to arise. It is the problem, dare we say it? of God himself who has been in Christ reconciling the world to Himself and is still yearning to see begotten in us the dignity of sonship. And it will be well at this point to remind ourselves that no Church, when all is said and done, is of our own founding; they are all the creation of the Spirit of God. And it is only in so far as we acknowledge ourselves to be but instruments in His hands that our labour can be of any service at all.

The problem with us, then, is the problem of adolescence. Every thoughtful parent knows full well that there comes a time in the life of his child when he may be expected, and

ought to be allowed, to assume a share of responsibility for the general well-being of the family. It bodes ill for both parent and child when, on the one hand, parents fail to realize that their children have grown to man's estate ; and still worse is it when, on the other hand, a reckless son or extravagant daughter grows up careless and indifferent to family welfare.

Some years ago the writer was travelling in one of the British colonies where at a certain town he went to be the guest of a family which had been left in somewhat straitened circumstances owing to the death of both father and mother while their children were still comparatively young. He was received at the railway station by an elder son of the home, whom he liked at once for his genial and amiable company. It come upon him, therefore, with a shock of disappointment to discover, on reaching their house, that his new friend bore both at home and in the neighbourhood the unenviable sobriquet of Gallio. Still more astonishing was it to find that Gallio answered to the name and did not appear to resent it. To any ordinary observer such a name in such a family branded upon its bearer a character for selfishness, for carelessness, thoughtlessness, indifference,—I do not stop here to discuss the justice of such a character being imputed to the Corinthian pro-consul of that ilk—such as ought to have roused resentment in a worm. Woe to the mission that is only breeding a churchful of Gallios! What then? Let us so adjust our relationship to our family in the faith that we shall not crush out true manhood and independence of character by a parental oversight that is too exacting nor be found confounding the leading of Providence with the precarious education of the man in the street. It is possible to be so watchful that our watch "may be more harmful than the errors we watch to prevent." This is the sin of Mr. Fearing. On the other hand it is possible to be so trustful that our trust may lead to irretrievable disaster. That is the crime of Madam Wanton.

This much is plain: in so far as a son is contributing to the support of a family, thus far, at least, he is entitled to take part in the family councils. And yet who would be content to allow the power of money-making to determine relationships in true family life? When the demon of bargaining is allowed to cross the threshold of a home its good angel must needs make haste by the window. How often do we see this illustrated in Chinese family life! In practice, however,

we are sometimes apt to come perilously near such a relationship—not explicitly, but implicitly—with our Chinese household of the faith, arriving at it—and here is the crux of the situation—from the opposite side, as it were, and animated by motives which are altogether honourable. The expenditure of mission funds is a sacred trust which we cannot delegate to others without being satisfied that in doing so we are at least doing all in our power to carry out the intentions of the donor. And, if I mistake not, missions stand to lose more in these days by overweening confidence and over-reckless delegation of authority than by over-scrupulosity. My own experience has taught me that more has been lost by relaxing and retiring too soon than by supervising too long.

"It is the missionary's first duty to make himself unnecessary" on the field at the earliest possible opportunity. That is an axiom to which we are all agreed. But it is not quite easy on the one hand for any man who is firmly in earnest and keenly interested to give effect to his honestly-expressed conviction when he says, "He must increase and I must decrease." He may think that he is fulfilling all righteousness, while in reality he is not budging an inch. It is so hard at times, however expedient it may be, to sit still and watch others blundering. And is it not so obvious that we are more likely to defeat our main object by withdrawing too early? So we reason, especially when colleagues afflicted with tendencies to laziness and haziness press prematurely for "native independence," as they call it. Once more it is character that will tell in the end of the day. "The man of wecht" will be forgiven many exasperating eccentricities and obstinacies by his Chinese colleagues, if he is manifestly spending his life-blood on the Chinese people. He has laid down his life that he may take it again.

In all details of missionary conveyancing, "festina lente" is surely an obvious rule.

Let me state a case. Last year a missionary in Manchuria was entrusted with the care of an out-station which has been in existence for fifteen years or more, but which for several years back has been stagnant, if not moribund. The evangelist who has been in charge is a pluralist: beside being an evangelist maintained by the home Church he is a licentiate of the Church of Manchuria, that is to say he some years ago completed a theological course and is now eligible for "a call"

to a pastorate when a congregation can be found able and willing to support him. He is also an elder of the session which has the oversight of the group of Christians at this out-station, besides those at a number of others round its central city thirteen miles away. Such pluralism is obviously undesirable, for it leads sometimes to unhappy complications, but it is all too common in the Manchurian Church.

There were, at one time, over a hundred members at the out-station referred to, but in process of time it became apparent, especially in the light of persecution, that of these the larger half had entered the Church with very mixed motives, and the number, alas! at the present time has been reduced to something over thirty.

On the missionary's first visit he found quite a vigorous school of nearly fifty big lads accommodated in the church compound; otherwise there was not much sign of life. When he proceeded to examine the school he found that the boys, nearly all of whom were non-Christian, knew practically nothing of the Scriptures, and that they were apparently there to acquire a veneer of Chinese education plus enough English to quality them for various petty, but lucrative, posts in a neighbouring foreign settlement and in Government offices. The teacher of English was the elder-evangelist's only son, who had been dismissed some time ago from the postal service, but English he could teach, and manifestly he was the asset of the place. The evangelist and his family were comfortably housed, also in the church compound, and all the local accounts were in his hands; no one else, he asserted, was capable of keeping them. The missionary asked for the title-deeds and found that they were made out in the name of the local Church, or rather local group of Christians; in addition to their church property they owned a piece of land bringing in an annual income more than sufficient to meet their ordinary current expenditure.

As a first step towards reform he decided to give the evangelist a trial elsewhere, and to place another in charge who is well known and honoured throughout Manchuria for his integrity and spiritual fervour as well as for his first-rate scholarship. All concerned were notified, and the missionary returned home two days' journey away.

Presently he was stormed with letters purporting to come from "all the Christians" in that town and neighbourhood

begging him to let well alone, and to allow the elder-evangelist to remain for a year at least. One is familiar with such tactics, however, and he remained obdurate. Next he was waited on by a deputation again purporting to represent "all the Christians" aforesaid, but now he began to suspect conspiracy, for the office-bearers were conspicuous by their absence. When they found their pleas still unavailing they turned on a new tack. "All the Christians" had held a meeting the previous Sunday and had agreed to undertake the full support of the evangelist and to establish an independent cause! Here was a problem. They could well do so, for, apart from the possibility of voluntary subscriptions (which, however, appeared to be rather remote), the income from the school alone was amply sufficient to cover the evangelist's salary after paying all other expenses. Yet the missionary was convinced that gradual decay of the station was due mainly to the evangelist, who appeared to him to be feathering his own nest at the expense of the Church. The situation looked critical. "Very well," said he, "we are here to establish a purely Chinese self-governing Church, and I am bound to support every honest endeavour in that direction. *But it is to be a Christian Church.* Prepare to petition your session as you desire." He took care to be present at the next session meeting, the only foreigner in the room; so did the multiple office-holder. No petition was forthcoming, so the missionary asked permission to state the case, and to his relief he found the session unanimous against granting any measure of independence to the station whatever; moreover, they added, their colleague's removal was imperative. The situation had been allowed to remain unchanged simply because the local session had been entrusted with the oversight of the mission's evangelists in that district before it was capable of such responsibility; and the local leaders had lacked courage to deal with the case until the foreigner interfered.

Ay, there's the rub! It is our duty as missionaries to see that it is a *Christian* Church that is being founded in the land and not another Chinese guild,—not one more of the innumerable mutual benefit societies which flourish and wither like Jonah's gourd. "Let them learn by their mistakes," said a senior missionary one day to a group of restive young bloods who were disposed to be too meddlesome when their Chinese colleagues in Presbytery were palpably blundering.

And he was no doubt right so long as they were dealing with matters non-essential. The mother who is constantly nagging at her children's peccadillos is in danger of losing at least their respect; and one becomes more and more impatient with the petty interference that cannot refrain from rising at every opening "to a point of order." But when the "mistake" is in danger of becoming a grave moral wrong it is nothing short of a betrayal of trust if the missionary fails to interpose. The difficulty lies in the fact that the line between the essential and the non-essential is sometimes very thin.

Over against the somewhat squalid case cited above, one may be pardoned for pointing to the example of the Y. M. C. A., which, perhaps, more than any other mission in China, has succeeded in establishing itself as an indigenous institution on a self-governing and self-supporting basis in spite of the risks inherent in its constitution lest its very success should cause its C. to be writ small. One cannot refrain from paying a tribute of respect to the magnificent statesmanship of the men at the head of the organization and acknowledging that the older missions have a deal to learn from their methods in matters of coöperation.

Moreover, we would all do well at the present juncture to take a course of lessons in the Church History of Japan during the past quarter of a century. The whole Chinese nation has been gazing intently across the seas upon the Island Empire, and not least the Christians around us, than whom no warmer patriots are to be found. Our course of studies should include The History of the Doshisha; The Formation and Constitution of the Church of Christ in Japan; The Buddhist Revival; The Government Education Code and its bearing on Christian Schools and Colleges.

Some of the strongest missions in Japan have, for thirty years, borne the title "Missions Coöperating with the Church of Christ in Japan." Even the title is intructive, for some of us have not yet begun to conceive of our work on that plane. "A coöperating mission is one," says the Church's Constitution, "which recognises the right of the Church of Christ in Japan to the general care of all evangelistic work done by the mission as a mission within the church or in connection with it." The Church in Japan, in other words, has become the predominant partner. "The mission has to take the place of handmaid where once it carried chief authority." This is a reversal of

the relationship which exists in most parts of China as yet, but no one can doubt after the recent declaration of religious liberty from the lips of the President of the Chinese Republic that we are on the eve of an ecclesiastical transformation.

One of the most serious weaknesses of the Chinese Church hitherto has been the lack of initiative, the lack of independent thinking and original production, expecially in the field of literature. We need a Paul, in short, and a Chinese Paulinism that has the courage of its convictions and that will not fear to face those who are reputed to be pillars of the Church. Is it possible that we have been nipping originative instincts in the bud by "too rigid and too Western orthodoxy? If so, the day of emancipation has certainly dawned. The revolution cannot but give birth to a new *esprit de corps* within the Church which will be full of hope.

Yet the *esprit de corps* must be a disciplined *esprit* if it is to be effective. The steam that issues from the exhaust pipes is of little service, but if concentrated on the piston rods it will drive the machinery of a Titanic. Therefore let us educate with redoubled vigour for all the spirit of independence that exists. Lord Cecil has expressed the matter forcibly: "A Church will always be in slavery to others when it is an ignorant Church. An ignorant man is always a slave to someone else. Knowledge is power. It is no good altering your regulations and your rules unless you can take advantage of these alterations. If your workers are capable of governing they will govern. If they are incapable, they will not govern. To make them capable you must educate them." In other words he will rule best who has best learned to serve. But let our education be such as to develop initiative, not to repress. The day has gone by for the educated limpet, who is so thoroughly well educated that he cannot even think without assistance; though even he is to be preferred perhaps to the educated hooligans,—or should we say the cultivated pike?—that recent events have brought into too frequent prominence to the hindrance of the high aims of the patriotic. We must indeed concentrate more on education, but we need not use the term in any narrow scholastic sense. Most of Christ's educating was done in the open, and much of his time was spent on individuals, and he is our example. If we select our workers with care and educate them with patience, we can afford to trust them whole-heartedly and need not make details our business.

I close on the note on which I started: "There is no appeal which searches the heart more closely than this; do we in the end of the day believe in truth? 'No sign shall be given you,' says the Christ, 'but the sign of Jonah,'—a man who arrives in a city alone, cast up by the sea, weather-beaten and uncommended, and whose only allies are the message which he bears and the natural human conscience." Or, as Dr. Gibson expressed it so nobly to us at the Centenary Conference, "All missionaries who deserve it will be heartily welcomed to a place in the governing body of the Chinese Church. They will be there in a minority among their equals, and they must make their weight felt, not by aid of delegated authority from home or any outside power, but in "much patience, in labours, in watchings, in pureness, in knowledge, in the Holy Ghost, in love unfeigned, in the word of truth, in the power of God." As long as they can show these titles for their authority it will stand, and be owned by God and man.

Independence of Chinese Christians

REV. R. E. CHAMBERS, D.D.

THE purpose of this paper is to discuss the above subject in connection with the general question of the future of Christianity in China. It is written by request and with the hope of throwing some light upon a difficult and important subject. My desire, at least, is to write constructively. I am not without sympathy with those who differ from me, and shall give my convictions only for what they are worth. Some statements which may appear dogmatic are of course made only from the writer's view point. Let this general qualification apply to all.

Ultimately, if our Lord's coming be delayed sufficiently long, Chinese Christianity will, for the most part, be independent of foreign control. But independence, in the sense in which it is used in this article, means more than this. Independence applied to churches means the autonomy of the local church. All authority is vested in the local membership, without any organization or individual outside of its own membership having any right to control its affairs. The local church is free to develop along lines of its own choosing, being responsible directly and solely to

Christ, who is its great Head, as well as Head of the church universal. Further than this, the principle of voluntariness extends to the individual believer. His entrance into the church must be of his own free will and accord. No other has any right to force him or to act for him. He is responsible directly to his Lord, and he must be left free. The reason for this, its advantages and its dangers, will be considered later. The aim now is to define independence. Of course the individual believer is bound to submit to, and observe, the regulations of the church of his choice. Any church may refuse to accept, or may exclude from its membership, any person, but no church may either elect, or retain in its membership, any person, without that person's full consent. It is a solemn fact that a church, as well as an individual, is liable to do wrong because it is free to do right. This paper claims that Chinese Christians and Chinese churches ought to be free, free from control of both foreigners and Chinese, free from control by other Christians and by other churches, without any distinction, in an authoritative sense, between laity and clergy, all being recognized as brethren, with mutual obligations, all alike subject to the control of our sovereign Lord, Christ Jesus.

Christianity as opposed to Judaism is intensely individual. Entrance into the Kingdom of God, Jesus told Nicodemus, was by being born again. Paul says that every one, individually, must appear before the judgment seat of Christ and give an account of deeds done in the body. Entrance into the Kingdom is not by the way of the church, but rather entrance into the church is by way of the Kingdom. Those who voluntarily enter and constitute a church do so because of a community of life and interest. No one is eligible for church membership who is not already alive in Christ Jesus. There must first be the striking off of the shackles of slavery to Satan and sin before one can enjoy freedom in Christ Jesus, the freedom of the sons of God. An independent Chinese church, to be safe in its independence, must be composed of regenerated members.

God delights in variety. Blooming flowers, varying landscapes, changing skies, sunrise and sunset, and a thousand other things, proclaim the truth of this. Death only is monotonous. Life is a ceaseless change. Independence is the friend of variety. Subjection, centralized authority,

makes for conformity. Free Christianity in China will produce variety, as varied as Chinese human nature is varied.

Free Christianity will adapt itself to varying conditions. It is often pointed out that there are different national types of Christianity. Differentiation should be carried much further. No two communities are alike, no two families, no two individuals. The need that Christianity meets is first an individual need. A free local church is the best possible form of organization for meeting varying local needs. With the broad guiding principles that are contained in God's inspired word, a local church of regenerated believers will propagate the Gospel in the way best adapted to meet the needs of the immediate community. Outside control will hinder not help this adaptation. Any form more fixed than that outlined in the New Testament will only trammel, and not hasten, healthy growth.

Independence makes for strength. Chinese Christianity will not be strong until it ceases to rely upon foreign support. Foreign missionaries defeat their own aims in so far as they are slow to work for and insist upon the independence of the Chinese Christians and churches. Atrophy is the curse of indolence. Enforced indolence is a crime. No missionary or missionary organization should do for any individual Chinese Christian or Chinese organization what that individual or organization can do unaided. This applies not merely to financial assistance but to all that pertains to Christian life and work. Thinking for one is apt to be far more disastrous in its effects upon him than paying his bills. Interfering with his freedom so that he cannot, if he would, think for himself is still worse. The same holds as to a church. It is equally fatal for an outside Chinese organization to assume the support and control of local Chinese churches. The safe principle is to help individuals and churches to help themselves. One grows as one realizes a sense of responsibility. There can be no responsibility where there is no independence. Some one has said that monarchies make great institutions while democracies make great men. Christianity in its essence is democratic, because its unit is the individual. Democracy elevates the masses by freeing and putting responsibility upon the individual. This is at once the glory and blessing of democracy. In an independent church there is always the goad of responsibility to urge one

on to the goal of individual attainment. One naturally looks for support to the hand that controls. Strength naturally goes with and springs out of independence. The two are mutually helpful.

An independent church, free in Christ Jesus, from whom it derives its life, other things being equal, will be the loyal church, loyal to her Lord, loyal to God's word. The best possible method of cultivating loyalty to Christ is to emphasize the privileges and responsibilities of freedom in Christ. This teaching runs throughout the letters of Paul. The basis of his appeal is in the teachings of Jesus. Any sort of intermediary, individual or organization, interrupts the free flow of impulse and motive.

The only wholesome authority that foreign missionaries should exercise over Chinese Christians and churches is the authority of influence. The day is coming more and more rapidly when it will be the only authority that they will be able to exercise. They will do wisely to hasten that day. This is how the missionary may save his life by losing it. Of course it is the privilege, nay the duty, of the missionary to withdraw financial support when a Chinese church or individual pursues a course in which he cannot conscientiously give the support. But it may sometimes, possibly often, prove a blessing in disguise for the foreign support to be withdrawn. It is certainly very possible that the course adopted by the Chinese may prove to be the wiser one. Even when money comes from abroad, it is not certain that foreign missionaries may administer it to the greatest possible advantage. Why should we force Chinese Christians or Chinese churches to sell their independence for foreign gold? May we not strengthen their independence and make use of their more intimate knowledge of their own country and people by seeking their *bona fide* coöperation in all our work? Our mistakes in administering foreign mission money teach the Chinese nothing save to have less respect for our judgment. They will often learn more from their own mistakes than from our successes.

Independence has its limitations and its dangers. A Christian must use, and not abuse, his independence. The same applies to a local church. No man lives unto himself. Happily men are not isolated, unrelated units. This fact entails the curse of Adam's sin upon the human family, but

it likewise relates all believers to each other and to Christ. Our relations confer mutual benefits and impose mutual obligations. Christianity is a social religion, and more. Spiritual relationship is closer than that of the earthly family. This fact lays the axe at the root both of selfish isolation and formal external union. There is the spiritual union of all true believers with Christ. The basis of our obligation to our fellows is in our obligation to Christ. Both obligations are real. Neither must be disregarded. There is no subordination except to Christ, but that subordination is absolute. Here our independence is transformed into absolute submission. Christianity is a democratic monarchy.

Individuals should coöperate for self culture, and for the extension of Christ's Kingdom. So should churches, and, wherever possible, so should denominations. *Pares inter pares* but also *e pluribus una*. Independent Christians, independent churches, but wholly, unquestioningly, obediently submissive to the will of Christ, and united in Christ Jesus. Independence is the centrifugal force, and the attraction of Christ is the centripetal force, of Christianity. The lives of all Christians should, and do, revolve around Him. He, and he alone, controls.

Formal, uniform, external, human organization, with its gradations of human authority and violations of the independence of churches and individuals, stimulates and nourishes worldly ambitions, opens the way for the misuse of power, and has no basis in Scripture. At the same time it misrepresents the incomparably higher spiritual unity of Christ's people.

To produce a tropical plant in the region of ice an artificial atmosphere must be provided. At best, what a poor idea one is able to get of tropical luxuriance by a visit to a hothouse! But our God, in tropical heat and in arctic ice, in sheltered valley and on exposed mountain sides, in desert and in fertile plain, has strewn the world with a beautiful variety of life, all bearing fruit after its kind, adapted to its surroundings. Wherever life is there also is variety.

Let us say to our Chinese Christians, to all and even to the humblest, what Paul said to the Galatians: "For freedom did Christ set us free: stand fast therefore and be not entangled again in a yoke of bondage."

The above may appear to be more or less theoretical, but the principles stated have controlled the practice of the writer during seventeen years in China, and he believes that they have controlled, and have been justified in, the work of the mission to which he belongs. Our Chinese membership now numbers about 5,000, in thirty-one independent churches. A purely fraternal association, made up of messengers from the thirty-one churches, is being managed by the Chinese, in cordial relations with the missionaries. The Association appoints, and the churches support the work of, Boards of Home Missions, Education, Ministerial Aid, Sunday-school Work, and Benevolence. Missionaries are on all these Boards, being appointed by the Chinese. The last named Board conducts an Orphanage which now contains over thirty children of Christian parentage.

As a concrete illustration, I should like to mention the Canton Boys' Academy. This institution is managed by the Education Board of the Two Kwongs Baptist Association, and has been developed by the Chinese Christians along lines of their own choosing. They have justifiable pride in its past, and its future, with their Lord's blessing, is safe with them. If space permitted, interesting histories of independent churches, supported and controlled entirely by Chinese, might be written. There would, of course, be record of some failures and mistakes. But the sum total marks encouraging progress. The best thing to report about all the thirty-one churches is that, without exception, all feel to some extent their own responsibility for the spread of the Gospel in their midst. They know that they are free from control by outsiders in the work for which the churches are organized.

By all means, for every reason, and for all reasons, all Chinese churches and all Chinese Christians should be free. Who are we, what is any man, or any set of men, that we or they should presume to lord it over God's heritage, or over even the humblest member of the smallest flock?

The Part of the Chinese Church in Mission Administration

REV. J. CAMPBELL GIBSON, D.D.

THE topic assigned by the Editor to the present writer rests upon several assumptions, most of which will be readily granted. At the same time it calls for clear definition and appreciation of the aims which we are now setting before ourselves and our Chinese friends. Missionaries in this country have, from the beginning, set before their minds, with varying degrees of clearness, but on the whole with substantial unanimity, the future Chinese Church as the crown of all their efforts. But the Home Church, looking on sympathetically, but from a distance, has been slow to give to this conception its rightful place as the focal centre to which all Mission problems must be related, and towards which all forms of Mission effort must be directed.

The time is well within the memory of working missionaries when we had to labour with the Home Church to persuade it to believe that there was such a thing as the Chinese Church in existence. The missionary or the Mission was then the central point of interest, and the members of the Church were only the units, few in number, which had been detached from the masses of heathendom. Even the Home Church was too often contented with the idea which still holds the minds of outside critics of Missions, that the "converts" were the final result which missionaries had to show for their work. The "converts" were the tally marks by which the work of missionaries was to be measured, and the critics still maintain this unintelligent standpoint.

The idea had hardly occurred to men's minds that these few "converts" were really part of a living organism, the Church, the Body of Christ. But when this conception of the Church in the Mission field has risen on the horizon, it at once fills the eye and becomes the centre of the picture. Even where the Church on any field is numerically small, it is of infinite resource and promise.

It is instructive now to look back to the Records of the first two General Conferences of missionaries in China held in 1877 and 1890. Both volumes give full and vivid representa-

tions of actual work being done, and of the needs that were most felt, with suggestive indications of the directions in which attention was being directed with a view to the future. It would be wrong to say that the Chinese Church was overlooked. Figures were given to show its dimensions and the amount of its monetary contribution to Christian work, and were summarized thus :—

Communicant membership reported as in 1876...	13,035
Contributions of Chinese Church	$9,572
Communicant membership reported as in 1889...	37,287
Contributions of Chinese Church...	$36,885

These figures give a basis for considering the Chinese Church, which doubled its communicant membership during the 13 years which separated the two Conferences. Further, Dr. J. Van Nest Talmage of Amoy, in 1876, read a paper the topic of which he set forth in the words : "What should be the relation of the Chinese Churches to each other, and to the respective foreign Churches and Societies by whose agents they have been planted and gathered?" He unhesitatingly set forth Unity as the only right expression of the relation to be aimed at by the "Chinese Churches," instancing the Unity of the Churches planted by the American Reformed and the English Presbyterian Missions in Amoy as typical. In the following discussion men like Carstairs Douglas, Calvin Mateer, and others cordially supported this view. But on the other side of the question, as to relations with the parent Churches little or nothing was said. Indeed, Dr. Talmage had said that in sitting down to write his paper he had "come to a dead stop" on realising how far-reaching were the issues of the topic assigned to him. He and others had a vision of the problems of the future, but the time had hardly come for a clear apprehension of them. Hence, neither in 1877 nor even in 1890 did the Chinese Church occupy any large place in the Conference programme. Between these two dates it had doubled its membership and quadrupled its contributions in money for Christian service. It was now beyond doubt that the Chinese Church was an important adjunct to the Christian Mission in China, but even yet the discovery had not been made that the centre of gravity of the whole Christian movement in China lies within the bounds of the young Church ; and that henceforth the Missions will be proud to be recognized as its helpers.

When the Centenary Conference of 1907 met, the minds of missionaries were fully prepared for this recognition. The organizers of the Conference touched the core of the matter when in drawing up the programme they set down as the first topic: "The Chinese Church," appointed a representative Committee to deal with it, and allotted to it the whole of the first day of Conference work. By that time it appeared that the membership of the Chinese Church, and the amount of its contributions, as reported for the year 1905, had reached the following figures:—

Communicant membership reported as in 1905...	175,000
Contributions of Chinese Church...	$301,263

Thus the membership of the Church, notwithstanding the martyrdoms of 1900—(or is not "notwithstanding" the wrong word?)—had in the fifteen years since 1890 been again multiplied by over 4½, and its money contributions by over 8. It was impossible that the Chinese Church should any longer fail to be recognised as holding the foremost place among the forces which are now creating a Christian China.

The question was asked by one of the delegate visitors from the West why the Chinese leaders of the Chinese Church were not present as an integral part of the Conference. The question indicated a due sense of the importance of the young Church, but failed to recognize correctly the functions of the Conference and the conditions under which it met. A Conference containing Chinese from all parts of the Empire would have been faced by the serious difficulty of lacking any common language familiar to all its members. But a more vital consideration is that the Conference was intended for consultation among the foreign servants of China; one of whose hardest and most delicate tasks must be to eliminate elements of difficulty which are the unfortunate concomitants of our own history. It was needful that we should see clearly ourselves and make manifest to the younger Church what is that vital body of Christian faith, stripped of what is sectional, local, and temporary, which we propose to deposit with it as its great heritage.

That was a task for which we were not prepared in 1907, nor perhaps even now. The time, therefore, had not then arrived for calling into our councils any considerable number of our Chinese brethren, but our meeting without them implied no disrespect or forgetfulness. It was rather a confession that

we ourselves were but amateurs preparing ourselves by preliminary consultation to be better advisers and helpers with them when we should have cleared our own minds on the things that are fundamental. The comprehensive question of the future constitution of the Chinese Church and the relations in which it will stand to the parent bodies by whose instrumentality it has come into being in China, came fully into our view at the Centenary Conference in Shanghai, and similar questions for the whole Mission field bulked largely in the view of the Edinburgh Conference in 1910.

It is with these memories to guide us that we have now to think out the question, "What is the part of the Chinese Church in Mission administration?" Perhaps it would be more epigrammatic than useful to say that the "part" of the Chinese Church is the whole. But these words would express the truth that the Chinese Church is now fundamentally responsible for carrying the truth to the whole nation, and for seeing to it that what is carried is the truth and nothing but the truth; and also that what is carried may also be, so far as human frailty may allow, the whole truth.

At the same time the Church of God in each country is in its measure responsible for the whole world and it is not possible for the Missions to hand over all their responsibilities to the Chinese Church. They have a responsibility towards the Chinese Church, and a responsibility towards the whole people, and must discharge both under the supreme obligation of obedience to Christ. Briefly, there is a primary responsibility resting on the Chinese Church, and this includes all forms of evangelistic effort, intrepreted in the broadest and most liberal sense; all the work of shepherding, educating, and guiding the members of the Church old and young; and the production and use of all the literature that may be needed to serve these ends. Properly speaking there is no question of our choosing which or how many of these departments of work shall be placed on the shoulders of the Chinese Church. All these responsibilities necessarily rest there, and nothing gladdens us more than to see that this is increasingly felt by our Chinese friends themselves.

Practically it is obvious that in every Mission transfers of duty and responsibility will have to be made. But let it not be done on either side under the impression that concessions are being made by foreigners to Chinese, and that

they will be made unwillingly or with a grudge. Human nature is weak, and feelings of that kind will arise on both sides, but let us set ourselves to suppress them, and to put the whole matter on its real and natural footing. Our attitude should convey to our Chinese friends something like this:—"Here are burdens which we have for long very imperfectly borne, which only your brotherly help has enabled us to bear at all. We rejoice in your growing numbers and in our experience of your growing fitness to take these responsibilities on your own shoulders. We know that in your intuitive knowledge of the heart and mind of your own people, your natural acceptability to your own countrymen, and your command of your mother tongue, you have many advantages in which we can never rival you. We believe that by our birth and training in older Christian communities we have some knowledge and experience of which you will be glad to make judicious and discriminating use. So far as you desire it we put ourselves and any knowledge or experience or capacity we have freely at your service." The reception of any such overtures on our part will depend, however, less on what we say than on what we have been. It must be a searching thought for every missionary to ponder, that we have, for good or evil, left a picture of ourselves imprinted on the mind of the Chinese Church that knows us. We have been weighed and measured—God grant that we may not be found wholly wanting to them!

As to the spirit that must govern the period of transition, we shall all be at one. But when we come to practical details, and try to define the departments of service which should soon pass into Chinese hands, many complex considerations come into view. There are young Christian communities of limited membership, which have not yet developed a compacted Christian consciousness, and have not yet produced any considerable number of qualified and tested Chinese workers. In these cases the transition period has not yet been reached. In other more developed communities there are many of our Chinese friends who are well fitted both to bear responsibilities and to take the initiative; and though even there the transition should not be made unnecessarily sudden, it should be kept steadily in view and all kinds of appointments and other arrangements should be so made as to tend steadily towards its accomplishment. Those who may have fears

about the result will perhaps be surprised to find how much of competence, earnestness, and spiritual insight will be developed in the process.

Perhaps the first point to which the process of devolution falls to be applied is that of pastoral duty. Here we have not a few men well prepared both by training and by experience to take up the delicate and vital duties of a Christian pastor. The intimate personal relationship which ought to subsist between a pastor and his flock renders the service of a Chinese pastor peculiarly effective and helpful to a Chinese congregation. There is no part of a missionary's duties which he can, with a better conscience and with more complete satisfaction, transfer to a Chinese colleague. His knowledge and experience may still enable him to give helpful advice, and this will be the more freely asked for when it ceases to carry with it any suggestion of magisterial authority. As preacher and as pattern, as confidant and friend, as comforter and guide, as watchful and sympathetic guardian of the godly discipline of the Church, the Chinese pastor may soon have an intimacy of access to his people which is seldom possible to any foreigner. But our Chinese brethren will be sorely mistaken if they suppose that all this can be spontaneously attained by them without effort. They would, perhaps, be surprised if they knew how often they seem to us to be harsher in their judgments of their own fellow-countrymen and less sympathetic towards their difficulties and weaknesses, than we are ourselves. We may be wrong in this feeling, but it is quite certain that they and we alike can only acquire this tenderness and alertness of sympathy by drinking deeply into the spirit of Christ and His most gracious ministry. But at least they can begin with the immense advantage of knowing spontaneously and from within many things which we foreigners can only partially learn by painstaking observation and thought through many mistakes and failures. With their natural advantages, and the gift of the Spirit of Christ, they should far outstrip us in the practice of the pastoral art.

Again, the outward aspects of the Church organization and its relation to those outside, can be better adjusted and interpreted to non-Christian Chinese by their own Christian countrymen than they can be by any other. This will include most ordinary cases of acquiring ground or buildings for Church purposes, or settling any differences or misunderstand-

ings arising out of such transactions. Similarly, matters of dispute between Christians or between Christians and non-Christians, are far more suitably settled by Chinese friends without the intervention of any foreigner. From this region of things it should not be difficult for the foreign missionary to withdraw, always making it clear that he will willingly help with his advice when those immediately concerned desire it.

It is sometimes supposed that the department of finance will present difficulties in regard to the division of responsibility. This will depend partly on the form of Church order to which any Mission belongs, and partly on the practical arrangements which have been in use in the earlier stages. The general solution seems to follow naturally on the adoption of the principle that Mission funds subscribed abroad should be administered by the members of the Mission who, by their office, represent the subscribers; and that, similarly, the funds subscribed by the Chinese, members of the Church and others, in China, should be administered by themselves and their Chinese representatives. There are probably many cases where money or property contributed by foreign Missions has passed into the hands of Chinese bodies without any definite stipulation as to the ultimate right of control. Surely in such cases there need be no minute scrutiny of rights, but a fair interpretation of the intention of the donors, so as to secure the application of the funds to the purposes for which they were given. But difficulty may be avoided in the future by the exercise of foresight, and clear arrangements as to the administration of funds.

How far different forms of Church order and government lend themselves to facilitating the development of Chinese control is a large question on which one cannot enter here. It may be permitted to refer to Chapter I. of the Report made to the Edinburgh Conference by Commission No. II., on "The Church in the Mission Field." (See Reports of the World Missionary Conference, Edinburgh, 1910. Vol II., pp. 11-38). It is betraying no secret to say that this chapter, drafted with great ability by an Anglican member, was redacted by the Presbyterian Chairman, further revised by Wesleyan, Baptist, Congregational, Reformed, and other members, American, British, and Continental, re-discussed in Commission, and after presentation to the Conference itself, was again revised in the

light of the written suggestions sent in before publication. It therefore stands now as an outline of classical authority on the subject of general Church Order and institutions, and is of much more value than any paper by a single writer.

It suggests that there cannot be any one solution of the problem now before us, which will be universally applicable to all forms of Church order. Some of these forms have been adopted with the view expressly in anticipation of this problem, and for them its solution will present no difficulty. Others have been adopted with the view of conserving other interests which were considered of supreme importance, and cannot be so quickly adjusted to new requirements. When the existing form of Church order does not readily lend itself to rapid change we must ask our Chinese friends to have patience and give time for adjustment. On our part we must not allow our love of order or predilection for familiar forms to delay unduly changes which are really of urgent necessity.

There is one department of Church work which the Chinese Church will be well advised to commit largely to the foreign missions, perhaps for a long time to come,—the department of theological education and the training of the Christian pastorate. The wide fields of theological learning depend for thorough cultivation on a knowledge of foreign languages, ancient and modern, to which as yet few of our Chinese brethren have access. In those languages there are vast stores of material which cannot be reached through Chinese translations. Considering the extreme pressure which a liberal modern education puts on the permissible limits of time, Chinese students cannot spare from more fruitful studies the time required for the acquisition of Hebrew, Greek, and Latin. The study of English along with Chinese will usually be as much as they can undertake, and for the rest it will best serve the aims of the Chinese Church to accept the services in theology of foreign teachers. If this view be generally accepted it will lay the foreign missions under a most stringent obligation to aim at the highest possible standard in the theological teaching which they undertake to give, and also to exact of themselves the most scrupulous candour and fairness in the interpretation to their Chinese students of all schools of thought, whether within or without the Christian circle.

One thing is surely plain from even a slight consideration of the allotment of "parts" in Mission administration. Whatever share can be profitably absorbed by the Chinese Church, the foreign missions, as its allies and coadjutors, will have more than enough to do. If the result should be to relieve us largely of "administration" in the more technical sense, and to restore to us some measure of our former freedom as an evangelistic force,—a freedom of which we daily regret the loss—we shall have abundant cause of joy and thanksgiving. Let us hand over ungrudgingly wherever we can do it with a good conscience. What is left will still be more than we can carry!

Some West China Contributions to the Cause of Educational Union

A. ARCHIBALD BULLOCK.

THE cause of union education has, we all believe, a long period in which to grow in power and in usefulness. A study of this cause in China will reveal all stages of advancement, from the place where it is still talk to those where it is an old and well established fact. In view of this disparity, and in particular of the beginnings that are being made in the Yangtse Valley toward closer union in educational matters, it seems timely to present the experience and testimony of a part of China where it has been well tried out, and acceptable and workable plans prevail.

West China has accumulated a very valuable fund of information and is very willing to share it. With the end in view of getting at this experience the present writer made out a list of questions and presented them to fifteen of the Szechuan missionary-educationists most qualified to speak. A sufficient number of replies have been received, and of such a unanimity of expression, that what follows may be presented as being worthy of careful consideration.

In what follows, each question, as submitted, will be followed by a digest of the answers received. The first set of questions relate to union in curriculum and the second to common examinations.

A. With regard to the union curriculum which the West China Educational Union prescribes:

Q. (a). How far do you consider it advisable to extend the system ; i.e. to what schools and in what grades or forms ?

Every answer without exception includes all grades in all classes of schools, from the Junior Primary through the Middle School. Several would extend it into the kindergarten, and others remark that some option could well be allowed in the last year of the Middle School. The Union University recognizes graduation from any Middle School of the Union as equivalent to matriculation.

Q. (b). What results, good or bad, have come from following the Union's curriculum ?

The replies to this manifest a real enthusiasm over the substantial rise in the standard of work done, the more accurate grading affected, and the stimulus given to teachers and pupils alike. Mention is also made of the interest and coöperation aroused among the foreigners, of the more careful search for the best texts, and of the impulse given to normal instruction. Concerning ill results mention is made of the criticism of a very few that individual initiative may be injured, but no answerer supports the objection. Some schools have found the curriculum rather stiff (yet bracing) and a fear is expressed by one that some slip-shod work has been done in order to cover the work prescribed.

Q. (c). What changes or improvements would, in your mind, be advisable ?

An Educational Secretary who would give his entire time to the work bringing the schools and the Union into closer touch, is given the first place here. Several would add a kindergarten course. A fuller syllabus in each subject is called for, and also a closer following of the Board of Education's Curriculum (Imperial) in the matter of Chinese literature. One of widest experience and respect says that some method should be provided whereby the curriculum would be more susceptible to change and growth.

Q. (d). What "snags" would you point out ?

Priority is given, in the answers to this question, to the difficulty of combining English and American ideals of education. The personal *vs.* the Society difficulty is pointed out ; i.e., they say, that to insure continuity in the Union, the Mission or Society, and not the individual should be the unit joining the Union. Again, particularistic interests, as of sects or Missions or schools, are liable to jeopardize

the efficiency of the whole; rules are liable to be too hard and fast with insufficient liberty allowed to adapt to local conditions; and a common scale of salary for teachers doing similar work, is most difficult to approximate.

B. Concerning the common examinations system :—

Q. (a). In what schools and classes do you consider it advisable to use the common examinations?

Here the answers almost uniformly favor the system they are following of two examinations for each of the three classifications; Junior Primary, Senior Primary, and Middle School. One well-known educator remarks that the Junior Primary might well be left for the examinations of Inspectors (when they have such). The examinations are set in central towns and to these points the pupils come from all directions; for all but the most distant schools West China believes this the most feasible plan. (In scarcely any part of China are distances greater, or the methods of travel slower, than in West China).

Q. (b). Are the duties of the examining board hard, and if so how?

The replies are all of one tenor, that they are trying, but it pays! The work is minimized for each one as much as possible by allowing no one examiner more than two years in one subject, and by having all results tabulated by a Registrar. The difficulties are those incidental to any work superimposed upon the regular schedule, coupled with insufficient training in the Chinese character. Another difficulty will come out under (d) below. In the same general field of this question it might be well to mention the very real difficulty that is experienced in getting competent men to act as examiners; this difficulty will largely disappear, one remarks, in the face of better Chinese preparation on the part of the missionaries. Naturally, too, they find it hard to hold to a uniform standard of grading.

Q. (c). Just what reasons exist for the maintaining of common examinations, especially such reasons as are not common with those holding for the Union's curriculum?

It is somewhat difficult to condense the various answers to this question into a few general statements, for there are many cogent replies all based on more or less experience. In the schools themselves they note, again, a definite stimulus given to teachers and pupils, and a strengthening of the

hands of the teacher. This follows because of the impersonal nature of the examination, of a fair grade of stiffness, and because of the competition over a wider area between many schools. With regard to this last statement, the certificates issued by the Union at once satisfy the Chinese craving for credentials and are of much wider value than those issued by any single school however good. From the standpoint of the Union, they make its dignity and authority real, and are the most effective means of discovering (1) how rigid a curriculum to set, and (2) how well the schools are following the course laid down. From the standpoint of the University it provides a just and ready way of setting standards for its matriculates.

In passing it may be remarked that the Union was in effect and prescribing a course of study a number of years before it attempted the use of common examinations, or any examinations at all. These were first set in the winter of 1907-08. Hence, while it is true that two years do not afford a great deal of experience for mature opinions, yet it must be remembered that this system of examinations is the natural working out of much broad experience. As one answer says, "one demands the other." Szechuan has its examination system, therefore, because it found that for the complete workings of its curriculum the examinations were imperative.

Q. (d). What could be done to improve the plan?

Again they answer—have an Educational Secretary. A number speak of the general need for more and better teachers, and therefore of providing more Normal Schools. Some feel that a method must be devised whereby (1) the daily work of individual pupils in the school, (2) the opinions of the teachers and (3) the reports of visiting Inspectors can be made to count in the final marks accorded those examined by the Union. A very practical difficulty arises out of the custom of holding these examinations at the end of the Chinese year. In the press of Annual Meetings, Conferences and the like, that abound in the West at that time, as well as elsewhere, the examiners find it very hard to get their papers graded and the marks back to the Registrar so that he may issue the grades to the individual schools in time for the spring opening.

Q. (e). Taking the plan as a whole, do you favor the common examination system?

To this question one answers no, the rest say "emphatically yes," or words to that effect.

Q. (f). As you understand the prevailing feeling, what do you think the majority of educationists in West China would answer to this last question?

The replies state that the majority are strongly in favor of the plan. One aptly remarks, "As the registration of schools doubled during the year I think that the missionaries are in favor of the plan." It might be added that the number of pupils increased by 73 per cent during the same period (a much more trustworthy guide), making a total of 102 schools with a total enrollment of 2,818 pupils belonging to the Union (up to October, 1910).

The above account represents within the limits of the writer's ability the outline of the replies received. It would be impossible to attempt to convey the deep spirit of belief in, and enthusiasm for, this Union with all that it means, which these replies abundantly manifest. They do not attempt to minimize the fact that there is much extra work and trouble entailed, but the simple statement that "it pays" is sufficient to cover all. Seldom does one find such a unanimity of opinion in a cause which calls for so much personal sacrifice. The writer, in this presentation, is not trying to plead a cause, but rather to present the plain facts as revealed in these letters.

As a final bit of testimony, the following excerpt taken from a report of the last meeting of the Board of Education of this Union will be presented.

"Unity—efficiency—progress were the key words of this Conference. Progress there has been undoubtedly. As subject succeeded subject, and discussion followed discussion it became abundantly clear that there was one mind in the Conference, —and we felt that in our West China Educational Union we have a body for whose past achievements, under God's guidance, we are deeply thankful, but whose possibilities, we believe, have not even yet been fully realized."

The Seventh Triennial Meeting of the Educational Association of China

H. K. WRIGHT.

IF the number of educators in attendance at the seventh of the triennial meetings of the Educational Association of China does not constitute a record for the history of these meetings, the lack was more than compensated by the very representative character of the gathering as to nationality, church affiliation, and location of work. The ill wind which blew good to the conference was the continued unsettlement in the west which keeps so many from returning to their stations and made possible the presence of a number from that part of China who could not ordinarily have been present. Every question of importance that was brought forward was debated, and debated eagerly, by speakers from the north, the south, the center, and the west. The opportunity for this interchange of opinion and experience was unique, and of itself repaid the labor involved in preparing for, and carrying through, the work of the gathering.

The evening sessions with their pleasant social opportunities are a recognized part of the week's proceedings, and offer just that occasion for relaxation from the stern and strenuous efforts of the day which is demanded as necessary by those members who have a psychological standard of living, and which is enjoyed by all, whether they feel a need to satisfy a scientific conscience or not. The music in particular was a pleasure, especially to those from interior stations whose musical horizon is bounded on almost every side by the singing of Chinese schools and congregations, and who regret only that the expression of their appreciation had to be offered in conventional ways.

The day sessions were devoted to business, (reports, organization, and elections), and to the discussion of problems. Very fittingly the first problem taken up was one that arises from the new political conditions that have come into being in the past few months. It concerned the relation of mission schools to the Government system of education. Dr. Martin's paper, entitled, "How far should we Recognise in our Schools the Courses of Study Prescribed by the Government?" was suggestive rather than exhaustive in its treatment. Dr.

Martin recognizes the problem as religious rather than scientific, and concludes that "there is room on our part to approach the great educational system of China by conforming in all unessential points to the official curriculum of the Board of Education." Bishop Price followed with a paper on "The Advantages and Disadvantages of Government Recognition of Mission Schools and Colleges," which has already appeared in the RECORDER, and in which he speaks with authority as having had practical experience as an educator in Japan. His verdict is that under certain conditions the advantages outweigh the disadvantages, and those conditions, of course, refer to the matter of religion. "The real difficulty has been in regard to Christian worship and religious instruction." The paper by Dr. Bergen, "Is Recognition of Mission Schools by the Government Feasible or Desirable?" (which has also been printed) was decidedly optimistic in tone. Dr. Bergen took the religious bull by the horns at the beginning, insisting that liberty of Christian instruction will be regarded as necessary, but proceeded to speak out his faith in the Government that is to be. "We do not fear that the Government will make any strong effort to bar out Christian teaching." In the discussion which followed, every man seemed to be fully persuaded in his own mind. The debate dealt largely with the religious difficulty, although some attention was paid to the pedagogical problems involved.

The fact that the real interest of Christian educators in China is more emphatically religious than scientific or humanitarian was brought out with remarkable force, not only in this debate, but by the character of the debates and papers that followed. To the scientific side of the work a day was devoted; in the morning, papers on normal schools and pedagogy were read, and these were followed in the afternoon by papers on a system of uniform examinations. The papers were excellent, and the discussion of them not unhelpful, but on this day the note was not as assured, and the tone too often was that of the amateur. It was evident that not many had had professional training as teachers, and that while all were keenly interested in the subject and had obtained much valuable experience in practice, not many were able to go much below the scientific surface of pedagogy. In short, the Association quite frankly regarded itself as a body of religious specialists who use education as the means to their end, rather than as a body of educa-

tionists who recognize religious teaching as a necessary part of their general scheme. At no time during the day devoted to the scientific side of the work was there manifested that keenness in debate that marks the professional, and the spirit of it all was in marked contrast to the discussions in which the religious interest was uppermost.

The slightly receding tide of interest came back, therefore, in full flood on the next morning, when the topic was "Religion in the School." Mr. Malpas, in introducing the question: "Should Attendance of non-Christian Students at Religious Exercises be Voluntary of Compulsory?" favored voluntary attendance. Mr. Luce's paper on "The Best Method of Imparting Religious Instruction" was prepared with extreme care, and was evidently the expression of an experience that has resulted from uncommonly faithful and uncommonly effective labor. In conclusion, Mr. C. T. Wong, the well-known Y. M. C. A. leader, *primus inter pares*, had a number of wise and helpful things to say about "Religious Organisations in an Educational Institution." Had there been any doubt in the mind of a listener as to what the purpose of educational missionaries is China really is, it would have been quickly dispelled by the discussion that followed. The speaking had more of the character of a testimony meeting in which each is eager to tell how great things the Lord has done for him, and what important truths the Lord has revealed to him, than of mere dissection and debate of an interesting topic.

There has been a revolution in China and there came near being one in the Association. A plan was brought forward for discussion at the close of the conference which looks to a different form of organisation, with the hope of accomplishing more effectively the ends for which the Association exists. This is not the place to go into the details of the plan, as it was not formally adopted, but was put into the hands of the Executive Committee, to be submitted to vote when they think wise; but the fact that it was brought forward and discussed seriously shows that the Educational Association is very much alive and eager to perfect its organisation; that it is moving with the times, and is earnestly endeavoring to be of service to the cause of missions in China.

Correspondence

THE KINGDOM OF GOD AND THE REPUBLIC OF CHINA.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: What will be the effect of the revolution in China upon the work of Christian missions? What will the now established Republic mean for the Church of God in China?—These are questions now talked and pondered over by every missionary worker in this country. Some answer them very readily. For many, a Republic in China means the dawn of a glorious era in mission work, something like a millennium after the hard fights and struggles with heathenism under an absolute monarchy. They that have hitherto sown in tears shall hereafter reap in joy.

The RECORDER in various issues discovers in the Republic of China many signs of a wonderful forecast with regard to mission work, both evangelistic and educational. It foresees a 'freedom' *par excellence* 'for the Christian Propaganda in China.' It looks forward with hope to the day when the influence of the Christian men—many of whom were leaders in the recent revolution—'make their influence felt in China.' The present reformers who are placed in the front ranks now 'have espoused Christianity.' (See February issue of RECORDER, page 65.)

The April number then brings an article on President Yuan and Christians in Peking, some passages of which one cannot read but with mixed feelings.

Please allow me to make a few remarks on some of these new missionary watchwords under the Chinese Republican flag.

1. '*Religious liberty*.' A freedom *κὰτ ἐξοχέν*, as never realized before.—Have we not enjoyed religious liberty in China all along, more perhaps than in any other country in the world? Has not China always been great for her religious toleration? If I compare my native country, Germany, with China with regard to religious liberty I must say there is far more freedom in China than in Germany. There have, of course, been many persecutions of religions—Christian and otherwise—in China, but will anyone tell us that religious liberty under the new Republican flag means *cessation to all persecutions*, the stoppage of all hatred? Let us not prophesy on the future of China's Republic with regard to this special point. For us it suffices to know that persecution forms an eminent part in the character of God's Kingdom. One of my professors used to say: *persecution belongs to the house order of God's Kingdom*. We hardly believe—nay—we hardly dare to hope that the Republic of China means for the Church of Christ a *Constantine era!* If religious liberty is to mean such a thing then we would all for the Holy Church's sake, say: "God forbid it!"

2. *Our hopes from the present reformers who have espoused Christianity*. Carey said: Expect great things from *God*. It is better—says a victorious song of an experienced man of God—it

is better to trust in the Lord, than to put confidence in man. Now, it is a fact, which cannot be denied, that some (rather than *many*) of the present reformers are Christians As to the expected influence on the spiritual salvation of China from their part, I have my doubts. To use one example. How much was expected from Sen Wen, the spiritual originator of the revolution in China. Chinese Christians called him the 上帝忠僕孫大總統萬歲. But to anyone who watched Sen Wen's words and actions closely, it is obvious that he has all along carefully avoided the subject of mission work or religion in China. We dare—of course—not judge his personal conviction, but in his short career in this country, there was no sign nor testimony before his countrymen with regard to religion at all. The same may be said of other leaders in this movement who are said to be Christians.

With regard to the whole situation as well as to the outlook for mission work in China under the new Republic, it may be well for us to take to heart some words of Kinsman in one of his lectures on Protestantism. He says:—"The democratic principle may not be directly applied to the bases of religion. God does not reign by popular election; nor do His laws for their validity need initial endorsement by special committees. The Church of God is not a republic of this world, but a Kingdom not of this world; and as citizens of that Kingdom, we must recognize—if we may use earthly terms—that the Ruler of that Kingdom is an Absolute Monarch. Authority emanates solely from Him; and men can only obey it as loyal subjects. Down at the bottom of many of our difficulties at the present day, as one great cause of the disunion of Christendom, lies the false assumption that the social aspect of religion must correspond to the social aspect of secular politics. The *ideals of a democratic age have obscured—and in some cases destroyed—any true sense of the meaning of the Kingdom of God.*"

Brethren, let us, at this critical time, carefully guard that which is committed unto us (lit. the deposit entrusted to us) the *οἰκομομία θεοῦ* as the Apostle calls it (I. Timothy 1. 5) Let us more than ever emphasize the functions and the meaning of the Kingdom of God. While in the coming Republic we may discover many signs of a wonderful forecast for mission work, let us not forget that there goes with such a hope not a little of the precipitancy of a splendid fancy. Let us less expect from the present changes in China and her leaders, but let us, faster than ever before, grasp the never-failing promises of God *who changeth not.* He says: "All power is given unto me, *therefore* go ye into all the world. *Ask of me* and I will give thee the nations for thine inheritance!" From *Him* we ask and expect great things in China for the future. *He* is our Hope for the salvation of China, and He alone!

Yours faithfully,

CH. W. KASTLER.

KULING CONVENTION, 1912.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The Kuling Convention Committee is glad to announce that the Convention

this year will be in the hands of Mr. W. B. Sloan, the Assistant Director of the China Island Mission (who, though he is not this year a formally appointed delegate from Keswick, is, as he always would be, a representative of the Keswick Convention) and Mr. S. D. Gordon, the author of the well-known series of "Quiet Talks" on Power, Prayer, and Home Ideals.

The date of the Convention will be, as usual, the week that ends July and commences August, i.e., from Sunday, July 28th, to Sunday, August 4th.

There will be no other speakers this year than Messrs. Sloan and Gordon.

I am, yours, etc.

GILBERT G. WARREN.

Secretary of the Convention Committee.

Our Book Table

The object of these Reviews is to give real information about books. Authors will help reviewers by sending with their books, price, original if any, or any other facts of interest. The custom of prefixing an English preface to Chinese books is excellent.

Studies in History, Economics, and Public Law. Edited by the Faculty of Political Science of Columbia University. Vol. XLIV. Whole Number 112.

The Economic Principles of Confucius and His School. By Chen Hwang-chang, Ph.D. Chin Shih of 2455 A.K. (After Confucius) 1904 A.D. Columbia University. Longmans, Green Co. Agents.

Author's Dedication: "This book, as a token of gratitude and affection, I dedicate to the memory of my Father, Chen Chin-ch'uan, 陳錦泉, who suffered poverty, adversity, and disappointments in order that his son might lead the scholar's life."

Foreword by Frederick Hirth, Professor of Chinese, Columbia University. Dr. Chen Hwang-chang, the author of "The Economic Principles of Confucius and His Schools," has seen some service as a Mandarin in one of the Metropolitan offices in Peking. He is deeply versed in his native literature, of which the so-called Confucian classics have occupied him for many years: he is a personal friend and has been a pupil of Kang Yu-wei, one of the originators of the modern Chinese reform movement and himself a profound connoisseur of Chinese literature. Thus armed he came to New York about five years ago to study English and take courses in political economy in Columbia University. Dr. Chen proves a disciple worthy of his great teacher. His enthusiasm for the great sage and his doctrine could not be surpassed: Western readers will find in his book the representation of Confucianism from the purely Confucianist point of view by an author who is a Confucianist himself and has had the advantage of sifting his ideas through the methods of Western science.

The preface by Prof. Henry R. Seager, Professor of Political Economy, says: "No one can read these pages without becoming convinced that Confucianism is a great economic as well as a great moral and

religious system and that it contains most, if not all, of the elements necessary to the solution of the serious problems that confront China to-day."

The author states in his preface: "The treatise is essentially a study of the old regime in China. I have been careful not to read into the writings of the ancient Chinese ideas drawn from modern Western economists. All my statements are based on the words, or the spirit of the words, of the original texts and are in harmony with the whole system of Confucius."

It is difficult to review a book which makes its *début* with such *éclat*. Dr. Chen has idealised and glorified Confucianism as Edwin Arnold idealised Buddhism in his "Light of Asia." Only, that was poetry, this is supposed to be sober fact. While reading the book I was forcibly reminded of a criticism which appeared in a Chinese paper of a speech by Dr. Wu Ting-fang's son before the China Association in London. Mr. Wu graduated with high honours from Cambridge and is a barrister-at-law in England. Being asked to address the China Association he did so in a speech setting forth that China was the most democratic nation on earth.

"Britain" he said, "is ruled by the aristocracy, America is ruled by the Trusts, but China is ruled by the people. Furthermore, justice is administered by hard and rigid law in Britain, it is administered by flexible virtue in China." That meant that men of virtue only were in office in China so that justice was always tempered with mercy. The Chinese critic of this speech praised it as being of immense help to students resident abroad, of which class he had himself been a member. He said: "We have always been ashamed to speak with foreigners of our system of jurisprudence but now we have something to say to them in reply to their criticisms of Chinese ways." "However," he proceeded "those arguments are good enough for foreigners 外人. We know better." This is exactly the impression one gets from this book. It is prepared strictly for export consumption. Even the translations of many of the passages quoted will not bear the scrutiny of one familiar with the language. The rendering given is often quite a perversion of the original. We shall let Dr. Chen speak for himself. "We must now explain why Chinese economic life has been stationary for so many centuries and production has made so little progress. The first cause is in the ethical field. A man always has two kinds of motive—economic and ethical—but the economic motive is generally stronger than the ethical motive. Confucius, however, teaches men to subject the former to the latter. Such teaching is not always followed and acted on, but it has been followed in China to a remarkable extent. *For this reason the Chinese are ashamed to talk about money making* and production is checked." P. 175: "On account of the teachings of Confucius, however, the people respect social order and public interest. *Hence their competition is not very sharp* and moral influences still control their economic motives."

The only criticism one can make on the above is to say bluntly that it is not true. There is no nation in the world

where money-making forms more continually and exclusively the theme of conversation than in China, and there is no nation where competition is so keen, so relentless, and so immoral as it is here.

Next month we propose to continue this review and let Dr. Chen expound Confucianism as he understands it in relation to woman, to taxes, and to Christianity.

J. D.

Patriarchs and Prophets. Old Testament stories in Modern English. By Rev. James Smith. Macmillan and Co. 6d.

One hundred and forty-five stories from the Old Testament are told in this volume in simple and lucid English. There are also fourteen psalms in the same style. This is just the kind of book one would read to a child or give to a boy or girl, as an introduction to the study of the Bible. The stories are told, that is all. The youngsters are left to find out the moral themselves.

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Missionary News

The Visit of Dr. John R. Mott, Chairman of the Continuation Committee of the Edinburgh Conference, to China in 1913.

Attention was drawn in the Editorial pages of the RECORDER some months ago to the action of the Continuation Committee of the Edinburgh Conference in calling upon the Chairman, Dr. Mott, to devote a year to the visitation of the mission field in order to acquaint missionaries and native Christian leaders with the work and plans of the Continuation Committee and to study how missionary bodies on the field, and the Continuation Committee may be brought into most helpful relations.

It is gratifying to learn that Dr. Mott has acceded to the request of the Committee and has indicated his willingness to spend February and March of next year in China.

For the carrying out of his purpose of thus learning the mind of the Christian leaders on the field, Dr. Mott has suggested a series of five or six Round Table Conferences in different parts of China and private interviews with missionaries and Chinese Christians. He has expressed, in addition, his desire to hold some evangelistic meetings for Chinese students.

The conferences will be expected to last about three days each. The time will not be spent in addresses and papers,

but in discussion following a syllabus of questions prepared beforehand. The questions discussed should be vital, and will involve matters which can be treated best in such conferences where leading minds can stimulate and supplement each other. They will not deal with matters on which the different bodies have conscientious differences of opinion nor will they interfere with any mission or its policy in any way. They will, of course, be informal, not legislative. In order that all present may participate freely and frequently, Dr. Mott suggests that no Conference should have more than fifty in attendance, including Chinese and missionaries It has been suggested that, in addition to these conferences, meetings be held with the leaders of agencies which represent all, or most of, the missions or churches such as the Educational Association, the Evangelistic Association, the Medical Association, and the Christian Literature Society.

During the last week of April, the Permanent Committee of the Centenary Conference met to consider a communication from Dr. Mott concerning plans for his visit. While the Permanent Conference Committee, as such, had no authority to take any action beyond that strictly specified in the resolution by which it was appointed by the Centenary Conference, the Permanent Committee considered that it was competent for the Permanent Committee to organize another Committee for the purpose of making arrangements that were necessary for carrying out Dr. Mott's programme.

The Committee of Arrangements so organized consists of the Conference Permanent Committee, *i.e.*, Rt. Rev. Bishop F. R. Graves, D.D., Rev. G. F. Fitch, D.D., Rev. J. R. Hykes, D.D., Rev. E. Box, Rev. D. E. Hoste, Rev. G. H. Bondfield, Dr. D. McGillivray, with the following: Dr. T. Richard, Dr. C. J. Davenport, Dr. A. P. Parker, Dr. Hawks Pott, Rev. W. H. Lacy, Dr. S. I. Woodbridge, Mr. S. K. Tsao, Mr. H. C. Hwang, Dr. Y. C. Chang, Dr. Fong F. Sec, Dr. W. H. Yang, Mr. F. S. Brockman, Rev. Frank Rawlinson, Rev. E. C. Lobenstine, Rev. C. J. F. Symonds, and Rev. J. Vale. The Committee elected the following officers: Rev. G. H. Bondfield, Chairman; Rev. E. C. Lobenstine, Mr. S. K. Tsao, and Dr. W. H. Yang, Secretaries.

The Committee of Arrangements will, no doubt, keep the missionary body fully informed as to the progress in its plans of preparation for Dr. Mott's tour. It is hoped that this preliminary statement may bring forth a volume of prayer for his visit which shall continue and increase until the visit is over.

Conference of Anglican Communion in China.

From April 18th to 28th, there was held at St. John's University, Shanghai, the sixth and last Conference of the Anglican Communion in China—a meeting of the 7 English, 3 American, and 1 Canadian Dioceses that now exist in the country. There was an attendance of 10 Bishops, 20 foreign and 15 Chinese clergymen, and 4 foreign and 29 Chinese laymen, a total of 78 out of a possible 99 members. Some of the more remote dioceses were unable to send their full quota of delegates owing to the disturbed conditions which made it impossible

for men to leave their stations. The main work that lay before the Conference on assembling was the final adoption of a Preamble, Constitution, and Canons that had been tentatively adopted three years ago in the last Conference, whereby the different dioceses in China were to be united into one Church; and the entire first week of the Conference was spent in the consideration of this paper. As the substance had already been determined upon and accepted by each of the Diocesan Synods since the last meeting, the work done at this meeting was largely of a "polishing" order. No changes were made that would materially alter the former English translation, most of the discussions being on this term or that word in the Chinese text. When the work was completed a service was held in the Pro-Cathedral, which proved to be a very solemn service even though no time had been allowed for preparation. Bishop Scott, as President of the Conference, read to the delegates, all standing, the Preamble to the Constitution, after which the Conference interpreter read the entire document in Chinese. Prayers were said, the *Te Deum* sung, and the President of the Conference declared formally organized the First Synod of the Chung Hua Sheng Kung Hui. It was solemn because of all that it imported—for surely the formal launching of a new and infant Church must inevitably mean much to the cause of Christ in this land.

Beyond the adoption of the articles of organization there was but little for the Conference to do other than to receive reports of the Committees appointed by former Conferences: some of these reported that the late disturbances had made it impossible to finish their work so as to present it, others reported "progress" and were continued, and others still were able to report their work as concluded and to receive their discharge.

The organization of the Synod for business immediately followed, the Bishops sitting as one house and the clerical and lay delegates as another. Each house elected its own officers, the lower house elected a Treasurer whose election was confirmed by the Bishops, and for the Standing Committee, in addition to the officers of the two houses who are *ex-officio* members, the Bishops chose one Bishop and the delegates one clergyman and one layman. The officers of the Synod are as as follows: House of Bishops; Chairman, Bishop Scott of North China; Secretary, Bishop Graves of Shanghai; Member of the Standing Committee, Bishop Price of Fuhkien. House of Delegates; Chairman, Rev. F. L. Hawks Pott, D.D., of Shanghai; Secretary, Rev. Francis L. Norris of North China; Members of the Standing Committee, Rev. T. H. Tai of Shanghai, and Mr. Tso, of Chekiang. The Venerable Archdeacon Sing of Chekiang was elected Treasurer.

After appointing Committees, the Synod adjourned until April 14th, 1915.

GOUVERNEUR F. MOSHER.

Chuchow New Church Dedication.

Seventy Converts Baptized.

On Saturday evening, March 23rd, 1912, the first service in the Memorial Church of Christ at Chuchow, was the baptismal

service when seventy were buried with Christ in baptism. This building, like the Tisdale Hospital, is the gift of Mr. and Mrs. James Tisdale of Covington, Ky. The dedication services were held the next morning, when Rev. Frank Garrett of Nanking, preached the dedicatory sermon and offered the prayer.

Preceding the dedication of the church, special meetings had been held at the hospital chapel where regular services had been conducted during the building of the church. These meetings—together with the events of the winter when the Providence of God had been manifest in the preservation of the Christians in this district during the war; also, that the annual district convention and special evangelistic meetings were to follow the dedication of the new church—brought in from the district churches the largest number of candidates for baptism who have ever been immersed at one time in the history of the Mission.

The memorial tablet near the front entrance bears inscriptions in Chinese and English. The latter reads:

Erected 1911 by Mr. and Mrs. James Tisdale, In Memory of their Brother, Walter Scott Tisdale (Buried at Lexington, Ky.) Built for the Proclamation of the Gospel of Our Lord Jesus Christ.

It was very fitting that the first meeting held in the new building should be the baptism of such a company, and thus the purpose of the building made very manifest to the city and district.

The meetings at the hospital preceding the opening of the new church, had reached many of the soldiers who had been cared for through the ministries of the Red Cross at the hospital. When opportunity had been given them at the meetings many of them made confession of faith in Christ. Special evening meetings had been held for these for two weeks that they might understand the step Christ asks all men to take. On the evening of the baptisms, the first ones to be buried in baptism in the new baptistry, were fourteen of these soldiers.

The evangelists had stayed by their stations during all the troublous times. Some of them had aided in organizing local Red Cross branches and had brought in wounded to our hospital. Isolated and unprotected by even city walls, they had stuck to their posts, preached and lived the Gospel of Hope. Many of the converts came from these points. Other candidates who could not reach the meeting will soon be baptised at their own stations.

It had been the original intention of the evangelist in charge that the veteran evangelist, Shi Kwei-biao, should conduct the baptisms. As it was he arose from a sick bed to personally examine the converts and address those present. A large number of the soldiers from the barracks attended to witness the baptism of their comrades. A couple of their officers were among the candidates. It was a most impressive service and many had their hearts turned towards the faith that saves.

Sunday morning, March 24th, the auditorium was packed. The evangelists and pastors from the out-stations acted as ushers and deacons. The women's portion contained nearly double the number which the seats were supposed to hold. Soldiers filled one side of the church. A choir

of young men sat in the alcove over the baptistry.

The Rev. Frank Garrett. M. A., from Nanking, preached the dedicatory sermon. He won the sympathetic attention of all as he spoke of the founding of the work in this city twenty-three years ago when four young men had come out as pioneers in Anhwei and given themselves to the evangelization of this district. Three had laid down their lives in the service and the other one had just had the privilege of burying in baptism the largest number of converts ever baptised at one time in our China Mission. Rev. E. P. Hearnden, Rev. A. F. H. Saw, and Rev. T. J. Arnold had only had the privilege of sowing the seed before laying down their lives in the service. The thrill of joy which comes when the harvest is being gathered in had been granted to only one of the band. Mr. Garrett also spoke of the long and wonderful service in which Evangelist Shi had aided in bringing about the gathering in of such a harvest.

The beautiful communion service was presided over by Rev. Charles Best of the China Inland Mission of the city of Laianhsien. His words were seasoned with grace and spiritual power.

An inspiring Christian Endeavor service was held in the afternoon, after which the Christians divided into bands and held open air services in various parts of the city.

In the evening, Chen Li-seng, now a teacher in the Nanking Bible Training School, but for a long time pastor of the church here, preached upon the subject, "The Lord's Day." It was a most pertinent subject, for one of the most difficult problems before a church reared out of heathenism, is for them to keep the Lord's Day when all around work and play go on as on any other day.

Mr. Tisdale had asked Dr. O. G. Hertzog, who has been visiting in the China Mission for nearly a year, to take charge of the planning of the building. He made the plans to be in the form of a cross, with the baptistry in the smaller upper end. The pulpit and platform are just in front of it. Under this portion of the building, which stands on lower ground, has been constructed a basement, giving extra space for dressing rooms, committee and class rooms. Ordinarily the building will seat something over 300 people.

The civil war in China had already broken out at Hankow when the money arrived for the building of the church, and it was seriously debated as to the advisability of beginning the work until the unrest had passed by. Mr. Hertzog said it had been his life habit, when the means were at hand, not to delay a piece of work merely for fear of possible difficulties arising. Fellow missionaries at other places were also consulted and all advised proceeding with the work.

Providential guidance was manifested many times during the work. The obtaining of ready cash, the shipping of timber, the obtaining of good workmen, and the ability to keep the work going all through the days when armies were passing and coming into the city and when the gates were closed, all showed the hand of God with us in the building of His house.

The continuing of the building operations when all the city was

in fear and dread helped to pacify the people. It greatly increased the influence of the Christian workers.

The decoration of the interior walls must be seen to be appreciated. The plastering was finished with a hard, gray, mottled color. In place of framed pictures for wall decorations, the Chinese hang scrolls made of heavy paper of various colors. In the former chapel the plan of painting these scrolls directly on the walls proved very successful and it has been thus done on the new church.

Facing the front doors which open on to the street is the memorial tablet given above. Just above it are the words, "Enter into His court with Praise." As the audience leaves the church auditorium, the words from the Psalmist, "The Lord bless thy goings out and thy comings in," greet their eyes from an opposite wall. Back of the pulpit are the words of Psalm cxix: 105. "Thy word is a lamp unto my feet and a light unto my path." One of the pair of scrolls reads something like this:

"Redemption's Cross I praise its grace. Christ bore the sins of all the race."

Four large characters up above the windows on either side of the auditorium were chosen by Evangelist Shi. Freely translated they read: "Follow joyfully the path of the Lord and ye shall receive eternal life."

In the convention which followed, the Christians subscribed nearly three hundred dollars. They unanimously moved to use it for establishing an independent work in some center which has, as yet, had no opportunity to hear the Gospel.

Revival services are following the Dedication and Convention, and special lectures are being delivered to fine audiences each evening. The attendance is very good, and a new feature of the evangelistic efforts is the use of an enquirer's card, neatly printed, and personally circulated in and among the audience while the preaching is going on. The little card is signed by the students or any of the congregation and is handed quietly to one of the deacons and given to the Recording Secretary at the door. This method seems to be successful, and avoids any of the flush and excitement of hand raising or standing *en bloc* in token of confession of faith in Christ. The revival services are being conducted by the Chinese preachers from the local country churches.

E. I. Osgood, M.D.
W. Remfry Hunt.

Minutes of Joint Meeting of Representatives of Proposed Schools for Children of Missionaries in Shanghai and Kuling.

A joint meeting of the Board of Managers of proposed school for children of missionaries at Kuling with the Executive Committee of the Board of Managers of proposed school at Shanghai was held at the home of Mr. F. S. Brockman in Shanghai on April 25th at 8: p.m.

There were present—Rt. Rev. Bishop Roots, (Episcopal), Mr. F. S. Brockman (Y. M. C. A.), and Rev. E. C. Lobenstine (Presbyterian, North), representing the Kuling School: and Rev. Frank Rawlinson, (Southern Baptist), Rev. C. L. Boynton (Y. M. C. A.), Mrs. J. M. Espey,

(Presbyterian, North), Rev. J. Mercer Blain (Presbyterian, South).

Rt. Rev. Bishop Roots was made Chairman; Rev. J. Mercer Blain, Secretary.

After a thorough discussion of the whole question the following resolutions were unanimously adopted:

1. That it is desirable to open this year in temporary quarters the schools at both Shanghai and Kuling.

2. That the Boards of Managers already appointed for the two schools each appoint three members to form a joint Board which shall have authority to allocate funds appropriated by the Boards to the Missions for the two schools and yet not designated for one school rather than the other. That the members of this joint Board be:

For Kuling, Rt. Rev. Bishop Roots, Mr. F. S. Brockman, and Rev. E. C. Lobenstine; for Shanghai, Rev. Frank Rawlinson, Rev. C. L. Boynton, and Rev. J. Mercer Blain.

3. That in order to begin the two schools this year to best advantage the amounts estimated in the extended statements already placed before the Boards, namely a total of about $20,000, will be required. The estimate has been made with great care and the entire amount will be needed to meet the immediate needs of the children of missionaries of the Yangtze Valley. But we must start at once and if enough is given to begin with only ten pupils, we intend to begin, and hope the funds needed for the other children not provided for will soon be forthcoming.

4. We think it necessary that the Boards devise among themselves and plan to raise specially the funds required for the education of the children of their missionaries or to determine among themselves the necessary appropriations which each Board should make from its regular funds. We strongly urge that the matter as to amounts which should be appropriated to each mission be not again referred to the missions on the field.

(Signed.)

L. H. Roots, *Chairman.*

J. M. Blain, *Secretary.*

C. I. M. News.

In a letter dated Yangchow, Ku., May 6th, 1912. Rev. A. R. Saunders writes:—

"The first military Gospel meeting was held yesterday, and was considered by all a great success. General Hsu Pao-san had suggested to me that the first meeting should be restricted to the General, his staff officers, and the regimental officers, and these to the number of over 1,000 gathered yesterday afternoon in a building that had been erected for theatrical purposes.

"I conducted the meeting and gave the first address, and the other talk was given by Dr. Bryan, who was on a visit from Shanghai. We had the national anthem and several Gospel hymns written on large sheets of calico, and the singing was much appreciated. The General told me that he wished to say a few words to the officers present before I took control of the meeting; and the substance of what he said is as follows:—The missionaries have been praying for China all during the time of unrest, and now that peace is secured it was right

that they come together to thank Jesus; and he had asked Mr. Saunders to hold this meeting for that purpose and also that they might hear about what Jesus liked best. The meeting lasted nearly two hours.

"The General has asked Dr. Bryan and me to address three specially called meetings of the teachers and students of all the schools, the leading citizens and gentry and the merchants, and these meetings will be held D. V., on Saturday, Monday, and Tuesday, the 11th, 13th, and 14th May, leaving the Sunday free for the military meeting. At all succeeding meetings all the camps in the city and suburbs will attend by turns, probably three camps (1,500 men and officers) each Sunday. I know you will appreciate to the full the importance of these meetings, and that you will secure much definite prayer for blessing."

Miss E. Weisner writing from Shucheng, An., on May 3rd, says:

"On the 12th ult., an important event took place in this city. All the idols in and around the city were destroyed. After the destruction of those in the city temple it was officially sealed. Miss Smith and I saw one idol being taken out of a wayside shrine and carried away to be smashed. The people say the priests and nuns are in great distress because their hope of gain is gone. An ancestral hall in our own street has also been cleared out and put to other use. The present is indeed a unique opportunity for the preaching of the Gospel."

Mr. W. E. Shearer writing from Kangkiatsi, Ho., on April 22nd, says:

"When writing a few days ago from Shuanglinshu I quite omitted to tell you about the collection the Christians had made at Kwangchow for schools for young people. They had already collected about 30,000 cash locally before I went there, but just after the address on Sunday forenoon (Easter Sunday), Mr. Uen, the local leader, asked me if he might speak to the Christians about collecting for the schools. I had no objection, and he spoke to them very quietly on the subject, but I don't think I ever saw such a hearty response to a request for a collection before. As soon as he had finished speaking the subscribing began. One or two promised 20,000 and several 10,000 cash each, but the rest were mostly one or two thousand each. The member who was writing down the names and amounts was kept hard at it for I think nearly half an hour. The result was that the amount subscribed was brought up to nearly 200,000 cash. Speaking to one of the members afterwards he said that comparatively few of the local members had subscribed, and that if the subscription had been taken earlier there would have been much more. However that may be, judging from the way they subscribed I have little doubt that a good deal more would be given if there was a definite prospect of such schools being started. As it was, Mr. Uen told them that the money was not to be paid till it was required for the purpose, but it was a striking proof of the very general desire for such schools."

HANYANG IRON WORKS WITH HANKOW IN THE DISTANCE.

REVOLUTIONIST HEADQUARTERS AT WUCHANG.

The Month

The main topic for this month has been the loan negotiations which have dragged along in an exasperating way. The Sextuple Syndicate demanded that all arrangements with the Belgian Group be abandoned. Tang Shao-yi finally agreed to call off this loan with the exception of that already paid. In further consultation Tang Shao-yi demanded almost unlimited funds without any supervision on the part of the creditors. This was refused. A little later the Russian and Japanese Ministers formally took part in these discussions, which still continued futile. Tang Shao-yi finally decided to withdraw from the negotiations. Hsiung Hsi-ling, Minister of Finance, took his place, and, in a short time, the negotiations appeared much more promising. The Cabinet later agreed on some supervision of the funds loaned. It was suggested that the Customs should act as supervisors, the bankers paying the salary of the staff. On May 15th, Austria formally applied for leave to participate in the loan. When the question of supervision was settled advance payments were made in Shanghai and Peking. Herr Romp was appointed as foreign auditor. As a result of these negotiations there was talk of Tang Shao-yi resigning. He maintained an uncompromising attitude towards foreign supervision, an attitude which was reflected somewhat in the Press. Several smaller loans were contracted in which Germans were prominent though the consummation of the larger loan apparently brought about an agreement that the provinces should not make outside loans.

On April 22nd, the Cabinet held its first meeting. And on April 29th, the Advisory Council was formally opened by President Yuan who made the inaugural speech. The speech indicated that the President intended to be progressive though also careful not to lose sight of some steadying principles. Difficulties early appeared in the Council and later there were several resignations.

Ex-President Sun was received in the South with great enthusiasm. In Foochow he preached a sermon on, "The Mission of the Church in Rebuilding the Nation." A little later he issued an appeal to the British nation *re* the suppression of opium.

The Chinese troops in Thibet have been hard pressed and, according to later reports, are in danger of being overcome and destroyed.

Missionary Journal

BIRTHS.

At Lanchowfu, April 2nd, to Mr. and Mrs. G. F. Andrew, C. I. M., a son (George Leslie).

At Tientsin, April 21st, to Mr. and Mrs. A. Myrberg, C. I. M., a daughter (Gully Nathalia).

At Dublin, April 25th, to Dr. and Mrs. A. F. Cole, C. M. S., a daughter.

At Shanghai, April 30th, to Rev. and Mrs. G. W. Sparling, Can. M. E. M., a daughter (Florence May).

At Foochow, May 10th, to Rev. J. B. and Isabelle Longstreet Eyestone, M. E. M., a daughter (Josephine Miriam).

MARRIAGE.

At Weihaiwei, April 15th, W. Reginald Wellstead Sturt, to Miss Gertrude Twite.

DEATH.

At Kuling, May 11th, Rev. John A. Cherney, A. B. C. F. M., Suifu, Szechuen, of small-pox, aged 33 years.

ARRIVALS.

May 5th, Dr. and Mrs. E. H. Hart, M. E. M., (ret.).

May 13th, Mr. and Mrs. A. H. Faers and son, C. I. M., from England.

May 19th, Rev. and Mrs. S. R. Clarke, C. I. M., from England.

DEPARTURES.

April 26th Mr. and Mrs. G. W. Clarke for England, viâ Siberia; Miss M. Murray, Mr. and Mrs. A. Grainger and two daughters, Mr. and Mrs. C. Blom and infant, and Mr. and Mrs. C. F. Davies and two children for England; Mr. and Mrs. R. L. Gonder and four children for North America. All C. I. M.

April 28th, Mr. and Mrs. C. Czerwinski, C. I. M., for Germany, viâ Siberia.

May 2nd, Miss T. Andersen, C. I. M., for Norway, viâ Siberia.

May 7th, Mr. and Mrs. A. B. Lewis and infant, C. I. M., for England.

May 9th, Miss A. Garland, C. I. M., for Australia, viâ Japan.

May 13th, Bishop W. W. Cassels and Miss J. I. Cassels and Mr. and Mrs. E. Tomalin and children, for England, viâ Siberia. All C. I. M.

May 17th, Miss S. J. Garland, C. I. M., for Australia; Mrs. George Miller, M. E. M., and daughter, Miss Rachel Miller, viâ U. S. A. and Canada, for Scotland.

May 21st, Miss M. E. Booth and Miss R. J. Pemberton for Australia; Miss C. M. Hacking for England. All C. I. M.

Mr. and Mrs. A. Whitelaw and three children, for Scotland.

May 24th, Dr. and Mrs. W. B. Russell, M. E. M., for U. S. A.

AUDIENCE OF CHINESE STUDENTS AT LECTURE ON ELECTRICITY AND MAGNETISM.

THE CHINESE RECORDER

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VOL. XLIII JULY, 1912 NO. 7

Editorial

Christian Unity.

We print, with the deepest pleasure, the open letter issued by the Committee on Unity of the Synod of the *Chung Hua Sheng Kung Hui*. It must be evident to all that there is growing in the heart of Christendom a divine discontent with the divisions which have characterized us. With earlier generations, even among those who deplored the sin of schism, there was prevalent a certain satisfaction with their separateness, an assurance in each communion that to it had been entrusted in their purity the divine oracles, and the one key to their meaning. To-day, we have arrived at the point where, with all our gratitude for the history of divine blessing in our own communions, we combine a longing to learn from others, as well as to share with others; to consider fully "those things in which we differ, as well as those things in which we are at one." This is surely the leading of the Holy Spirit; and each call which comes to us, as does this open letter, born of prayer and sincere desire for the unity of God's people, should draw us to our knees that we may find how we, too, may hasten the fulfillment of the high-priestly prayer of our Lord.

* * *

Phil. 3. 14.

Do we differ in reality, or are not many of our differences mutual misunderstandings? It is evident that, within a generation, we have cleared up many misunderstandings, and have learned that we are one at heart.

Not only so, but the Christian life of thousands has become richer and deeper through the fellowship which—especially upon the Mission field—has become possible among those of different communions. In view of the proposal for a World Conference of Faith and Order, has not the time come when we can put aside the old controversial spirit, and frankly and lovingly state our doctrinal beliefs, to the intent not merely that we may enable others to understand us, but also—and first—that we may understand others? It is suggested that during the coming year, missionary associations in different centers might, in place of the usual series of papers, consider statements by representative men on the positions of the various denominations. It may well be that this is not practicable in every place. But where there is the necessary preparation, of deep Christian love and fellowship, and of a sincere, broad-minded desire for the up-building of the Kingdom of God, one ventures to believe that such interchange of views with a view to understanding each other would be divinely blessed.

* * *

One Anglican Church for China.

We welcome every step towards the unification of the disjoined, but we trust not disjointed, members of the missionary body of China, and hence are pleased to see that The Anglican Church, including the Church of England, in England and Canada, and the Protestant Episcopal Church of the United States have, so far as the Chinese are concerned, united in one corporate body, so that the members will be at liberty to develop along natural lines, and "be free, within the broad principles of the Anglican communion, to adopt its own characteristic color." Delegates to the General Synod are to be elected by the various dioceses without any distinction between Chinese and foreigners. And so, as the separate parts of those which were originally one again come together, the way will be prepared, we trust, for the final unification of the whole body of Christ in China. It is the trend of such actions as those of our Anglican friends that we welcome as being harbingers of greater and better things in days to come.

* * *

A General Education Board.

The article by Rev. J. T. Proctor on "A General Education Board for the Orient" raises a question which requires serious consideration. The article was orginally written to present to the

missionary leaders at home; some of these said it involved a question that must first be considered by the missionaries, and it is, therefore, printed in the RECORDER in order to bring it to the attention of the missionaries. It is, in essence, an attempt to develop a plan of financing mission schools outside of the regular Mission Boards. The plan, on a smaller scale, is already being operated by the Nanking University and the Canton Christian College. Whether this plan can be enlarged, or should be enlarged, as Mr. Proctor suggests, is a question that involves the relation of missions to educational work. It is a fact that the demands of missionary educational institutions are becoming a heavy drain on our Boards, and threaten to bring about conflict between the purely evangelical side of missions and the institutional side. Before we can decide on the wisdom of the plan proposed, that is, a General Education Board, we must decide on our place as missionaries in the educational problems of China. Another question that is also raised is as to whether the missions as the representatives of the churches should emphasize more the evangelistic work, which was the primary reason for which missions were established; or whether the activities of the Christian Church have so enlarged that an indefinite expansion of institutional work may now be considered as just as legitimate a part of Christian activity as purely evangelical work. And if our task in education is not limited in any way by the original purpose of evangelism that brought us here, then some such plan as here proposed will be necessary, in order to enable us to finance our missionary institutions. But if missionary educational work is intensive whereas evangelistic work is indefinitely extensive then we may well pause before, as missionaries, we assent to schemes that involve no limit to the amount of educational work we are to do.

* * *

Mission Churches and Local Funds.

IN "Men and Missions" for May there is an excellent article on "Mission Administration and Its Cost." The article deals directly with the work of the Prudential Committee of the American Board; it has, however, a significance for all missionary work that will make it profitable reading for anyone interested in missions. One point made demands special reference; it is as follows:

"Our Board has laid great stress on the self-support by the natives of their own churches. There are 75,000 native Christians whose fathers and grandfathers were worshippers of idols, who gave last year nearly $300,000 gold, the most of which our missionaries administered."

This is an official utterance of a great Missionary Board and states that a large amount of money given by Christians in mission fields was controlled, or administered, by the foreign missionaries. It seems to us that the time has about gone by when it needs to be said that the foreign missionaries in addition to controlling or overseeing the disbursement of funds raised at home, are also administering for the Christians in other lands the money raised by themselves. Even if these same 75,000 Christians in the disbursement of their own money should make mistakes from the point of view of the foreign missionary, nevertheless, we think it is an essential element of self-support that they should, at least, be allowed to spend what they themselves have contributed. The administrative burdens of the missionary have now increased to the point where many of them have no time for active missionary work; and if we cannot trust the Christians in the various mission fields to administer their own money, when are we going to be able to begin to lay on these same Christians some of the burdens that legitimately belong to them? We point this out because we feel that here is a method of doing mission work that this great Board, and others if they employ it, should at once throw on the scrap-heap.

* * *

Famine Relief. The Central China Famine Relief Committee is bringing its work to a close. Over a million Mexican dollars have been received and distributed under the direct supervision of missionaries. The presence in Shanghai of so many of the West China missionaries made possible the carrying on of the famine relief work with but slight disarrangement to the regular forms of missionary activity in the lower Yangtze Valley. One hundred missionaries, representing twenty-one Societies, have each given from one to six months' time to this work.

The committee has adhered throughout to its policy adopted in the beginning of giving no relief to able-bodied men and women except in return for work. In those sections which the funds at the disposal of the Committee made it

possible for it to relieve need, no families were ever intentionally left uncared for because of their inability to work. Free relief was given to all such, but the number thus helped amounted only to from five per cent. to ten per cent. of the whole. The number of those to receive relief increased steadily from the middle of February up to the middle of May, when the number of workmen reached approximately 130,000; and the number of people supported by their labor over 650,000.

Notwithstanding the fact that so many were saved, the death rate, especially in North Kiangsu, was very great, and, according to estimates made by some of those most qualified to speak, surpassed that of 1907 and of 1911. The Committee has been able to prove not only that work can be required of those who are to receive relief, but that the work done by famine labor is not inferior to that done at other times. It was often difficult to know what work to select, and all of the work done was not equally satisfactory, though all of it is valuable. The Committee was limited in its choice by being obliged to find work where the distress was greatest, so as to relieve the people as near to their own homes as possible.

In North Kiangsu, in addition to some hundreds of miles of drainage ditches and canals that were dug, the banks of the Grand Canal, which were badly broken a year ago, have been put in excellent repair all the way from Suchien to the Shantung border. In North Anhwei, the important dyke along the north bank of the Hwai River was rebuilt or repaired over a length of 130 *li*, and, in this dyke alone, over two million cubic yards of dirt were moved. Some miles above Wuhu, at a point called Wulipei, an important break in the embankment along the Yangtse has been rebuilt. This break, although only 10 *li* in length, is the key to an important rice-growing region with crops valued at millions of taels, and its repair has meant an enormous amount of labor.

The versatility of the missionaries has again had an opportunity of showing itself. Not only have business men been impressed with their executive ability in handling large numbers of men, but men of engineering training have been found in the missionary community, and the works carried on under their supervision have been enthusiastically praised by railway and other engineers.

Two of the missionaries and two Chinese Christian students have laid down their lives whilst engaged in this relief work.

Dr. L. A. Gaynor of the Quaker Mission, Nanking, contracted typhus while caring for destitute Manchu women in that city; and the Rev. A. Hockin of the Methodist Mission, Kiating, West China, was taken ill in North Anhwei, and died shortly after reaching Shanghai. While we deeply mourn their loss we realize anew how true it is that no lasting good can be gained without sacrifice, and we rejoice that so many were ready to offer their lives in this self-sacrificing form of service.

* * *

Modified Spelling in the Recorder.

At the Universal Racial Congress held last year, Dr. Wu Ting-fang read a paper on "China." This paper is given *in extenso* in the *World's Chinese Students' Journal*. Among other important things Dr. Wu touched on the question of language. Part of these remarks is as follows:—"In China and other Eastern countries English is more generally spoken than any other foreign language. There is, however, much room for improvement in the English language. There are no fixed rules, or there are many exceptions to the rules, for its pronunciation, and the irregular and eccentric way of spelling and accentuation is an almost insuperable difficulty for a foreigner. In order to adapt it for more general use, the useless and mute letters in words should be eliminated and the rules of pronunciation and accentuation should be uniform." These remarks are quoted here in order to draw attention to a problem that the Executive of the RECORDER has several times discussed, viz: the modification of the spelling of words in the RECORDER. Some of the leading magazines have adopted lists of words of which the spelling is modified along the lines suggested by Dr. Wu. The Executive desires to keep in line with any wise reform and also wishes to consider the desires of its constituency. Dr. Wu's courteous strictures bring the matter to a focus and point to the need of the RECORDER doing something to show its sympathy with modern attempts to prune off the unnecessary features of the English language. The Executive of the RECORDER, therefore, desires to use this opportunity to ask expressions of opinion from the readers of the RECORDER on this point. The Executive hopes to receive sufficient response to enable it to settle the question in the near future.

A Thought for the Month.

In the May number of the "Church Missionary Review" is a thoughtful article by Rev. H. W. Weitbrecht, entitled "The Board of Study for the Preparation of Missionaries." It is so suggestive that we quote it in full. "There is ample work in the mission-field, and always will be, for devoted, sincere, and strenuous men and women of moderate attainments who will make the best use of them with the means put at their disposal. But certainly we do need a larger proportion of experts and specialists than we have hitherto had, and besides that, the general outlook of the average missionary must be a wider one than hitherto. On the other hand, the apprehension has been expressed that the missionary trained on lines such as I have indicated will come to the field, feeling that the methods and operations of his seniors are entirely antiquated, and that he is called upon to remodel them without further delay. Generally speaking the young missionary who adopts this mistaken attitude is not the one who is over-weighted with previous training or scholarship. If a missionary candidate has the stuff for a leader, he will realize that leaders without followers are of no use; and he will have to learn the art of being a good follower before he can become a good leader. By the time he has done his share of the spade-work of missionary life, such wind as may have collected in his head will have escaped, and he will feel the greatness of the task before him and the littleness of his powers for it without an infinite Power behind them. Again, it is certainly true that superficial cramming of a number of subjects such as those referred to will be harmful, both by producing conceit in the student and also by hindering him from thorough work in the future; but, if technical teaching be given, as we may hope it will be, in the right spirit and by the right method, it will assuredly tend to make the student humble, as he looks round on the immense ocean of ignorance which bounds his little island of knowledge, however the area of that islet may have been increased. Moreover, the pursuit of special studies will help to stimulate thought, and to make the missionary strenuous and systematic in his work, with a clear idea of the objects at which he is aiming. Above all, it will give him a sympathetic interest in the people to whom he goes, a thing not too easy for the young missionary to acquire."

The Sanctuary

"*The effectual fervent prayer of a righteous man availeth much.*" — St. James v, 16.

"*For where two or three are gathered together in my name, there am I in the midst of them.*"—St. Matthew xviii, 20.

A Hymn to the Holy Ghost

O Holy Ghost, the strengthener,
Spirit of love and power,
Thou gavest life to Holy Church,
Descending that third hour.

Thou, Holy Dove, whom men did see
Upon Messiah light,
Rest in our hearts, with Thy sweet peace,
And nevermore take flight.

As Thou upon the waves didst brood,
So watch o'er us, we pray,
May we ne'er grieve Thy tender love,
Nor Thy free grace delay.

Divine Director, guide and bless
Each soul that mourneth sore,
Lead in the everlasting way,
Which saints have trod before.

Increase in us, O Comforter,
Thy sev'nfold gifts of grace.
So fill us with Thy holiness,
That sin may find no place.

As once Thou overshadowedst
The Virgin, ever-blest,
Prepare in ev'ry hungry heart
A place where Christ may rest.

In all the sacraments, Thy love
We see to us revealed.
May we with awe Thy grace receive,
Great God, by whom we're sealed.

O Paraclete, Almighty Lord,
From whom our life doth come,
Grant here fruition of Thy grace,
And then receive us home.

E. L. C. in the "Living Church."

Pray

That the mission schools so meet new conditions as they arise that they may not lose their vantage of ground as models for curricula, textbooks, quality of work, and educational ideals. (P. 385).

That the mission schools may educate enough Christian leaders to insure that in the crystallization of Chinese national institutions, these last shall be cast in Christian molds. (P. 386).

For a constantly increasing efficiency in the Government schools, until a really creditable system is evolved. (P. 387).

That the American people may accept the challenge made to them to support their schools so adequately as to enable them to prepare the full number of teachers that will be needed in the national schools. (P. 388).

That the mission bodies on the various fields may be thoroughly awake to the educational opportunities of the present time. (P. 388).

For the Tract Societies, that they may be wisely directed, adequately supported, and blessed in the work that they do for the religious uplift of the world. (P. 402).

That the outcome of the large distribution of "The Traveller's Guide" may be that many souls shall be won for Christ. (P. 406).

That the lecture department of the Young Men's Christian Association may successfully interest in Christian teaching many Chinese whose first approach could not be brought about in other ways. (P. 410).

Give Thanks

For the measure of success that has attended the pioneer work done by the missions in adapting Western educational methods and systems to Oriental conditions. (P. 386).

For the Tract Societies and the work done by them. (P. 402).

For the reports of success that has attended the efforts of the Young Men's Christian Association in its efforts to arouse the interest of the Chinese in the work of their several localities. (Pp. 411 and 413).

Contributed Articles

A General Education Board for the Orient

BY REV. J. T. PROCTER, D.D.

IN nearly every country of Asia the problems which are receiving the most absorbing attention of both mission boards and of the government are educational problems. In most of these countries modern education was first provided by the missions. The few primary schools begun some sixty or seventy years ago, mainly for the children of early converts, have grown into fairly complete systems of schools—for a limited number of pupils—extending from primary grades up to and including college and professional schools. The number of pupils completing the higher courses in these schools has, for the last twenty years, been rapidly increasing, and these ex-pupils, well scattered in the various callings and professions, including official positions, have so permeated the national life and thought of their respective countries with Western ideas and ideals that the governments have been driven to the adoption of modern educational systems. Because of the pioneer work done by the missions in adapting Western educational methods and systems to Oriental conditions, in working out curricula and in providing text-books and capable teachers of Western branches, these modern government schools have, in some instances, in a comparatively short time, been able to equal, if not excel, the work done in the mission schools. This condition powerfully reacts on the mission schools and forces them to greatly increase their equipment and teaching staff and raise their standards if they would not lose their vantage ground of furnishing to the government schools models for curricula, text-books, quality of work, and educational ideals. It is this reaction which is forcing the missions to the adoption of the policy of union of denominational schools in order to secure greater financial strength which will lead to a higher quality of work than would otherwise be possible. Most Asiatic governments have come to see the absolute necessity of providing, on a national scale, modern systems of schools

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

modeled after the mission schools with which they are so well acquainted. Mission schools can not, and should not, expect to compete with, or rival, government systems of schools in the quantity or amount of work undertaken, but, if Oriental thought is to be permeated with Christian ideals, if Oriental peoples are to be won to a practical acceptance of Christianity in any reasonable length of time, it is absolutely necessary that mission schools shall be able to excel in quality of work done, that they shall be able, as at present, to furnish models for the government schools and that they shall be able to educate enough Christian leaders, in the various callings, to practically insure that in the crystallization of national institutions, in the modern renaissance, those shall be cast in Christian molds.

THE EDUCATIONAL SITUATION IN CHINA.

The educational situation in China may serve to illustrate the conditions which, to a greater or less degree, obtain in other countries in the Orient. If we are not mistaken the greatest educational problem of the first half of the twentieth century will have to be worked out on Chinese territory. Certainly the ruling classes there are thoroughly alive to the obligations of the government to educate the masses, while the activity of the mission bodies is most intense.

Mission schools have been conducted in China for more than a half century. While more numerous in the coast provinces, they are located in every province and in almost every large section of every province in the empire. Next to the churches their influence is more extensive than any other Western influence. There are schools of all grades, and, directly and indirectly, a really large number of people are being influenced. There are reported 2,557 primary schools; 1,100 academies, industrial, medical, nurses' and normal schools; 16 schools doing collegiate grade work; and a number of Bible-training schools, making a total of 3,728 schools with more than 100,000 pupils.

The Chinese government has been conducting modern schools for nearly seven years. Primary and intermediate schools have been started in every province in the empire. There are reported 42,000 schools with 1,500,000 pupils. Included in this total number are many professional schools. But it must be admitted that in most cases those differ from primary and intermediate schools in name only. In starting

this immense number of schools, in so short a time, and covering such a vast territory, the government has, naturally, met with many and really serious difficulties,—lack of qualified teachers, insufficient and inadequate text-books, complete failure to preserve discipline, absurdly ambitious curricula, no suitable buildings, extravagance, official corruption, etc. Under all the circumstances it is not surprising that, as a rule, the quality of work accomplished in the government schools has been most disappointing, even to the Chinese.

The relationship between these two systems of schools is most instructive. Numerically the government system already has such a lead that competition is evidently impossible. But in quality of work it is believed that the government system can not overtake the mission schools in less than a generation. Beyond question the mission schools have furnished the model for the government schools. Educational commissioners sent abroad were unable to find, or suggest, a more satisfactory model, or one more adapted to China's needs. Again the text-books worked out by the mission schools in their more than sixty years' experience have been generally adopted by the government schools. Perhaps more than seventy-five per cent. of the text books used in the government schools are prepared by Christians or under Christian supervision. This is a fact of tremendous significance. The problem of securing teachers has been the real problem of the government schools, as it has always been of the mission schools. The pressure for teachers for the new public schools has been so enormous that from four to ten times the ordinary salary of a teacher of twenty years ago is being offered. The attraction of these large salaries was so great that within two and a half years after the government began to open modern schools 15,000 Chinese pupils went to Japan to get the necessary preparation for teaching Western branches. This number proved to be more than the Japanese schools could possibly accommodate, and so a more normal number of approximately 4,000 is now found in Japan, preparing to return to China, largely as teachers. It has been exceedingly interesting to watch the efforts of the government authorities to secure a sufficient number of teachers for their 42,000 schools. Possibly one-third of the requisite number has been held over from the old style teachers, who are employed to teach the classics in the old way simply because there is no one prepared to teach

them according to modern methods. Perhaps less than another third has been secured from the returned students from Japan. Not far from 200 European and American teachers have been employed. The remainder of the required number of teachers has been recruited very largely from among the young men and young women who have studied a longer or shorter time in our mission schools. Thus it may be seen that the mission schools have furnished to the government schools their model, a very large percentage of their text-books, and a goodly proportion of their teachers. It is estimated that when the government has covered the whole country as completely as parts have already been covered there will be required 100,000 schools instead of 42,000. The number already opened has been limited because of the limited number of available teachers. If the government shall continue its policy of opening schools in all parts of the empire there is no reason why the 3,728 mission schools can not furnish teachers right up to their ability to furnish men and women who are qualified. And if enough men and money can be put into these 3,728 schools to enable them to double their output in the next five years they can thus fill so many of the class rooms of the government system of schools with Christian educated men and women as to be able to give practical direction to the policy of the government in the education of the younger generation of its 400,000,000 people. If we are not mistaken, this fact furnishes the most appealing challenge made to the American people in this generation.

THE ATTITUDE OF MISSION BODIES.

The mission bodies on the various fields are, as a rule, thoroughly awake to the educational opportunities of the present time. Strenuous efforts are being made, on every field, to work out an adequate educational policy and to get these policies adopted by those who are responsible in the home countries. Extensive plans are being urged upon all our leading denominational boards. Systems of schools which have been gradually developing for several decades are now urgently demanding, for their completion, colleges and universities with their graduate and professional schools. Advanced institutions on a really large scale—comparable with similar institutions at home—are included in the plans for the immediate future. The genuineness and the possibili-

ties of far-reaching results of the present awakening of all Asiatic peoples are too vital factors in the consciousness of missionary leaders to permit them to be overlooked for one moment in making plans for the future. The determining factor in planning advanced educational institutions, under such conditions, is not the amount of money which can be depended upon from the ordinary resources of home boards, but it is the absolute demands and requirements of the localities and the conditions for which the institutions are intended. It is doubtful if institutions planned on any other basis would be worth supporting. If there is not a real purpose to stem the rising tide in Asia to-day, to direct and control the inevitable reformation for which we have been working so long, and to permeate it with Christian thought, then why establish advanced educational institutions at all?

Some one will at once ask, can such educational institutions be established and supported? Nearly all of our great mission boards are in debt, or have been forced into the habit of getting into debt two out of every five years. Besides, the great awakening in Asia calls imperatively for a corresponding advance in evangelistic effort, and the latter cannot be neglected in favor of the former. Our boards were organized in the first place, for evangelistic work, and now that the day of their harvest is at hand, they must not be completely drained for other enterprises.

The answer to this line of questions is that it is not expected that schools of the magnitude indicated above can be permanently supported out of the ordinary income of mission boards. The writer is personally acquainted with many of the leading educators in China, and, so far as he knows, there is not one of these men who anticipates that the colleges and universities now being planned for in that country can be wholly supported by our mission boards as at present organized. The task of the missionary educator is not simply to inaugurate a system of schools which will adequately meet the needs and the situation for which it is created, but, also, to take the initiative and lead in a movement to bring about such a reorganization of our foreign mission boards that the educational constituency which is already supporting, by individual gifts, advanced institutions of learning at home, can be successfully appealed to to support, in the same way, foreign mission colleges and universities.

THE EDUCATIONAL CONSTITUENCY IN AMERICA.

The development of educational institutions in America during the last century has been most remarkable and has manifested some characteristics peculiarly American. This is the country of the denominational college and university. Some of these schools are now more Christian than denominational, but they were all denominational in their origin and early support. The more advanced of them have easily held their own beside the rapidly developing state universities. In the financial development and support of these institutions, with a very few exceptions, the methods used by all the denominations have been the same. It is the American plan, so much envied by our British cousins. As a rule the churches are not appealed to for a general collection, except for ministerial education. The trustees of a given institution, either through a special committee, or through a financial agent, or through the president, spend years in developing and cultivating a special constituency. Lists of the names of individuals all over the country who are interested, or ought to be interested, are collected. The persons on these "lists" are "cultivated," they are visited, various methods are used to "tie them" to the institution, and when the time seems ripe and plans have been perfected which will appeal to this particular class of givers a canvass of individuals is made. Of course not all on the "lists" give. It is by no means an easy task. But the important thing is—and no one will care to deny this—the method succeeds. In some such way as this practically all of our educational institutions have been financed and a fairly clearly recognizable educational constituency has been developed.

This educational constituency as such, has not, we believe, been reached, in any effective way, by our mission boards. Of course many, if not most, of the individuals composing it are giving through their regular Church contributions to foreign missions. But they are giving to "foreign missions in general" and not to a clearly defined educational compaign, which is made evident by the fact that whereas they give to the colleges in which they are interested at home, anywhere from ten thousand dollars to five hundred thousand dollars or more, they give to foreign missions from fifty dollars to five hundred dollars or more. Only in the last five years have

there been a very few notable exceptions to this statement of fact in some large gifts made to the Presbyterian, American, and possibly some other boards. If the educational problems pressing so heavily upon our mission boards are to be solved in any reasonable length of time we believe that among other things, three things are absolutely necessary. That the educational interests be segregated, disentangled from the general evangelistic problems, and made to stand out as clearly defined educational problems; that these educational problems shall, in the most forceful manner, be laid before the educational constituency which is supporting Christian colleges and universities at home; and that in appealing to this educational constituency the same methods shall be used as are used by home institutions—the appeal to individuals in specially arranged campaigns for definite sums of money and sums which will appear to those appealed to as adequate to meet the needs set forth.

A SUGGESTED DENOMINATIONAL SOLUTION.

A clearly defined problem is before us—to reach the unenlisted educational constituency of the home lands for educational institutions connected with our mission boards abroad. Some will doubtless prefer that a solution be attempted along denominational lines. We doubt seriously if the best, or easiest, solution will prove to be along denominational lines. But, however this may be, it is evident that each mission board will have to make a most serious effort to reach, at least, a partial solution within the limits of its own denomination.

For that portion of the problem which must be solved along denominational lines we make the following suggestions. Let there be organized an education board, or, at least, a clearly defined education department, for the advanced educational work of the denomination abroad. Let the members of this education board, or department, who will be selected because of their fitness for administration of educational work, be elected in the same way as are the members of the Foreign Mission Board. The education board, or department, may be absolutely independent of the Foreign Mission Board with the exception that it agrees to support only those schools which have the approval of the Board, which is responsible for the general work out of which these institutions grow, or it may be composed of members who are also, at the same time,

members of the Foreign Mission Board, and the two may work as closely together as possible consistent with the principle of independent responsibility. With sufficient thought the relations between two such boards can certainly be defined in a clear and satisfactory manner.

We suggest that this education board or department be responsible for the administration and financial support of all schools of the denomination on the foreign mission field above, and including the academy grade. Schools below the academy grade, both in their administration and in their usual intimate relations with local churches, are so closely connected with the administration of general evangelistic work that they can be better administered in close connection with that work. The administration would, of course, be through local boards of control on the field as at present.

This board would naturally act as trustees for any "trust funds," or for endowment funds, which might be held for any one college, or which might apply equally to all of the schools for which the board is responsible, the board would also undertake to raise funds for plant and equipment, for current expenses and for endowment.

In collecting funds, this board, with the approval of the denomination and of the Foreign Mission Board, might adopt one or more of the following methods. A certain percentage of the annual income of the Foreign Mission Board might be regularly appropriated for the support of the schools for which this Board is responsible. Or this Board might be given a regular place in the annual budget of the denomination. In addition to either, or both, of these two methods this new board, or department, would likely wish to adopt and use the methods made familiar by the finance committees of the boards of trustees of our most successful colleges and universities at home. In other words they would want to appeal to their educational constituency and to use the methods familiar to that constituency. We believe it to be perfectly practicable for each of our leading foreign mission boards to have some such education board, or department, as this. Let a well-chosen secretary be employed who will give all his time to the work of this board. Let lists be made of the names of those who form the "educational constituency" of the denomination made up largely, most likely, from the same names which are already on the "lists" of home institutions. Let literature,

especially prepared for this class of givers, be supplied as it can be used. Let every method known to successful financiers of home institutions, be mastered and used. In addition, let the lack of personal contact and of first hand information of these distant institutions be compensated for, so far as possible, by the policy of sending frequent well-chosen deputations abroad on missions of inspection, and by bringing home, for special campaigns, the presidents and principals of the various schools on the field for which money is being especially raised. A little money can be well spent in bringing these tried leaders from the field into personal contact with the educational constituency at home.

If no larger, or outside movements—such as the general education board suggested below, or the much talked of Rockefeller Foundation—come to the help of the denominational boards in the solution of their educational problems abroad, we believe the adoption of some such plan as the above to be an imperative necessity. If outside help does come it will, in all probability, come in the form of conditional gifts, and it will still be necessary for the boards to effect such a reorganization of their methods that they can take advantage of these conditional gifts. Under no circumstances can the whole burden be taken from the boards, unless the boards are willing to part with the responsibility for administration also—and this would be calamitous for all concerned—and it is quite a question if more money will not have to be raised under the stimulus of conditional gifts than is now being raised, which will also necessitate a radical improvement in present methods. Furthermore, if the boards really desire outside help, we believe the surest way to encourage it will be for them to get thoroughly prepared to take advantage of it if it should be offered in any adequate amounts.

A GENERAL EDUCATION BOARD FOR THE ORIENT.

We have already indicated our belief that an adequate solution for the educational problems of the Orient, so far as mission boards feel responsible for these problems, can not be found along denominational lines. Already, in China, at least, there is a very strong tendency to form union colleges and universities so as to secure greater financial strength. There are enough of these union institutions already organized to insure that union campaigns for funds will be conducted

at home. In these union campaigns a given denomination will be canvassed about as thoroughly as if it were responsible for the whole, or half, of the institution involved, instead of for only one-fourth or one-sixth of it. Also, we believe that there are many individuals who will subscribe more readily and in larger amounts in a clearly defined educational campaign than they will in a denominational campaign which is necessarily more or less mixed up with general denominational missions. Again, unless we are mistaken, there are many men who will subscribe much more liberally in a campaign for a very large fund which it is estimated will be something like adequate for all the Christian educational needs of a whole country than they will subscribe towards a denominational fund for education which is necessarily much smaller and is estimated to reach only a fraction of the needs of the countries where it is to be used. And besides, a sum of, say, twenty million dollars can unquestionably be more economically and more wisely administered by a single board than can twenty sums of a million dollars each by twenty different boards.

For these and other reasons we suggest the organization of a general education board for the Orient. This board would, of course, be union and thoroughly representative. It would not be an administrative board. It would start no new institutions and it would not attempt to control existing ones. It would make grants to schools of all denominations and to union schools and, in general, it would attempt to do for the colleges and universities of the Orient what the General Education Board of New York is doing for denominational institutions in this country. It would, of course, make its grants on condition of certain standards of efficiency, and after thorough investigation into the business administration and the financial strength and outlook of the recipient institutions.

Assuming, for the moment, that a fund of, say, $20,000,000 could be created for such a board, let us proceed to outline its workings. The board would, in all probability, wish to create advisory boards in all the large countries in which it plans to interest itself, composed of missionaries, of leading American citizens living in the Orient for business purposes (of whom there are not a few), of representatives of our diplomatic and consular service, and of prominent Chinese citizens who have

been educated abroad. Let no important action be taken by the home board without having the advisory action of these advisory boards. This will make sure that neither the mission nor the government forces will be alienated by unwise action on the part of those who do not know the Orient. Let there be one or more secretaries giving all their time to the work of the board ; preferably at least one of the secretaries should have had experience in the East. Let these secretaries and the advisory boards in each country in the most sympathetic and the closest possible coöperation with all government and mission educators, make a thorough-going study of the whole educational situation and gradually develop and present plans for approval by the home board. Let the ultimate aim be to coöperate with the mission boards in each country, in gradually developing an adequate system of mission schools, and, at the same time, to render all the assistance possible, both direct and indirect, to the governments in their tremendous tasks of creating systems of public schools, and in their efforts to secure, for official service, a limited number of men who have been educated abroad.

In the nature of the case an exact description of the work of such a board can not be undertaken until after the thorough-going study of all the fields already presupposed. But that there will be a field extensive enough for its operations is evident to all who have had any large experience in educational affairs. In dealing with mission schools its methods need not be very different from those already familiar in this country. Provided this new board can win and retain the confidence of our leading denominational boards and of the missionaries on the fields, it can easily render a large assistance in bringing about better correlation of, and higher educational standards in, existing schools, both in a given mission, and, better still, in a given section of the field in the schools of all missions. By the wise distribution of financial aid and by the adoption of uniform and high educational standards it can help to standardize all existing mission schools of college and academy grade within a given country. Such service would be invaluable. Again, in an advisory and coöperative way, it can render large assistance to missionary educators in extending the present incomplete systems of mission schools to provinces and districts not yet reached. It may be hoped that under the influence of such a unifying and representative body more symmetrical and better

correlated systems of schools can be developed in the newer fields than now seem possible in the older fields where substantial educational plants already exist and where the relation between the various denominational missions is more or less fixed. Also, the influence of this board, operating in connection with mission schools, would be to stimulate denominational boards in America and the native financial supporters to make more adequate provision for these schools.

Just what assistance, direct or indirect, can be rendered by such a board to the various governments in the Orient in the building up of their systems of public schools can not be indicated until after a more thorough investigation than has been made up to the present. It is possible that direct assistance would be acceptable to some governments, and that this would be advisable. It is almost certain that indirect assistance can be made effective. One is timid about making specific suggestions. But it is believed that scholarships, and other financial rewards for merit, may be made available for students in government schools in such a way, and on such conditions, that a large influence can be indirectly brought to bear on the administration of these schools to adapt curricula and methods of instruction to certain recognized standards. Also fellowships, and other such financial rewards for advanced graduate and research work, can be offered to teachers and professors in government schools in such a way and on such conditions as will exert a large influence on these teachers and through them on the schools in which they teach.

Other methods will suggest themselves, especially those methods which have been worked out by long experience in similar efforts to render assistance to public schools in this country, especially in the southern states. But it may be repeated that this whole subject needs thorough-going investigation by experts on the field. It would be peculiarly the province of the board proposed to make such an investigation.

Most governments in Asia are sending many students to America, or to Europe, for special education. The Chinese government, for instance, with the use of the indemnity fund remitted by America, is annually sending an increasing number of selected students to America to complete their education. Since the students are Chinese and the money is theirs, the government has a perfect right to send these students where, and to educate them, as it pleases. But there is undoubtedly

a most attractive opportunity for some board which has the means and the other facilities, to render a large, though indirect, service in giving to these students proper direction and supervision in an educational way, as the National Committee of the Young Men's Christian Association is doing so effectively in a religious way. It would require great tact. The agent would need to have the confidence, though not the recognition, of the Chinese authorities. It would require, perhaps, more wisdom than money. But something like this must be undertaken if the advantages hoped for from this much heralded policy are to be secured for all concerned—the students themselves, the government which is sending them, and the government, ten or twenty years hence, which will expect to use them. What could be more appropriate than that some such board as proposed should undertake this task?

THE PRACTICAL QUESTION.

But we must return, at once, to our assumption that a fairly adequate fund can be created. Is this assumption within the range of practical possibility? Perhaps few will be so bold as to be ready to give an immediate reply, either in the affirmative or the negative. Doubtless the only absolutely final answer can be in the response, or lack of response, of the educational constituency of this country, to a strongly presented appeal based on a scheme which has been thoroughly thought out and adequately stated by the very strongest leaders among us in mission and educational circles. The immediate and practical question is this: Is the work of some such board as outlined above sufficiently attractive and important, and is there sufficient hope of success in working along these lines, to justify our mission and educational leaders in giving the time and thought to this question which will be necessary to secure the inauguration of such a board and the acquisition of such a fund? Or is success to be found in working exclusively along denominational lines, or, possibly, in the adoption of some other plans already in the minds of our leaders?

In thinking of these questions one's mind naturally turns to two existing bodies—the Foreign Missions Conference, through its Committee of Reference and Counsel, and the Education Committee of the Continuation Committee of the Edinburgh Conference. It seems to the writer that these bodies should be our natural leaders in the questions under

consideration. We appeal to one, or both, of these bodies to give to these questions their fullest possible consideration and to attempt to furnish leadership to the minds and efforts of the very many, both in Asia and in America, who are thinking on these problems.

The Influence of Religious Tract Societies in China*

BY REV. J. DARROCH, LITT. D.

THE Religious Tract Society of London may be called the premier Tract Society in the world. It was founded in 1799, and so has been at work for more than one hundred years. The aim of the Society has been described by the Committee as follows :—

"The Society was formed to promote the circulation of religious books and treatises in foreign countries, as well as throughout the British dominions; and is conducted by a Committee, composed of an equal proportion of members of the Established Church and the Protestant Dissenters, elected at the Annual Meeting of the Incorporated Society. At the commencement of the Society, in 1799, the sphere of its labours was much circumscribed by the smallness of its funds, and the unsettled and warlike state of most of the earth ; but, through the general intercourse with foreign countries, from the long continuance of peace, and the increased support which the public has given to the Society, its operations have been extended to almost every part of the world. Assisted by the disinterested labours of many esteemed friends and devoted missionaries of different Christian denominations, the Society has printed or assisted the printing of important books and tracts in two hundred and seventy-two languages, dialects, and characters; its annual circulation from the Depository in London, and from various foreign societies, is over fifty millions, and its total distribution to March, 1911, is estimated at over three thousand eight hundred and fifty millions of copies of its publications."

As an illustration of the influence of the work of this, which may be called the Parent of our Chinese Tract Societies,

* This paper was read before the Shanghai Missionary Association and is published at their request.

it is interesting to note that Hudson Taylor was converted through reading a tract issued by the Religious Tract Society. It is always profitless to speculate what would have happened if something that did take place had never occurred, but when we remember that the mission which was founded by Hudson Taylor has now more than one thousand workers in China, and that its missionaries have carried the Gospel to every part of this great Empire, it seems safe to say that no man ever accomplished anything which did more for the evangelization of the heathen world than the forgotten author who penned the tract which led Hudson Taylor to devote his life to Christ.

From the earliest years the Religious Tract Society and the American Tract Societies have helped missionaries in China in the preparation and distribution of tracts and religious literature. In 1844 the East China Tract Society was founded in Shanghai. This was the forerunner of our present Chinese Tract Society, which divides with the Central China Tract Society at Hankow the honour of being the oldest Tract Society in China.

There are now nine Religious Tract Societies in China and one in Korea. They are located in Shanghai, Hankow, Chungking, Peking, Mukden, Foochow, Amoy, Canton, and Hongkong. Before noticing the work done by each it might be well to describe the constitution and work of a Tract Society. Briefly, a Tract Society is a body of missionaries and Chinese Christians, pastors or laymen, who have formed themselves into a society for producing, printing, and circulating books and tracts "on the same principles as the Religious Tract Society of London, and the American Tract Society of New York." A Tract Society then, is not something distinct from the missionary body. Its members and office bearers are all missionaries or Christian workers of various denominations who are engaged in the ordinary missionary occupations of preaching, teaching, and healing the sick. They undertake the onerous duties involved in the conduct and management of the Tract Society, aside from, and in addition to, their ordinary pastoral and other duties. The West, Central, and North China Religious Tract Societies, each employs an agent who manages the business affairs of the Society. These Societies receive special grants from the Religious Tract Society of London and the American Tract Society of New York to enable them to meet the expense of the agent's salary, but neither the

British nor the American Society has any agreement with the agent. His agreement is drawn up with the local Society, which accepts the sole responsibility of providing the salary and all other expenditure stipulated for in his contract.

The Chinese Religious Tract Society in Shanghai is at this moment the only Tract Society in China which has an Editorial Secretary who is free to devote his whole time to the supervision of the Society's literary output. For many years the Board of the American Presbyterian Mission set Dr. Farnham free to give his time to the work of the Tract Society, and no missionary ever spent himself more ungrudgingly or laid out his life to better purpose than did our aged brother who is happily still amongst us in a green and vigorous old age. When Dr. Farnham felt that the time had come to resign the duties of the secretaryship to a younger man, the Rev. Joshua Vale of the China Inland Mission was set apart by his Mission to take up the work. Mr. Vale is working for the Tract Society, but is in full membership with his own Mission, being, in fact, one of the China Council of the China Inland Mission.

The Central China Religious Tract Society at Hankow; the West China Religious Tract Society in Szechuan; and in a lesser measure the North China Religious Tract Society in Peking, are each in sore need of an experienced missionary to do for them the work that Mr. Vale is doing for the Chinese Religious Tract Society in Shanghai. Please note that these Societies already have agents who manage their buying and selling, printing and shipping. What they each urgently need is a secretary who will read and revise the manuscripts submitted for printing, edit the publications issued, and be to them on the literary side what the agent is on the business side of their work. Obviously it is not possible for any Tract Society to employ a man whose gifts and experience qualify him to occupy such a position as I have described. It can only appeal to the Boards working within the area of its field of operations to set free for this work the missionary qualified for the post. Up to the present it has not been possible to convince the home Boards that it is assuredly of as much importance to have men set aside for literary work as it is that they should be set aside for evangelistic, educational, or medical work. The difficulty lies in the fact that only men of wide experience who have had special opportunities for

study are qualified to fill these posts. These men are already engaged in important work from which they can be ill spared, but we may still hope that one day the Boards will realize that the man who edits the papers which the church members read, and who revises the Commentaries which the Chinese preachers study, has a position of such transcendent influence that no pains should be spared to fill that office with the man best fitted to occupy it.

Turning to the financial side of the question for a moment, let us enquire how a Tract Society is supported. A glance at the Annual Statement of any of the Societies will show that the sources of income may be roughly divided under three heads:

(1) Grants from the Religious Tract Society, London.
(2) Grants from the American Tract Society, New York.
(3) Donations and subscriptions.

If you analyse the statement of accounts you will find that apart from the income from sales the Religious Tract Society provides about seventy per cent. of the total income of each Society. The American Tract Society gives ten per cent., and donations and subscriptions account for twenty per cent. The percentage is not constant, as the amount of the grant varies from year to year. It differs also, to some extent, in the case of each Society, but this may be taken as a rough estimate of the Societies' sources of income. The Religious Tract Society of London and the American Tract Society make this annual grant to the Tract Societies but they do not pledge themselves to continue the grant every year, nor are they responsible for the liabilities of any of the Societies. The Committees of the various Societies bear the financial responsibility of the Society's working. Now, since each Society is financially independent, it follows that each has complete autonomy in government. I want you to note this point, for few realize the amount of anxious thought and concentrated care which the men on the Committee of these Societies voluntarily give in order to ensure their successful operation. They direct building operations and repairs, sometimes having to become financially responsible for expense incurred or loans advanced. They keep the accounts of stock in hand, deliveries from, or cash owing to, the printer. They have to be continually devising new means whereby to make the stationary income balance the increasing expenditure. Many of the

Tract Society's publications being sold under cost, an enlarged output means heavier loss and this, in turn, entails a wider correspondence in the endeavour to arouse interest and secure subscriptions for the support of the work. The whole missionary body owes a debt of gratitude to those who, in addition to their ordinary duties, impose upon themselves the task of superintending the preparation and dissemination of the literature without which the Church could not exist, much less extend her borders.

I have laboured this point because I desire to make clear what an entirely democratic institution a Tract Society is. The Tract Societies are the vocal organs of the churches. The evangelistic literature issued from their presses gives the enquirer his first impression of what Christianity is. The commentaries and devotional books which we place in the hands of our Chinese brethren, mould and shape their theological beliefs. It is, therefore, scarcely possible to overestimate the importance of the influence of the Tract Societies on the Church, or the desirability of every missionary taking some part in their work. Membership in the Societies is open to every missionary. A donation of ten dollars entitles one to a life membership, and an annual charge of one dollar is the ordinary membership fee. I would urge all who have not done so to enroll themselves as members of the Tract Society working in the district in which they are located. They will then be shareholders in the concern and be entitled to assist the Committee with their criticism and suggestions.

The Tract Societies at present working in China were commenced by foreign missionaries, and though Chinese in ever larger numbers are being welcomed to the Board of Management, yet the direction of each Society is almost entirely under the control of the missionaries. This characteristic of the Societies will become less and less prominent as years go by. By and by the Chinese will become the predominant partners in the tract business, and ultimately the Societies will be Chinese entirely. In this department of church work, as in all others, they must increase and we must decrease. In the meantime, while we foreigners have the casting vote in the conduct of the business, it seems to me that we should make it our aim to take the best thought of the Church in the West and make it the common property of the Church in the East. In the preparation of literature for

the Chinese Church two courses are open to us. We may select the theme on which we wish to write and cast it into the form of a Chinese essay or article. Or we may choose some valuable book and translate that, as accurately as we possibly can, into good current Chinese. The former method is, in my opinion, much the easier, but the latter will be the more fruitful. If we can place within the reach of our Chinese brethren the great thoughts of devout men on the holy mysteries of our religion they will be able to do the essay writing, and expound the lessons to be drawn from these books for themselves. Quite possibly the essayists will not acknowledge —perhaps not even be conscious of—the source of their inspiration. In that case the translator may congratulate himself that he has done his work perfectly. The work will endure when the workman is forgotten. The truth which was first enunciated in what was a necessarily rough translation will be polished and elaborated as it is passed from one mind to another until it has become common currency with all thinkers.

The Tract Societies not only work in different areas, but they each strike a distinctive note. Take the one we are best acquainted with first, the Chinese Religious Tract Society located in Shanghai. If we turn to its catalogue we shall find that it lists no fewer than 434 different issues. Some of these are leaflets, but there are 53 commentaries, and one is the well-known "Conference Commentary" which is a commentary on every Book in the Bible. The Conference Commentary on the New Testament is one of the books no well instructed Christian can well be without. It has been printed several times and is in constant demand. But since the Conference Commentary was issued the whole Bible has been revised. The text printed in the Commentary is that of the old version which is rapidly being discarded. A committee on commentaries was appointed by the conference of 1907 to undertake the preparation and revision of commentaries for the use of the Church. It is much to be desired that this committee should be aroused to see the need there is for the Conference Commentary to be revised and brought into consonance with the revised Bible so that its value may be enhanced and its sphere of usefulness enlarged.

The distinctive note of the Central China Religious Tract Society is its excellent stock of evangelistic tracts. A large

number of these were prepared by Dr. Griffith John and nothing better in the line of missionary literature has ever been produced. Dr. John's trimetrical classic has probably had a larger sale than any book written by a missionary in China, and is probably one of the books that will live and be a permanent possession of the Chinese Church. The Scripture cartoons by the Chinese artist Liu Meh-lin issued by this Society are worthy of special note. These are, in my estimation, the best Chinese illustrations of Scripture subjects which the Church has yet produced. One of those cartoons hangs in the window of the Chinese Tract Society's Depôt in Shanghai and it attracts a crowd which is ever changing but never dispersed. Those who desire attractive chapels should get these cartoons, frame them neatly, and adorn their walls with them.

The North China Tract Society in Peking also issues a series of cartoons illustrative of various Scripture texts. The technique of these leaves something to be desired from the standpoint of the artist, but that is quite compensated for by the vigour of the execution. Certainly the Chinese see no defects in these pictures, and there is no mistaking the lessons they mean to convey.

The West China Tract Society, besides addressing itself to supply the evangelistic needs of the 80,000,000 souls within the area of its field of operation, is stretching forth to the region beyond and has secured a font of Thibetan type to print tracts in the language of the Lamas, and of Miao type for the production of literature in the hitherto unwritten language of the aboriginal tribes in the west. From these two investments a rich return will, at no distant date, be reaped.

The Societies in South China issue a considerable amount of literature in romanized Chinese. They attribute much of the spiritual vigour of their churches to the fact that their illiterate members can read with ease the literature prepared in this style. When I was in Korea I was impressed with the unanimity with which the missionaries there spoke of the utility of the *Eunmen*, which is their equivalent for romanized. More than one urged me to learn the system and introduce it into China, assuring me that if this were done half our difficulties in this country would vanish. This may not be so, and these good brethren had doubtless an exaggerated idea of the disabilities we labour under on account of the difficulty of

the Chinese written character, but there is some force in their argument that we do not make as much use as we should of the romanized. I believe the day will come when the Chinese Government will adopt some form of phonetic writing for giving instruction in primary schools, but as that question is beyond the scope of this paper I will not discuss it further.

On March 25th, 1908, the Religious Tract Society inaugurated, at a Mansion House meeting in London, a campaign to secure a special fund of £20,000 for the extension and consolidation of its work in China. On March 1st, 1911, the total amount subscribed was just over the sum aimed at, £20,000. It was the successful completion of this effort that made it possible for the Religious Tract Society to have an agent of its own in China—the position which I have the honor to occupy. It was also able to make special grants for the employment of agents to the Central, West, North-China, and the Korean Tract Societies. The special China fund also enabled the Society to take advantage of the generous offer of the Church Mission Society to set the well-known translator, Mr. A. J. H. Moule, free to work for the Religious Tract Society. Mr. Moule has translated recent works by the Bishop of Durham, Dr. Griffith Thomas, Mr. C. T. Manley, and other authors, and is now engaged on Edersheim's Bible History.

Three recent publications of the Religious Tract Society merit special mention, not so much because these issues are remarkable in themselves as because they are likely to exert a permanent influence both on the Church in China and on the Tract Societies, as publishing agencies. The three publications are the "Marked New Testament," the "Traveller's Guide from death to life," and the Religious Tract Society Calendar for 1912.

Most of you are familiar with the Marked New Testament in English. More than two million of these Testaments have been issued in England, and an untold number of people have been converted through reading the marked texts. This Testament has been reproduced in Chinese with the permission of the Bible Societies. We have reason to believe that the book will be found as useful in this country as it has been at home.

A friend in England offered a donation to the Religious Tract Society to enable us to produce a marked Gospel, that is, a Gospel with the passages which expound the way of

salvation indicated by marks in black or red ink as they are in the Marked New Testament. The Bible Societies, who are the custodians of the text of Scripture, though they had given us permission to print the Marked New Testament, refused to allow us to issue a marked Gospel. This action of the Bible Societies appeares to me somewhat unfortunate. They cannot, on account of their constitution, issue such a Gospel themselves, and it is a little hard that they will not allow others to do so. But there is the fact ; the permission was refused, and we could only allow the matter to drop.

Of the second of these publications, "The Traveller's Guide," more than one and a half million copies have been issued in English. The printer in London has a standing order to deliver 300 copies per day, and the demand increases rather than diminishes with time. Since the book was translated into Chinese three editions amounting to 25,000 copies have been printed. A fourth edition of 10,000 copies is in the press and though it will not be on sale for a few weeks yet the whole issue is already bespoken. The book has been widely distributed to soldiers in the Red Cross Hospitals and in the camps, the Religious Tract Society making a special grant for this purpose. The soldiers received the book gratefully and evidently read it with much interest. Mr. and Mrs. S. J. Menzies, who compiled the English version, are much interested in our work in China and make us a grant so that we are able to sell this book at the low price of five cents per copy, which is about one-fourth of the cost of its production. Negotiations are now proceeding, and it is probable we shall print two editions in London of 100,000 copies each.

Let us pray that the outcome of this large distribution will be that many souls shall be won for Christ.

Let me also call your attention to the Religious Tract Society Calendar. We are all familiar with the showy and attractive calendars issued in Chinese by many of the foreign firms in China. I had often wished we had something as attractive in the line of a religious calendar, and last year prepared the letter press for the one you see here this evening. This calendar was got up and printed in London, under the direction of the publishing department of the Religious Tract Society, and I think that you will say that it is a very creditable piece of workmanship. We only printed 20,000 copies, but found ourselves handicapped by the fact

that we were loyal to the throne and had put the Emperor's name and birthday in a prominent place on the calendar. The Revolution came and no one would look at a calendar with the Manchu Emperor's name on it. But after the Emperor's name was hidden under the Republican flag, we had a rapid sale, and are glad to think that many Christian homes will be brightened by the pretty picture during the present year. A calendar is, necessarily, an ephemeral production, and I would not have called your attention to this one but for the fact that it illustrates an important department of our work. We believe that in the past we have made all too little use of pictures and pretty texts to illustrate the Gospel. The Religious Tract Society is planning a considerable extension of this work and we anticipate that the effort will meet with the appreciation and the assistance of the missionaries.

Lastly, I wish to call attention to the work of the distribution fund. This fund was founded by Mr. Milton Stewart and is under the supervision of the Rev. W. E. Blackstone. The original intention of those who founded and directed the distribution fund was to utilize the available funds for a widespread distribution of Scripture portions during a period of five years. Mr. Blackstone had not been long in China before he discovered that such work was already very efficiently carried out by the Bible Societies and that there was considerable repugnance in the minds of most missionaries to a gratuitous distribution of holy Scriptures. He was then led to prepare a series of portions of Scripture each in the form of a folding tract, printed clearly on good white paper, with an excellent coloured frontispiece and an exposition of the meaning of the passage. There are ten of such portions published in Wên-li and Mandarin. There are also two folders "Truth sought and found," and "Only one God," and a booklet, "The Wonderful Universe." This literature is given free to any missionary on application and is freight-paid to its destination.

The amount of good literature disseminated through the distribution fund has been phenomenal. In two years' time about twenty million issues have been put into circulation. This is a truly stupendous total. It probably exceeds the combined out-put of all the Christian Publishing Societies in this country, and is in itself a sufficient answer to those who question the usefulness of the fund—if indeed any such now exist.

The distribution fund is a new departure in Mission work. I cannot remember that there was ever a time in the history of Missions to China when a fund existed to provide a practically unlimited supply of Gospel literature free to those who apply for it.

The fund came into operation at a crisis in the history of China, and in the history of Missions to China. At this juncture when the minds of the people are, in a peculiar manner, open to the reception of new truth, it is certainly providential that an agency exists for providing the missionary with the literature he needs for wide distribution.

Some have contended that the fact that the literature is distributed free is a disadvantage and that much more good would be done if the missionaries were allowed to sell, albeit under cost, the books given to them. These friends tell us that Chinese do not appreciate anything which they get for nothing, and that the only value they attach to a book is the amount paid for it in dollars and cents.

I am not at all disposed to acquiesce in these views. The gift of a book to a Chinese no more demoralizes him than does a similar gift demoralize a foreigner. Both value the gift for what it is to them, not for the amount paid for it.

It has been so often stated that the free distribution of books amongst the Chinese would have disastrous consequences, that it is well that the statement should be put to the test, and so we may once for all prove for ourselves just how much truth it contains.

It is worthy of note that the free distribution of the literature provided by the distribution fund is being managed by the men most competent for the task. Had Mr. Blackstone employed a staff of colporteurs and sent them everywhere with orders to scatter their booklets broadcast irrespective of whether they were wanted or not, then, indeed, I would understand the force of the objection offered to giving away tracts in China. But Mr. Blackstone gives the literature to the missionary and asks him to "Note that while the literature is free, it is only for *judicious* free distribution." I think we can trust our brethren to emphasise sufficiently the word *judicious*, so that the greatest good and the least evil shall follow the operation of the fund. The Tract Societies have assisted heartily in the work of the distribution fund. Each of the issues has been approved by their examining Committees of the Religious

Tract Society and the work of packing, forwarding, etc., is done from the depôts in Shanghai and Hankow. And yet this enormous amount of literature placed freely at the disposal of the missionaries necessarily affects adversely the sales of the Tract Societies. No thrifty missionary will buy tracts when he can get them free; but we do not complain of this. Though our sales diminish, the circulation of Gospel literature is enormously increased, and this is all to the good. But if so many millions of tracts can be, and are, distributed advantageously by the missionaries when these are provided gratis, it is plain that hitherto only the lack of funds has prevented as much use being made of our literature as the needs of the work demanded.

Having translated the Wên-li edition of most of the tracts issued by the distribution fund I feel free to say that as tracts they are not better nor more effective than many of the other publications which we have in stock. They have reached the enormous circulation recorded merely because they have been freely at the disposal of the missionary to use as largely as he could wish. Is it not a fair inference that the only reason why the tracts and booklets provided by all the Tract Societies have not been much more widely circulated in the past is because the missionaries have had to provide such literature as they used out of their own pockets? This is scarcely right. No nation would ask its soldiers on warfare to provide their own ammunition. There ought to be some kind of a permanent fund for providing in every station, books for the Christians to read and literature for distribution to non-Christians. Gospel literature is as much a necessity as Gospel sermons and should be as freely provided.

The same applies to the commentaries and books of exegesis needed by Chinese pastors and teachers. Two years ago when the Religious Tract Society provided several thousand pastors' libraries at a nominal cost of $1.00 to Chinese preachers it was pathetic to see the rush of men eager to get the books they needed for their work, and it was very hard to have to write obdurate replies to pleading letters from men to whom the possession of this $10.00 library meant all the difference between efficiency and disabling consciousness of a task beyond their capacity. Some fund should exist to build a bridge between the overstocked godowns of the Christian Publishing Houses and the bare bookshelves of the Chinese preacher.

When that has been done and well done should another paper be called for on the influence of the Religious Tract Societies the writer will have an even more inspiring story to write than the one he has presented to you now.

The Lecture Department of the Young Men's Christian Associations

BY C. H. ROBERTSON.

FOR the evangelization of China and the more speedy establishment of the Kingdom of God in this vast Republic, three things are suggested as of practical importance—First, to see China's needs as God sees them. Second, to apply the forces He has ordained for the establishment of His Kingdom in the places, at the times, to the men, and by the methods that He in His wisdom desires. And Third, for us as workers to realize our personal limitations and the controlling circumstances in our relationships to our fellow-workers, foreign and Chinese, to our directing bodies and to our constituencies. To go into a detailed expression of all this implies is beyond the space available, but in the general the following seem clear :—

1. Now is the time.
2. The great political and commercial capitals are the strategic battlefields.
3. The students, educators, officials, and gentry are the strategic classes to be won.
4. The political, social, economic, and scientific products of Christian civilization are among the most important of the points of contact for constant and aggressive evangelism.
5. The supreme duty is to save men, individually and socially, into undying allegiance to our Lord and Master.

The Young Men's Christian Association, with its threefold message for body, mind, and spirit, is a great doorway for leading men into the Church of God. The supervision of the movement in China is vested in a General Committee whose work, though not yet officially so formulated, is divided

into departments of Business, Field Supervision, Physical Education, Student Work, Publications, and Religious Work.

To these has recently been added "The Lecture Department," with its headquarters at Y22 North Szechuen Road, Shanghai. In the shop are facilities for assembling, constructing, and repairing apparatus and for the training of Chinese demonstrating mechanics. In the laboratory are facilities for assembling, and testing of apparatus, for the development of new forms especially adapted to our needs in China and Korea, and also for the training of lecturers. In the office are business facilities for efficiently serving the above.

Some possibilities of the Lecture Department are suggested by the following description of coöperative work by one of our lecturers in Foochow (May, 1911):

"I was just starting for a second visit to Foochow when I last wrote. The objective there was to secure $45,000 (Mexican) for two Association building sites. The difficulties were not a few. Many missionaries said, 'It is impossible,' while the president of the Association said, 'There is no hope of securing any help or coöperation from the officials.'

"The manager of the largest foreign bank said, 'I know the conditions, and in the face of the financial depression you are up against it.' One very good friend suggested that it would look bad if we failed, and questioned whether we should join the issue. Members of the Board of Directors of the Association had not the courage to begin, and it took two long meetings far into the night before they were ready to try.

"There was great political unrest, things having got to the unheard-of stage where the people were getting up at four o'clock in the morning for military drill 'to save their province from a Japanese invasion.' Into this popular movement the "Patriotic Society" tried to force the Association, some of the Association officers saying, 'If we refuse it means the defeat of our campaign.' Said someone else, 'The Chinese Chairman of your Campaign Executive Committee is a man upon whom you can count for nothing.' And, whoever heard of rushing China in this way—raising $45,000 in one month for a Christian enterprise in a non-Christian city like Foochow!

"In the face of all these things the local Association secretaries said, 'God has moved friends in America to contribute the building. The money for the land is here in

Foochow and God can move men to give it if we can follow His leading.' So the campaign was begun in prayer for guidance and it was on Him, indeed, that we had dependence.

"On the human side, the skilful management of Mr. L. E. McLachlin (General Secretary), the devotion of Mr. Cio (senior Chinese Secretary), the fine coöperation of Mr. Adamson and of Mr. Munson, the unexpectedly hearty coöperation of the two leading gentry of the city, the wholehearted and unflagging endeavour of Dr. Hu, the Chairman of the Executive Committee, the faithful coöperation of a good number of young Chinese business men, and the almost unbelievable attracting power of the science lectures—these factors, combined with the unmistakable leadership of God, resulted in an enthusiastic and growing conviction on the part of all who had put their hearts into it that the end of the month would bring Victory—and it did!

"The various guilds, such as Timber, Cantonese, Bankers, Tea, etc., came to the Association for a lecture on Wireless and High Pressure Electrical Phenomena. The Provincial Superintendent of Education had previously attended the Gyroscope lecture and was glad to gather the officials, from the top rank of the Imperial Tartar-General down. It was an impressive company as they came up the hill to the Association building, each with his large retinue and body-guard, and they enjoyed it immensely. First, those who were behind, enjoyed seeing those in front move back when the sparks began to fly; and who wouldn't enjoy looking right through a man's body and seeing a chunk of iron under the table on which he lay? And at the end, all sat in breathless silence in the peculiar, yellowish-green light of the Röntgen lamp while a picture was made of the bones of the Tartar-General's hand.

"Then there were the three very wealthy men of the city —all strangers to us. A 'suit-case laboratory' bridged over the critical point in the first interview that was finally secured. This made possible a special lecture at the Association and we added another radiograph to our collection. 'Mac' and Dr. Hu did heroic work, and a few days later 'Adam' (son) got a snapshot of the venerable Mr. Lin and his son as they signed a handsome subscription blank for $10,000. Another family gave $5,000 and another the same. But before this, the officials, as a group, in the face of political unrest and threatened famine, gave us great prestige before the whole city by

pledging $5,000. The end of the month saw the whole amount pledged and the last word was that it had gone up to $48,000.

"On the night I left the city, the venerable Mr. Lin said to me, 'I'm an old man. I'll not be here long. You will soon be going to Peking. You must enlist the efforts of the Association there to help take care of my grandson who is in an official position in connection with the Board of Education.' So it was all about the city—friendly fellowship and appreciation out of a financial campaign—a real spiritual blessing and an example of 'faith and works,' stirring to the whole province."

The following extracts from reports of work carried on in Taiyuenfu and in Nanking bring vividly before us other aspects :—

"In Taiyuenfu, in June 1911, perhaps the greatest difficulties were met of any place so far visited in getting started. This was in part overcome by having the first lecture in the great hall of the Imperial University. We were assured also that it would not be possible to get at the Governor on account of an impeachment at Peking and of his subsequent illness. By the third lecture, however, everything was changed and from that time on all the leading institutions suspended work and came in appointed order to the Association for the lecture. By the end of the week we had the pleasure of riding into the Governor's yamen in his official carriage, and I could not help thinking, as we rode through the gate under which some fifty missionaries were executed in 1900, of the contrast then and now.

"After the lecture, the Governor requested that it be repeated for his family, and then instructed his secretary to arrange for the other provincial officials to be gathered so that they might hear it.

"Significant as was the week so far, it was made much more so when it is realized that all this had been designed as a preparation for religious meetings with the government school students of the city for the following three days under Mr. G. S. Eddy's leadership. In all, three such meetings were held. At the first, several hundreds of students came to the University lecture hall and, in spite of rain, many arrived two hours before the time of the meeting. The second meeting was held on the evening of the same day and there came out through another

heavy storm and its accompanying mud and darkness in a Chinese city, some three hundred, mainly students, of whom 159 signed cards as enquirers at the end of the meeting. On the next evening we dared make no appeal for a decision for lack of workers to follow up the meetings."

"Are the leaders and founders of the New China interested in the Young Men's Christian Association? Yes, beyond a doubt, for in the Association house at Nanking the Vice-president of the Senate organized and presided at a science lecture demonstration and a banquet. There were present a large number of senators, the Military Governor of Nanking, the Acting Head of the Board of the Interior, and the President of the Senate. And of the new coalition cabinet, its Premier, Tang Shao Yi, its Minister of Justice, Dr. Wang Chung Hui, its Minister of Education, Tsai Yuen Pei, and many others. Probably the most interesting personality present was Dr. Sun Yat Sen, by common acclaim the founder of the Republic.

"Not only did the Premier honour the Nanking Association by his presence, but he gave substantial evidence of interest by contributing Mex. $1,000 towards its establishment. President Sun subscribed a like sum and brought the money in crisp new bills of the Republic to the banquet. Not only so, but other men present that night secured for the Nanking Association an athletic field of twenty acres, the largest and finest we have in all China.

"What are some of the outstanding impressions from those few days in Nanking?

1. All should be proud of this mighty evidence, again repeated, of our Lord's influence in the world; and, at the same time, the colossal issues at stake should humble us and set us searching our hearts and our lives to see what we can do to make secure the present precious possibilities, the fate of which will hang for some time in the balance, while around surge a host of individual, national, and international forces, some for good, many for evil.

2. It has been a tragedy of the Kingdom of God that you and I have been so blind to the colossal opportunities that China's students in Japanese, American, and European universities have presented during the past six years. Probably not less than ninety per cent. of those who have transformed China have been openly exposed to your efforts and mine, if we had

but had eyes to see. But, these students will still be going abroad. I see not how Christ can forgive you and me if we do not many times increase in China and abroad the fine work for students that has already been done and which has borne so many-fold in these past few months.

3. Now is the time to give. Now is the time for reinforcements. Now and day by day is the time to pray for China and all who labor for her redemption."

Plans for the expansion and development of this lecture-work will be more vividly and clearly understood from the following excerpts of a letter written in March, 1912 :—

Dr.—

New York City.

Dear Dr.—

I am sending in a few days a book of pictures to the New York office with a request that they show them to you. These are designed to illustrate the beginnings of a new department of work of our General Committee of Young Men's Christian Associations for China and Korea. It is known as the Lecture Department and is designed to reach China through her leaders. This Dr. Mott saw clearly was the line of strategy as far back as 1895 when he designated China's *literati* as the "Gibraltar of the non-Christian world." It was in this line that Mr. Brockman had a great vision in the late 'Nineties. It was for this purpose that I was asked to resign my professorship at Purdue University and come out to China in 1902.

"We have all been working toward it since that time. Just now, however, is the first time that we have begun to get it into tangible shape so as to do work on a large scale. Its present work consists of giving science lectures, illustrated by demonstrations, in the different cities of this wonderful new Republic. The lecture work has been tested out in the following centres:—Canton, Hongkong, Swatow, Amoy, Foochow, Shanghai, Nanking, Hangchow, Soochow, Kuling, Wuchang, Hankow, Peking, Tientsin, Taiyuanfu, Seoul, and Tokyo . . . .

"The unique position of opportunities in which the new political situation places us, and the irresistible demands of the interest of the Kingdom of God—all call for the further development and expansion at once of this form of service.

"Its expansion should take two directions,—first in forms of work, and second into new centres of work. This is sug-

gested by the diagram, page 417. By reference to it you will see that under the first we contemplate adding to the science lectures the following other activities:—Lectures on personal and national health, physical education, principles of education, fundamentals of Government, conservation, and special illustrated lectures.

"On the second line of expansion, that is, into new centres of work, come first the great strategic centres of the Republic that are now occupied by the Association, as Canton, Hankow, Peking, etc., and second, the cities that soon will be occupied by the Association. Third the colleges, and universities; fourth other mission centres; and, fifth, special centres, such as health resorts, conventions, and the like.

"I have been giving some attention through these years to all of the forms of activity suggested, but mainly to science lectures. As a result of my visit home on furlough and the whole-hearted coöperation of Dr. John R. Mott and Mr. F. S. Brockman, we are at last putting the science lectures on a substantial foundation. . . . . We have already invited a man to head the Health work and are praying that his organization will allocate him for the great achievement for the Kingdom of God that will follow. Steps are being taken in regard to another man to give attention to administrative duties.

"In pushing forward the campaign of Physical Education, the particular phase I have in mind in which the Lecture Department can be most powerfully used, would be included in the following specific methods and objectives.—(1.) The giving in the great cities of the Republic a lecture on the Olympic Contests. (2.) This should be illustrated both by motion picture films and by slides of the Contest at Stockholm —in the lecture room and later on the athletic fields of the city. This lecture would be given before the officials, educators, missionaries, students of the Government and mission colleges, and gentry. The object would be to locate in each centre the finest athletic teacher that can be found, the man to give his time to some other teaching, but his main emphasis to be upon athletics, his time being divided between the different schools which would provide his support. Thus could be located over the whole country Christian athletic teachers. . . .

Y.M.C.A. LECTURE TRAINING CONFERENCE, FEBRUARY 1912.

THE GENERAL COMMITTEE OF THE YOUNG MEN'S CHRISTIAN ASSOCIATIONS OF CHINA AND KOREA

Lecture Department | Physical Education Department | Religious Work Department | Publication Department | Student Department | Field Department | Business Department

Lecture Department

Provides Lecturers
Trains Lecturers
Furnishes Demonstrators
Prepares Lectures
Provides Apparatus

Organization and Development

Main Lines of Lectures

Centres of Work

MAIN LINE OF LECTURES

Centres of Work	Science	Personal and National Health	Physical Education	Principles of Education	Fundamentals of Government	Conservation	Special Illustrated	Miscellaneous
CENTRES OF WORK: Great Cities now occupied by the Ass'n.	Begun 1904 Enlarged 1911	Begun '08 To be Enlarged 1914	To begin 1913				1912	
Great Cities to be occupied by the Ass'n.	To begin as fast as occupied	As fast as occupied	As fast as occupied					
Colleges and Universities	Experiment beginning 1912							
Other Mission Centres	Experiment beginning 1913							
Special: Conventions, Conferences, Resorts, etc.	Begun 1911							

"Now it may be that this will not work out exactly as it is outlined here. But, however it works out, the following is clear—(1.) Now is the time to do it. (2.) The interest and response on the part of the people of China will go beyond the faith of the man who undertakes this work. . . . . (3.) Physical education and evangelism will grip the young men of China in a way not to be surpassed by any other form of work with which I am acquainted. . . . . "

Rev. A. B.—

Shantung.

My Dear Mr.—

I was exceedingly pleased to receive your letter of enquiry about the Lecture Department of the Young Men's Christian Association and to know that you have been thinking and planning work along lines similar to those we are finding so tremendously effective in the great cities of the Republic. The diagram will give you an idea of the programme we have been working toward for some years. We are pushing forward the campaign of science lectures and evangelism in the great Association centres such as Tientsin, Peking, etc. . . . There are still a number of large centres to be occupied.

In the occupied Association centres we are now prepared to administer from one to four lecture campaigns each year. Each campaign calls for the following:—

(1.) The lecture. (2.) The apparatus. (3.) A trained mechanic to care for and help demonstrate the apparatus. and (4.) The lecturer.

The Lecture Department is providing the greater part of the first three items, and for an annual conference for the training of the lecturers; each centre to which the lecture goes providing the lecturer, his training expenses, and all local expenses of the lecture campaign. Ours is a four-year programme, running up to about 1914. To administer the occupied Association centres will take pretty nearly all the energy and finance of the Department. The fruitfulness of the work has resulted in a great desire from others for its expansion, but we cannot secure such expansion any more rapidly than coöperation from the missionary organizations develops.

It seems evident that the work will expand in two directions, first, in forms of work, and second, into centres of work. From what I have said above you will appreciate how inspiring it is to see that God is leading other men, over widely separated

parts of China, to work toward this same end. It is difficult, yes, impossible, to make a definite statement of the basis of coöperation so as to make lecture work of just the right type available to the different kinds of centres where such work would be so effective. In general, however, it strikes me that there should be included the following elements:—

A.—On the part of the Lecture Department:

(*a*). Providing the lecture.

(*b*). Providing the apparatus to illustrate it.

(*c*). Training the mechanic to care for and help demonstrate it.

(*d*). Make provision for an annual training conference for lecturers where the conference will take up:

(1). The technique of lecture and apparatus.

(2). The exchange of previous years' experience.

(3). Plans for the year's work ahead, specially as relates to subjects, new forms of apparatus, and itinerary of lectures.

(*e*). Providing for the administration of all the above.

B.—On the part of the centres in which the lectures are given:

(*a*). Providing a lecturer with the following characteristics.

The Man and Time.

(1). Unwavering conviction and ability to produce evangelistic results. (2). A thorough general training in science, with natural ability in demonstrating and lecturing. (He should be chosen in careful consultation with the Lecture Department). (3). He must have freedom from other duties for approximately the following length of time—four weeks for special training and study: and one to two weeks in connection with each lecture campaign given in his centre. This would mean that the lecturer in a centre having four campaigns per year would have to give approximately twelve weeks of his time [4 plus (4 x 2)=12].

(*b*). The lecturer's travelling expenses to the training conference in Shanghai once a year.

The Money.

(*c*). All local expenses in connection with the lectures, such as (1) travel of apparatus within the district, (2) housing the lectures, (3) making local electrical connection where available and needed, (4) local expenses of the Chinese demonstrating mechanic.

(*d*). Providing a nominal sum toward the following:

(1). Purchase, construction, and up-keep of apparatus.

(2). Maintenance of lecture laboratory, office, etc., in connection with the training of lecturers and administration of lecture system.

What I have written is based upon experience thus far secured in large and middle-sized cities. It seems pretty clear that there will need to be considerable modifications for such a district as the one from which you write.

I have written at this length and with such detail with the thought that you would, after going over it, be able to write me your impressions and suggestions. I do not see any prospect of launching out in a large way before next year or the year after—probably it will be later. This does not mean, however, that we should wait till then before beginning to find out how to do it. In fact, I am hoping that we can, within the present year, begin an experiment in one or two of each of the types of centres. . . We will thus be able, when we come to the time for a large development in any one of these centres, to go forward on a groundwork of knowledge of conditions and practical method in doing the work."

Language Study

ONE of the closing acts of the language school held in Shanghai recently was to pass a resolution asking the Editorial Board of this journal to give space in the RECORDER for an occasional list of the new terms which are met with so frequently in current literature. It is believed that numbers of missionaries have made collections of these terms. If these friends will be good enough to forward contributions to this column addressed to Rev. J. Darroch, at the office of the RECORDER, they will render a service to missionary

students everywhere. Lists something like the following will be welcomed.

儀文	Ceremony	代表	Representative
離奇	Flippant	決定	Decision
一方面	On the one hand	專使	Delegate
威望	Prestige	經歷	Experience
佈置	Arrange	個人	Individual
提議	Make a motion; move a resolution	機關	Organ, function
		立法	Legislative
生涯	Life (mode of life)	行政	Executive
條件	An article of a treaty	正式	Formal
複雜	Complicated	主體	Principal (principal clause, etc.)
簡單	Simple		
厭世家	Pessimist	客體	Subordinate, (contingent clause)
媒介	Agent		
彈劾司	To impeach (one who impeaches)	過渡	Transition
		時局	Situation
國事犯	A political offender	談話會	Conversazione
對付之法	Attitude	地點	Seat (政府地點 seat of Government)
行受職式	Investiture, ceremony of		
		輿論	Public opinion
組織	Form (fabricate)		

List of terms wanted.

Spiritualism	Impression	Optimist
Mysticism	Presentiment	Unitarianism
Enthusiasm	Hypochondriac	Christian Science
Personality	Cabal	Theosophy
Intuition	Theocracy	Mormonism

What the Chinese are Thinking

FROM THE *Min Li Pao.*

TRANSLATED BY EVAN MORGAN.

PEOPLE have written to me thinking that I advocate the establishment of Christianity. My son has written to me, too, to the same effect. They are mistaken. To clear misunderstanding on my attitude for a popular religion, the *Min Tao Hui*, 明道會, and Protestantism are not the same in tenour.

When I returned to my country last year I purposed establishing an ethical not a religious society but soon found it impossible to do so. Before the revolution I imagined that you were all public-spirited. I have been deceived. All you

who are revolutionists have your thoughts turned to honours and wealth. Now I see that without *Mo Li*, 魔力, it is impossible to make you public-spirited and unselfish.

What is this *Mo Li?* The Germans have invented the term Yellow Peril: they did it to advance the *Mo Li*. They have advanced this by means of the Tsung Chiao religion in order to breed patriotism. For *Mo Li* tends to regard the distinction between life and death lightly. Thus men would also lay little stress on wealth and honours were they to think little of life. Thus is patriotism encouraged. This Christianity does; it sees clearly the value of the present life and is different in this respect from Chinese teaching. Chinese rather encourages daring, "have no fear of death"—Christianity on the other hand, teaches the littleness of death, *i.e.*, by its stress on a higher life. For instance, it shows that suffering, loss, trials, and poverty are most excellent disciplines for a higher life, and therefore is calm and confident in distress by the feeling of dependence on a higher power. Not only so, but it looks upon all trials as a noble test of faith sent by a loving God. Therefore, true Christians are strong in suffering. His desire at all times is to cultivate the spiritual side of his nature. Buddhism is not so. The Buddhist aims to sever himself from the world. He views distress as hardships. He wants to get clear of the body therefore, and become spirit. Thus you see there is a great difference between this and the Christian's point of view which regards suffering as a stepping-stone to higher things. Christianity, too, aims at renovating the world and making all men good, and in this way change even this material world into a Heaven. God, too, has revealed this definite purpose. We see that thus Buddhism by scurrying from the world is diametrically opposed to Christianity. Being then opposed to God's will how can a Buddhist hope thus to attain to a higher heaven, running contrary to God's will here? Buddhism abandons the world. Christianity would redeem it. A great contrast!

Now, it is true that there is a band of revolutionists who have had no fear of death, and it is to this spirit we must credit the success of the revolution, which overcame the timid spirit, fearful of death, that marked the Manchu official. This spirit is noble, it is what is meant by *Mo Li*, it served the Japanese and is worthy to be emulated. But I trow that even this *Mo Li* is not enough. It has not enough root.

Long ago, in my southern journeys, I saw that the moral and ethical status of the people was low and I was confirmed in this when I travelled in the north and so came to the conclusion that democratic government would be most difficult with the selfishness that prevailed. Now my original intention was not to advocate Christianity, but to establish an ethical society, for well I knew that the Chinese look askance at the name religion. Unfortunately, Protestant religion is under a bit of cloud in China, for the unthinking classed it in the past with Han and Chien, 漢, 奸, two heresies, and any one advocating Christianity will meet with much friction and opposition, partly because of this misconception, partly because of the clash of religious rivalry. Therefore I chose *Tao Te Hui* as a neutral term. Now a government has many ways of stirring up the people, such as the thought of race, religion, power, wealth, ambition. China has five races: therefore it will be difficult to cultivate a united national spirit. It has four religions: Buddhism, Mohammedanism, Christianity, and Confucianism. Power is gained by special and unique abilities: wealth by methods of economy. Therefore we can only hope to unite China by ambition—and this is what the revolutionists have done by *Mo Li*, they have aroused the ambition of the nation. But this is going to be short-lived. Therefore I still maintain that we must proceed by the method of ethics to uplift the country. But the term ethics, again, is a stranger to most people, therefore we must use such terms as *Chiu Shih I*, Salvation, or *Tzu Shan*, Mercy. These terms appeal to all. Again, to nourish a public spirit we must be ready for self-sacrifice, but without some object of hope men will not do this. I therefore think that we cannot do without God's revelation of the spiritual life. But I have refrained from giving my effort a more definite name than the general term of religion, lest I arouse the hostility of sects. Still, as you have asked me to explain certain terms used in Christianity I will do so. [Here follows an historical account of the rise of Christianity and an explanation of certain terms used.]

In Memoriam:—Rev. Arthur Hockin, B.A.

THE relief of the famine-stricken in North Anhuei has cost the life of one of the noblest and most consecrated of those sent out by the Central China Famine Relief Committee to this work, in the person of Rev. Arthur Hockin of the Canadian Methodist Mission of West China.

The subject of this memoir was a Canadian, born in a Methodist parsonage of the Nova Scotia Conference, October 6th, 1879.

His home environment was such as to lead him, in due time, to study for the ministry. He pursued his course of study in Mount Alliston University, graduated in 1904, and received ordination the same year in the Nova Scotia Conference.

He married Miss Lily Howie, a graduate of the same university.

After spending a short time in Cape Breton, he labored from 1905 to 1908 in Bermuda, and, in the autumn of that year, came as a missionary to West China, thus fulfilling his long cherished desire.

Language study necessarily occupied a portion of his time, after which he was called upon to assume the responsibility of educational work in Kiating.

At this station he labored faithfully until last November, when, with other missionaries, he was obliged, owing to the revolution, to proceed to the coast.

Soon after his arrival in Shanghai came the call for workers to the famine-stricken regions of Anhuei and Kiangsu, and Mr. Hockin was among the first to volunteer his services.

He went to Pengpu, North Anhuei, on February 19th.

Being a man of good sound judgement some of the pioneer work fell to his lot. Then came a staff of men for the several relief camps in that district, and it was necessary to place a thoroughly reliable man in charge of securing and distributing food supplies and money to the camps.

Dr. Fearn, District Superintendent, soon found in Mr. Hockin the best available man for this work. With earnestness and wholeheartedness, so characteristic of him, he did his work admirably.

In the early part of May it was decided to considerably increase the number of workmen at Mohok'eo on the Huai River, in charge of Messrs. Bayne and Meuser, and Mr. Hockin went to this camp to assist in the work.

He remained there only one week, being called away to another camp to relieve one of the workers who had taken ill. During this week, however, his fellow-workers learned to know, esteem, and love him as the real man of God he was, faithfully striving to serve his Master.

He was ever desirous of everywhere being of the greatest possible service.

His warm words of kindness to those in trouble, his great heart of sympathy for, and tender treatment of, those in pain from hunger and disease, and his marvelous patience under every trying circumstance, won for him the respect, admiration, and love of the Chinese and his co-workers alike, teaching many a good lesson in patience and self-sacrifice as he constantly evidenced the indwelling of the Spirit of the Master.

About May 16th he was taken ill, and a few days later Dr. Fearn accompanied him to No. 3 Kungping Road, Shanghai.

The seriousness of his illness was scarcely realized by his friends until it was pronounced by the doctors as typhus fever.

Though with his wife by his side, the very best medical attention, and a competent staff of nurses constantly ministering to his every comfort and need, his disease grew steadily worse, until June 1st he was relieved of his suffering and passed home to his God and his reward.

Interment took place in Bubbing Well Cemetery on the forenoon of June 2nd, surrounded by members of his own and sister missions in Shanghai, and members of the Famine Relief Committee.

The memorial service was held at No. 15 Kungping Road, on the afternoon of June 3rd, at which the addresses by both Chinese and foreigners who had been associated with him in educational work and that of famine relief, testified to the sterling Christian qualities of the man whose departure from our midst we deeply mourn.

Correspondence

BOOKS TO READ.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Your request of February 10 raises some difficult questions, as the number of recent books in "theological and other thought" is legion. I suggest the following:—

Stover, "Psychology of Christian Experience."
Matthew, "The Church and the Changing Order."
Skelton, "Socialism.—A Political Analysis."
Stoddard, "Recent Socialism."
Mackenzie, "Final Faith."
Hogg, "Christ's Message of the Kingdom."
Rauschenbach, "Christianity and the Social Crisis."
King, "Moral and Religious Challenge of Our Time."
Forsyth, "Person and Place of Jesus Christ."
Ross, "The Changing Chinese."
Lin Shao Yang, "A Chinese Appeal Concerning Christian Missions."

I am not to be understood as endorsing all that is said in some of these books, especially the last one, which is of a cynical character; but I understand that you are not asking for books that should be recommended for general reading, but for books that missionaries might well be acquainted with whether they agree with them or not. Some of these books are exceedingly

valuable for a missionary and others serve to tell us of certain tendencies with which we do not sympathize, but regarding which we ought to know what their advocates have to say.

Cordially yours,
ARTHUR J. BROWN.

[This letter is in response to a request from the Editorial Board for a list of books that missionaries should read. We print the list feeling that both the list and the comments thereon are worthy of consideration. Ed.]

SCHOOL FOR MISSIONARIES' CHILDREN.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: May I, on behalf of the Union Board of Managers of the Shanghai American School (for missionaries' children), announce that plans for the School are sufficiently advanced for us to fix the date of its opening for September 17th, 1912, in rented quarters on the North Szechuen Road Extension, near the Rifle Range? Competent teachers are being engaged and the School will be open for children between the ages of eight and eighteen years upon favourable terms which can be learned by writing to the secretary. If a sufficient number of applications are received, a primary department will also be opened for children of six years of age and over.

For prospectus and terms, address

Yours very truly,
CHARLES L. BOYNTON,
Secretary and Treasurer.

3, Quinsan Gardens, Shanghai.

AN OPEN LETTER ADDRESSED BY THE COMMITTEE ON UNITY OF THE GENERAL SYNOD OF THE *Chung Hua Sheng Kung Hui* TO ALL OUR BRETHREN IN CHRIST JESUS IN CHINA.

BRETHREN: At the time of the Centenary Conference held in Shanghai in April, 1907, the Conference of the Anglican Communion in China, through its Committee on Unity, addressed an open letter to all Christian Brethren in China. This letter contained a statement of the position of our Communion, and an expression of our desire for the unity of all Christians, and of our hope that we might thus help to dispel misunderstandings and to foster an atmosphere of mutual sympathy and brotherly love.

There has recently been held another Conference at which were present the Bishops and elected Delegates, both Chinese and foreign, from each of the eleven Dioceses of our Communion in China, representing the Church of England, the Protestant Episcopal Church in the United States of America, and the Church of England in Canada. At this Conference the Constitution and Canons of a united Church of our Communion in this land under the title of the "*Chung Hua Sheng Kung Hui*"—a title already in use throughout Japan as well as in several Dioceses in China—were formally adopted, and the General Synod was duly constituted.

We desire to ask our Brethren to join with us in thanksgiving to Almighty God that our Communion has thus achieved that unity within its own borders which the Fifth Resolution of the Centenary Conference, "on the

Chinese Church," set before us as a first aim. The last part of that Resolution ran as follows: "This Conference. . . . . considers that the most urgent practical step for the present is to endeavour to unite the Churches planted in China by different Missions of the same ecclesiastical order, without regard to the nationality or other distinctive features of the several Missions under whose care they have been formed, recognising the inherent liberties of these Chinese Churches as members of the Body of Christ." Our recent action has been entirely in accord with this recommendation: it has been taken in the belief that so far from presenting any obstacles, it will rather prove to be a help, to that wider unity for which we all pray.

The General Synod appointed a Committee on Unity, one of the instructions given to the Committee being that "it should send out a letter of fraternal greeting in the name of the *Chung Hua Sheng Kung Hui* addressed to all Christians in China." In endeavouring to carry out the duty thus laid upon us, we wish to assure our brethren that our desire for unity is as strong to-day as it was five years ago, and that our hope of its ultimate realisation has been in many ways strengthened. The motives which led our General Synod to order that another Open Letter be now put forth are the same as those which actuated our Conference in 1907. Just as then the meeting of the Centenary Conference seemed to constitute a call to action in this matter, so now the proposal to hold a "World Conference on Faith and Order" seems to be a summons to further effort.

Some of our brethren are probably familiar with the origin of this movement. It arose from the conviction borne in upon the minds of some who took part in the Edinburgh Conference that the time has now arrived when representatives of the whole family of Christ, led by the Holy Spirit, should be called together for the consideration of questions of Faith and Order. The first step was taken by the appointment of a Commission by the General Convention of the Protestant Episcopal Church. This Commission has issued an invitation to all Christian bodies to appoint similar Commissions, which it is hoped will unite in organising the Conference. It has already met with a wide response. Definite action has been taken by a great many bodies in America, and assurances of sympathy have been received from others.

We venture to make the following quotations from the Report adopted by the Commission in April 1911:—"The work of the Conference is undertaken with the definite hope that it may help to prepare the way for the outward and visible reunion of all who confess our Lord Jesus Christ as God and Saviour, and for the fulfilment of our Lord's prayer 'That they all may be one.'"

"All Christian Communions throughout the world which confess our Lord Jesus Christ as God and Saviour" have been invited to unite in arranging for, and conducting, the Conference. Its work is to be undertaken

> "in the belief that the beginnings of Unity are to be found in the clear statement and full consideration of those things in which we differ, as well as of those things in which we are at one."

Our instructions as a Committee include authority to act as the Commission of the *Chung Hua Sheng Kung Hui* in all matters connected with this forthcoming World Conference.

The preliminary Commission urges that the interval of waiting should be employed in advancing the cause which we all have at heart by "informal conferences and other interchanges of views between members of different Christian Communions" or in any other ways that may suggest themselves. This is a task in which we would gladly participate, and we would express our readiness to consult with any of our Christian brethren as to the way in which such opportunities for interchange of views may best be brought about.

There is one thing which we can all do, and that is to join in prayer for a blessing on this great movement. It has been suggested that on the first Sunday in each month those who have this cause at heart should agree to pray both for themselves and for all who are trying to lead the followers of Christ in the ways of peace and concord. We would invite our brethren to join with us at the same time and with the same intention in this act of intercession. We venture, therefore, to append to this Letter three prayers which are already being widely used for this purpose. We rejoice to observe that other Bodies in China besides our own have been drawing together in their organisation. We believe that this prepares the way for fuller and more effective conference on the deeper problems of Unity. We do not expect other Churches in China to deal with these questions independently of the larger organisations with which they are severally linked in other parts of the world. Nor do we think that we ourselves can really further the cause of Unity by acting as a Church in China without due regard to the general mind of the Anglican Communion.

In 1908 the Bishops of our Communion, assembled at Lambeth, expressed their mind as follows:—"There is no subject of more general or more vivid interest than that of Reunion and Intercommunion . . . . . The waste of force in the Mission field calls aloud for Unity." They also urged that we should do what we may as individuals even if as Churches the way is not open for Corporate Reunion. "For before that can be reached there must come a period of preparation. . . . . made by individuals in many ways; by coöperation in moral and spirtual endeavour, and in promoting the spiritual interests of mankind; by brotherly intercourse; by becoming familiar with one another's beliefs and practices: by the increase of mutual understanding and appreciation. . . . Private meetings of ministers and laymen of different Christian Bodies for common study, discussion, and prayer should be frequently held in different centres . . . . . The constituted authorities should, as opportunity offers, arrange Conferences with representatives of other Christian Churches, and meetings for common acknowledgement of the sins of division and for intercession for the growth of Unity."

These quotations may suffice to show the general mind of the Anglican Communion, and the lines which we ourselves here think it right to follow. In various districts we have been

CHRISTIAN SUMMER SCHOOL FOR PRIMARY SCHOOL TEACHERS, NANCHANG, KIANGSI.

glad to take part in coöperative efforts, and we hope that we may be enabled to do so increasingly; for in common with so many of our fellow Christians in China, we recognise that the present time of national reconstruction is one which calls for all possible united effort on the part of Christ's followers.

We send forth this letter with feelings of sincere brotherly respect for our fellow Christians in China, thankfully recognising the manifold tokens of God's Blessing upon their ministries and their efforts for the spread of Christ's Kingdom. Our hearty desire for them is expressed in the closing words of the great Epistle of Christian Unity.—

> "Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. Grace be unto all them that love our Lord Jesus Christ in uncorruptness."

H. McC. E. Price, Bishop
F. R. Graves, ,,
W. W. Cassels, ,,
H. J. Molony, ,,
W. S. Moule, Archdeacon
T. S. Sing, ,,
F. L. Norris
L. B. Ridgely
G. A. Bunbury

Committee on Unity of the Chung Hua Sheng Kung Hui.

NOTE.—Any communications on this subject will be welcomed by all members of the Committee, or may be addressed to the Secretary of the Committee, Rev. F. L. Norris, Church of England Mission, Peking.

KIANGSI SUMMER SCHOOL.

To the Editor of

"The Chinese Recorder."

Dear Sir: Under separate cover I am mailing you a picture of the first Christian Summer School for Primary-school Teachers held in Kiangsi Province. The school was held here for one month beginning July 26th, 1911. Thirty primary-school teachers were in attendance and instruction was given in Geography, Arithmetic, Bible, the Catechism, Normal Methods, and Gymnastics.

The school is to hold sessions annually and is known as the Goucher Summer School, being supported by Dr. John F. Goucher of Baltimore. It is held for the benefit of the teachers in our schools in the territory centering about this city.

Yours truly,

Wm. R. Johnson.

Nanchang.

AN EXPLANATION.

To the Editor of

"The Chinese Recorder."

Dear Sir:—In the notice in the Chinese Recorder for June of the visit of Dr. John R. Mott my name has been included by mistake in the Committee of Arrangements.

It appears to me that the "investigation" of missions and missionaries has been pushed to the point where it is both burdensome and humiliating. Some years ago I witnessed a number of missionaries seated before an investigator and being handled by him, and I felt the utmost sympathy for them under the process. That is one of the reasons why, with every respect for Dr. Mott's earnestness and ability, I declined to be associated with the present investigation.

Yours truly,

F. R. Graves.

Our Book Table

The object of these Reviews is to give real information about books. Authors will help reviewers by sending with their books, price, original if any, or any other facts of interest. The custom of prefixing an English preface to Chinese books is excellent.

The Economic Principles of Confucius and His School by Chen Huan-chang, Ph. D., Columbia University. Vols. XLIV. and XLV.

Dr. Chen's views on Confucius. "Confucius was a great philosopher, a great educator, a great statesman and a great musician; but, above all, he was the founder of a great religion. Confucianism is the new religion of China, but what was her old religion? Her old religion was polytheism. According to the *Official System of Chou*, there were four classes of spirits, but, above all, there was a Supreme God. Under this old religion the whole Empire was ruled by superstition. Confucius was a great religious reformer who swept away the old and established the new. He did not like to talk about extraordinary things and spiritual beings. Confucius frees all mankind from supernatural power and lays stress on the cultivation of one's own personality. In Confucianism there is no prayer. The Chinese religion has been directed toward man more than toward God. Indeed, the religion of Confucius is based on sociology rather than on theology.

The Confucian religion gives full freedom of thought to everybody and promotes everybody to the highest position, equal to God. Man is not only the son of God but also his assistant and co-ordinate. Moreover, the ancestor who is made the correlate of God must be the most famous one of the dynasty—placed as a companion to God."

Dr. Chen is essentially a pagan. In spite of his five years in America and his degree from Columbia University he has not a glimmering of what religion, in the Christain sense, is. When he writes of a man as "correlate" "companion" or "equal" of God he is writing what, to us, is blasphemy, and shows that he has no conception of the infinite abyss that separates the "incorruptible God" from "corruptible man." Herein is the blight of heathenism. It creates God in its own image and the conception of Deity being evolved from the mind of man is always a human, frequently a degraded, but never a divine, ideal.

There are three fundamental ideas in religion (1) God, a Person, a Spirit, with whom the spirit of man can commune. (2) Prayer, communion with this divine Spirit. (3) Immortality a future existence in the presence of this divine Spirit. Confucianism, on Dr. Chen's own showing, contains not one of those fundamental ideas, and so cannot properly be called a religion at all.

> "In the *Analects*, Confucius, by tacit implication, compares himself with God, and in the *Doctrine of the Mean* Confucius is called the equal of God."

This passage provides an example of the chief defect in Dr. Chen's book. It is that he handles his authorities dishon-

estly. Confucius was too wise and too great to have said "tacitly" or otherwise, anything so foolish as the statement attributed to him. The passage referred to is the well-known one where Confucius said he could wish that he did not need to speak at all. Like every teacher he was tired of expounding great truths to dull scholars. "But," said his disciples, "how shall we learn if the Master does not speak?" And Confucius replied: "When does heaven speak? (天何言哉) The four seasons revolve, all things are produced; when does heaven speak?" The course of nature provided Confucius with an apt and telling illustration, but to say that in his use of the illustration Confucius "compares himself with God" is to talk nonsense. The quotation from the *Doctrine of the Mean* even less bears out Dr. Chen's point. The whole passage says: "Only he who is most sincere can fulfil his nature. He who can fulfil his nature can fulfil the nature of others. He who can fulfil the nature of others can fulfil the nature of things. Then he can assist heaven and earth in the work of transforming and nourishing. He who can assist heaven and earth in the work of transforming and nourishing can be called equal with heaven and earth. (則可以與天地參.)" It would be difficult to give a satisfactory explanation of this passage, but one thing is as clear as daylight—it has no reference to Confucius. This, as I have said, is the chief objection I find to Dr. Chen's book. You cannot trust him. He gives you a quotation enclosed in marks and a foot note referring to his authority and when you turn up the Chinese text you find his translation unreliable. He has twisted it to bear out his own position. This is indefensible; especially so in a book of which not one reader in a thousand can, by any possibility, verify his references.

Confucian doctrine of the rights of woman according to Dr. Chen. "According to the teaching of Confucius the position of woman is equal to that of man. From the Emperor to the common people the wife of each is his equal. Therefore the word wife means equal. For the equality of man and woman Confucius prescribes the rite of 'personal receiving' as a necessary ceremony for marriage; that is, the bridegroom must go to the bride's home to receive her personally. This rite is necessary for all classes, not excepting even the Emperor. Another example illustrating the equality of man and woman is that the married woman preserves her own name after marriage. Europeans and Americans are proud of the high position of their women, but the married woman must give up her own name and adopt the name of her husband, being known as Mrs. So-and-so, whereas, among the Chinese, the married woman has her individual name. According to the *tsing tien* system, during the winter, from the tenth month to the first, men and women should work together at weaving in the same street from evening to midnight. This is an extremely unusual example of the commingling of the sexes and the promotion of social intercourse. Moreover, during these four months, whenever men and women have any dissatisfaction, the two sexes may sing together to express their discontent. This affords great freedom of social contact

of the two sexes. We may learn that the absolute independence of woman is the final stage of the doctrine of Confucius. In the Great Similarity (the Confucian ideal State) each man has his rights and each woman has her individuality safeguarded. What Confucius means by 'each woman has her individuality safeguarded' is that she is not the wife of any man. She has her individual personality and in all things depends upon herself. She does not lose any individuality on account of sexual relations to man. When she loves a man it is simply like the act of shaking hands or dancing with a man and she does not become the property of man. Kang Yu-wei in the fifth book of his *Book on the Great Similarity** has given a very good explanation of this principle. His theory is something like this. The institution of marriage is changed to a legal agreement of love and the names of husband and wife are abolished. Such an agreement must be limited to a certain length of time. When it expires the contracting parties may either dissolve immediately, or renew it successively until the end of their lives, or dissolve first and renew it again in later times. In fact there is perfect freedom for them to do what they want in accordance with their true love. The time limit of an agreement is not longer than one year, nor shorter than one month."

This is all so quaint and interesting that it is a pity to criticise it. However, it is necessary to state that the facts are not as given.

(1) It was probably once the custom for the bridegroom to go to the house of the bride and claim his property. Now, as every one knows, the poor bride is bundled into a chair and sent off to the home of the man she never saw. Neither father nor mother, brother nor sister, accompanies her. When she reaches the bridegroom's home the bridegroom meets the procession at the door, takes the key—the symbol of possession—from the middleman, unlocks the door of the bridal chair, and conducts his bride into the house, where amongst the assembled guests she will see not one familiar face.

(2) The woman in China takes the name of her husband just as she does in Europe or America. The men and women weaving together "from evening to midnight" is certainly an unusual example of "the commingling of the sexes." And their "singing together to express their discontent" must surely have been entertaining.

(3) But what Dr. Chen calls the last stage of the "Great Similarity" is not Confucianism at all but Western Rationalism. If this is where the 男女平等 of present-day China is going to lead her daughters, they will have cause to rue the blessings of civilization.

Taxation of land values in ancient China.

"In ancient China the land was divided up into the form of *tsing*. *Tsing* means "well," which, written in Chinese, is 井. Since the shape of the field was like the word 井 it was called *tsing tien*. *Tien* (田) means field. One *tsing* contained nine squares of land: each square was of one hundred acres and was called one *fu*; the total amount of a *tsing* was nine hundred acres. This system

* Not yet published. Dr. Chen quotes from the MS.

began with the reign of Hwang-ti (B. C. 2698): it was universally established by Yu (2276 B. C.) and it was completed in detail by the Duke of Chow (1122 B. C.). (Pp. 353.)

The *tsing tien* system is the most important element in Chinese thought and history. According to a few modern scholars the system was never in actual operation, but was only a theory of Confucius. It is true that in ancient times the *tsing tien* system could not have been as perfect as the Confucians taught, but it is also true that it had been partly realised before the time of Confucius. (Pp. 497.) During the end of the Chou dynasty the State of Ch'in destroyed the *tsing tien* system. (350 B. C.) In many of its essential ideas the *tsing tien* system is similar to modern socialism. The two have the same object of equalizing the wealth of the whole society. Under the *tsing tien* system the people did not own their houses, and their whole economic life was controlled by the State. However, the Chinese people have always been a moderate people and never go to extremes. They never thought that the land should be taken away by confiscation as in the theory of Henry George. Therefore, the land of China will probably remain in the hands of private owners for ever, unless there shall be a new form of socialism. (P. 533.)"

This ancient system of land nationalization is the centre round which Dr. Chen's thoughts circle. Its extreme nebulosity may be seen from the fact that it is doubtful whether the system ever existed, and it is certain it perished—if it ever had an existence—more than 200 years B.C. Even Chinese reverence for antiquity can scarcely resuscitate a system which is as dead as this, but it is evident that some of us may live to see drastic changes in the attitude of the Chinese, as a nation, to property in general, and to land ownership in particular.

Dr. Chen's views on Christianity.

"Throughout the whole of Chinese history no blood has ever been shed on account of religious controversy. In a word, China enjoys complete religious freedom. Even Christianity did not bring any trouble to China till after the opium war. Therefore the Chinese look on religious disputes as political uprisings."

This is an astounding statement and can only be meant to impose on those who know nothing of China. It is evident that Dr. Chen does not know what religious freedom means. The Emperor of China has, from time to time, graciously permitted Jews, Mohammedans, and Christians to live in his country, but this is not. and never can be, religious freedom, though Dr. Chen thinks it is. The Chinese Church was preparing a monster petition praying for religious liberty when the Manchu dynasty fell. Surely those who were getting up this appeal to the throne know whether they had religious liberty or not. As to the second statement that no blood has ever been shed on account of religious controversy in China it is simply a travesty of the truth. When the Emperor Kanghsi prepared the Sacred Edict, intended to be read in every Con-

fucian temple in the land, he had one section warning the people against heretical doctrines, and in that he makes special mention of Roman Catholic Christianity. It is the "doctrine" the Emperor condemns, not the political activity of the priests, as Dr. Chen pretends. When the Tientsin massacre took place in May 1879, and ten Sisters of Mercy were brutally murdered, there was not even a pretence of political crime. It has been so ever since. As Prof. Douglas says in *Europe and the Far East* p. 291: "Both missionaries and their converts are credited with grossest acts of immorality; and the mutilations which are said to be habitually practised on men, women, and children reduce us to the lowest plane of bestiality." These slanders were the cause of every massacre that has taken place in China, and their authors have ever been the literati and the Mandarins of the old type. Men who, in spite of scholarly attainments and a certain charm of manner, have never hesitated at any mendacity to secure their own ends.

"In the third place there are exceedingly few Chinese who honestly become Christians. Most of them are converted for the sake of two things—protection and advantage. If weak people simply seek for protection they may still be good citizens. But in many cases as soon as they are protected by the Church they do something out of revenge or even commit great wrongs. Therefore, whenever a native becomes a Christian, China loses a citizen and the people have more trouble brought in by the Christian."

There is nothing that need be said in reply to this except that before the ink with which it was written was dry a Christian was the first President of the Chinese Republic. At this moment many of the highest and best officials under the new regime are Christians. The Church in China is too great to be hurt by the libels of a man like Dr. Chen. Recent events may convince even the faculty of Columbia University that they have done the Institution over whose destinies they preside no service by publishing under its aegis a book the inaccuracies of which are only equalled by its effrontery.

J. D.

Journal of the China Branch of the Royal Asiatic Society. Vol. XXXIII. Mencius and some other Reformers of China. By Dr. W. E. Macklin.

A paper on Dr. Macklin's favourite theme, the nationalization of land values.

The Student Volunteer Movement after twenty-five years. 1886-1911.

This is the inspiring history of the Student Volunteer Movement sketched in two addresses by Dr. J. R. Mott, one by Dr. Arthur J. Brown and one by Dr. J. Ross Stevenson. These form a worthy record of the movement that has done more for the uplifting of the Church and the evangelization of heathendom than anything that has happened since the Reformation.

Macmillan and Co's List.

Examples and Exercises in English for Foreign Students. By W. C. Thorley. 9d.

Stories from History and Literature By Gertrude Caton, S. Th. Series. I. Chaldea to Greece. II. Rome to the Middle Ages. Illustrated. 6d.

Morgan and Scott. The revival series of penny books. William Burns. Henry Moorhouse. Ira D. Sankey. Brownlow North.

This very cheap series tells in an inspiring manner the lives of men who were on fire for God. It is to be hoped that the booklets will circulate by the million. They cannot fail to be blessed

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International Review of Missions. Vol. I. No. 2.

The second number of the new missionary quarterly contains several notices of work in China. There is a paper by Dr. T. Cochrane, President of the Union Medical College in Peking, in which he urges the need of union in order to economise the available missionary force for the Christianization of China. Amongst the book reviews are notices of the biographies of four Chinese missionaries, all of them medical men. They are Dr. J. Hudson Taylor, Dr. Arthur Jackson of Manchuria, "Dr. Apricot of Heaven-below," otherwise Dr. Main of Hangchow, and Dr. W. E. Macklin who conducts his medical work "under the shadow of the Drum Tower" in Nanking.

仁濟醫院 Annual Report of the London Mission Men's Hospital, Hankow, for the year 1911. In charge of T. Gillison, M.B., C.M.; P. L. McCall, B.A., M.B., Ch.B.; Hu Gia-sin, House Surgeon.

A stirring story of good work well done amidst the shot and shell of the revolution and the burning of Hankow.

J. D.

Missionary News

Bishop Moule of Mid-China.

A TINY TRIBUTE OF LOVE FROM ONE OF HIS FORMER CLERGY.

Bishop Moule was one of the few men who gripped me almost at the first and who held me in his grip ever afterwards; a man I reverenced, a man I honoured and greatly loved.

To have been able to do anything for him would have been counted a privilege, a joy.

What was it that drew me to him and held me fast?

Was it his ability, his ripe experience, his way of looking at things, his methods of work?

No, for whilst I admired his ability and valued his experience, my way of looking at things was usually different to his, and the orthodox methods of work have always appeared to me to be rather a mistake.

Was it his reverence for the old traditions, his conservatism, his staunch Church principles, his devoted attachment to the Mother Church of England?

No, for my sympathies were rather on the liberal side, and I never could understand a Christian's enthusiasm for any particular Church, other than the Church of Christ.

Was it his scholarship, his culture, his complete mastery of the Chinese language, his Biblical and theological learning, the interest of listening to his conversation?

All this was very fascinating, but it did not explain the spell exercised over me.

Was it his devotion to duty? For I knew it was that alone

which brought him to China and kept him here all those years. For some the missionary life has a strange fascination, but never for him. It was a trial to him to come to China. And though he loved the Chinese and devoted himself to them, it was a life-long trial to him to stay in China. He always felt he was an exile in a strange country. The only earthly place he could ever think of as "Home" was in Dorsetshire. But he never wavered. He scorned the thought of giving up. He "stedfastly set himself." It was his determination to work in China to the end, and, if God permitted, to lay his bones in Chinese soil. Was it then his courage, his devotion which influenced me? Yes, in a measure. But the secret did not lie here.

Was it his simplicity of life, his hardiness, his disregard of personal comfort, his great missionary activity, his obstinate perseverance in well-doing? Yes, but this did not account for all. Was it his hospitality and kindness? For when we first reached these shores Bishop and Mrs. Moule received us into their house at Ma-sao-yang, Hangchow. They kept us with them, cared for my dear wife in sad invalid days and loved our little children as if they were their own. Yes, it was partly this. How could it be otherwise? But there was something more.

It was a combination of things. The Bishop's fatherliness, his goodness, his tender regard for all, irrespective of Church or nationality, his deep feeling—did he not indeed weep with those who weep?—his innate graciousness and courtesy, shown alike to the Chinese and to ourselves,—his unaffected, beautiful humility—and there was something princely even in his humility, for he was such a born gentleman, he could not be anything else—all this was very attractive.

But the magnet which preeminently drew me to him was his absolute sincerity, his downright genuineness, the complete absence of what is rather popular in our day—claptrap! He was real. He was true to the core.

A personal reference seems to be almost necessary here.

At one time Bishop Moule had to take up a strong line of opposition to me. It grieved him sorely that I was bent on leaving Hangchow and going to Sichuan. But there was something far worse than that. With the greatest sorrow for the pain I knew it would cause him, I returned my licence to the Bishop.

For though ordained in the Church of England and always acting as a clergyman *at home* I was averse to introducing the Anglican system as it exists in England *into China*. Whilst a clergyman myself, I wanted to be free from my pledge to influence the Chinese converts necessarily to our Church of England system.

The position seemed to me reasonable enough, but to the Bishop it betrayed serious disloyalty to the Church of England and to the principles of the Church Missionary Society.

Certain, I think, it is that evangelical bishops are more sincerely devoted to the English Church than ritualistic bishops are. The former really love the Protestant and reformed Church of England, the latter do not. And, consequently, my action caused Bishop Moule more distress and anxiety than it would have caused a bishop whose

sympathies lie largely outside the Protestant Church of England.

But, though Bishop Moule had to oppose me and even ask for my removal from the C. M. S., it is a remarkable tribute to him that this made no difference in my feelings towards him. I recognized in his action with regard to me the very principles which drew me so greatly to him.

Whether he was right or wrong (and apparently he was right), whether he was wise or unwise, whether he worked with me or against me, it mattered not. His honesty of purpose, his conscientiousness, his faithfulness to the Master bound me to him. In him was no guile: "an excellent spirit was in him."

Though he opposed me, I knew he would never hit below the belt; he would always "play the game." Moreover, I knew I had in him at heart a friend. Upon his love to me I could always count.

Last year, returning to China after a long absence, I went at once to see Bishop Moule in Hangchow in the old simple place (not palace—he never had one!) where he and Mrs. Moule welcomed us long ago. It was lovely!

True, a great shadow lay upon the home. The devoted elder daughter, Mary—true as steel like her father—and the noble, the greatly beloved Mother in Israel whose children (the many missionaries and Chinese Christians she mothered) shall arise and call her blessed—were no longer there. How one's heart went out to the aged Bishop so sorely bereaved! Yet he was happy with his devoted children and delightful little grandchildren around him. I felt the genuine pleasure he showed at having me back again under the old roof to be very touching. He had even walked to the railway station—a long distance—and was on the platform himself to greet me. And such a warm welcome it was that he gave me—so cordial, so simple, so very, very kind. It was as if there had never been anything between us. Nor, indeed, had there been; for the dear Bishop, quite unworthy as we were, took us right into his heart in 1883, and, in spite of storms which raged outside, he has kept us there ever since.

Is it any wonder that in letters which crossed, my wife and I should have written the one to the other, "Earth seems poorer to me now Bishop Moule has gone"?

I feel what I have written is almost an impertinence, obtruding, unfortunately, the writer himself. Yet, in spite of its imperfections, with joy I offer this little tribute, such as it is, out of a warm and grateful heart in loving memory of one whose life has helped me, whose love has heartened me, whose noble example I fain would follow. What an evidence of the power of God, of the truth of our Christianity is there in such a life!

To God Himself, Who worked in His servant, of His own good pleasure, to will and to do, be all the glory.

Dear Bishop Moule has left me his benediction in a verse he gave me soon after I came to China, and which has meant so much to me. "*The Father Himself loveth you.*"

J. Heywood Horsburgh.

Tsehchowfu, Shansi, China.
April, 1912.

C. I. M. News.

Mr. H. A. Weller writing from Tsinchow, Kan., on May 30th, says :—

We have now been in the new compound about a month. Although only three of the boys are Church members, there are several others who, I really believe, have a desire to follow the Lord, so for them I commenced this morning a special meeting at six a.m., an hour before school commences, which we have called a "meeting for the earnest ones," the idea being that we only want those boys to come who are really *keen* in serving the Lord, or who really desire to be one of his followers. The little meeting only lasted about half an hour. After a short talk we had a time of prayer, and it was fine to hear the boys praying one after the other, asking for help to follow the Lord fully, interceding for the unsaved teacher, for an unsaved father, for the unsaved boy sharing the same desk, and in one case for the unsaved family. This last boy's grandfather, who has now passed away, was a Christian ; but he is now the only one of his family who comes to the Fuh-in-t'ang. In all, seven boys took part in prayer, and some fifteen boys came to the meeting. Personally, I very much enjoyed this little gathering, as it was like a bit of 'old times ;' for most of my time in the homeland was spent in work amongst school boys.

In a letter dated Kianfu, May 25th, Rev. E. A. Brownlee says :—

I returned on May 22nd from a most interesting, and, in many ways, encouraging, itinerating trip. I told you in a previous letter about a trip I took to Ting-kiang and Tong-ing about three months ago. At that time there were several hundred who came to hear the Gospel and many who bought books. On May 13th, I started out in company with a Chinese helper and two Sui-nan Church members, beginning with the same two places, Ting-kiang and Tong-ing. Thence we went to Kuan-san, Lo-t'ien, P'a-sah, Shui-nan, and Fu-t'ien, returning by way of Hsin-an, Hsin-hsü, and Pi-t'eo. With one exception, these places are all large markets with from fifty to one hundred-odd shops. In the first five places mentioned above, three months ago there was not a single enquirer. In these three months hundreds have come to hear the Gospel, several score reckon themselves as enquirers, 50,000 cash worth of Bibles, New Testaments, hymn-books, Gospels, and smaller books have been sold, while thousands of tracts have been given away. The people want us to send men to conduct services two Sundays a month, but the points on the field are many, and the men are few. We thank God for this movement. It is in some ways a popular one and needs to be closely watched, but with His blessing the preaching of His Word and the sale of these books cannot but be productive of good. We took with us from Kian two coolie loads of books, 150 kin in all. With the exception of a few left at various points to be disposed of later, we sold out all, over 31,000 cash worth, including fifteen Bibles, forty New Testaments, thirty hymn-books, 150 Gospels, fifty catechisms, besides several hundred small books. The book sales in the whole of the Kian district have, of late, been un-

precedented. During March, April, and May they have aggregated over 70,000 cash. At two points, Lo-t'ien and Iong-ho, the Christians or enquirers have themselves rented buildings in which to hold meetings. The out-station work is developing rapidly. One experienced foreigner could well put in his whole time looking after the out-station work alone.

The Month

The Loan negotiations have continued to be the chief topic of interest. On the one hand, the Chinese have urged the obtaining of a large loan without any supervision of its expenditure; and on the other hand, the foreign capitalists have contended that some foreign supervision is essential to the safe-guarding of the best use of the funds they have been asked to loan.

There have also been differences within the Syndicate itself:—First as to whether Austria should be allowed to participate in the Loan; and second, as to the conditions on which Japan and Russia are willing to participate. These various differences practically brought the negotiations to a standstill. However, about the last week in May, a further advance of Tls. 3,000,000 was made. In the end it appears that the foreign capitalists failed to secure the amount of supervision they desired.

However, on June 17th, the representatives of the six Powers signed the loan agreement. As far as the international group of bankers was concerned this practically settled the matter, though the American representative still had to refer the matter to his Government. There seemed a likelihood that the amount actually loaned would be much less than the amounts previously discussed.

Quite a strong movement for a native loan developed during the month. There was, at first, some opposition by the Cabinet, but later they drew up a plan for securing such a loan from the Chinese. Hsuing Hsi-ling, the Minister of Finance, declared that he stood or fell with the question of the Foreign Loan; he later said that he would resign. The result of this indecisive act was more or less of a financial crisis.

The relations between the Central Government and the provinces have not improved much. The Central Goverment has not, as yet, seemed to have the strength to enforce its decrees. There has been considerable trouble owing to differences within the Cabinet. Premier Tang continued his opposition to the Foreign Loan. He finally resigned and fled to Tientsin. Tang's successor has not yet been appointed. Mr. Tsai Yuan-pai, the Minister of Education, and Dr. Alfred Sze, Minister of Communications, also retired. Added to these troubles in Peking came the threatened secession of Canton. This was due to the opposition to the Loan; to dissatisfaction with the appointments of Cantonese, and to the financial crisis. In Tibet the Chinese garrison was still holding on. The Government in Peking has taken quite a liberal attitude toward Mongolia and Manchuria.

The general condition of the country remains quite uncertain; but in a number of far-distant places, as for example, Szechwan, business has been resumed and peaceful conditions are reported. A reign of terror is reported in Foochow; a mutiny of the soldiers in Peking, Tientsin, and Moukden. There was considerable unrest in Soochow and Shanghai. There were some signs, also, of anti-foreign feeling in Szechwan and Honan.

Missionary Journal

BIRTHS.

At Nanchang, May 23rd, to Rev. and Mrs. J. R. Trindle, M. E. M., a daughter, (May Theodora).

At Changtefu, Honan, May 26th, to Rev. and Mrs. J. H. Bruce, C. P. M., a daughter (Agnes Margaret).

At Laohokow, Hupeh, May 28th, to Mr. and Mrs. O. M. Sama, N. L. M., a son (Arne).

At Seoul, Korea, June 1st, to Mr. and Mrs. J. S. Burgess, Y. M. C. A., Peking, a son (John Stewart, Jr.).

MARRIAGES.

At Changsha, May 28th, Mr. E. J. Bannan to Miss A. Campbell, both C. I. M.

At Nanking, June 8th, Miss Luella M. Huelster, M. E. M., and Mr. Crawford M. Bishop, of Peking.

At Hamilton, Montana, May 25th, Miss Grace A. Crooks, M. E M., and Mr. John A. Wetzsteon, Jr.

At Shanghai, June 25th, Miss Edith M. Simpson, C. I. M., to Mr. Godfrey Hirst, of the American Bible Society.

At Ningpo, June 26th, Rev. F. J. Watt to Miss J. M. Leete, both C. M. S.

DEATHS.

At Nanking, April 21st, Dr. Lucy A. Gaynor, Friends' M., of typhus fever.

At Titao, Kansu, May 18th, Rev. David P. Ekvall, C. and M. A., of typhus fever.

At Swatow, June 15th, Elizabeth Taylor, beloved wife of A. Wight, M. B., E. P. M.

ARRIVALS.

June 2nd, Dr. and Mrs. A. Hogg and two children, C. I. M., returned from England.

June 7th, Dr. and Mrs. J. W. Hewett and two children, C. I. M., returned from England.

June 15th, Rev. H. Wupperfeld, Miss M. Guex and Mrs. L. Just, all C. I. M., returned from Europe.

June 15th, Mr. and Mrs. Oscar Carlen, C. I. M., returned from Sweden.

June 18th, Rev. A. Berg, C. I. M., returned from Sweden.

June 19th, Mrs. A. N. Cameron, returned from U. S. A.

DEPARTURES.

May 18th, Miss Grace C. Algar, and Messrs. W. G. Davis and Philip Hinkey, all C. and M. A., and all for U. S. A.

June 3rd, Misses L. A. Batty, F. A. R. Baker and L. Clarke, all C. I. M., for England, via Siberia.

June 4th, Rev. and Mrs. C. H. Yerkes and child, A. P. M., for U. S. A.

June 8th, Rev. and Mrs. F. H. Chalfant, A. P. M., Rev. and Mrs. B. L. Ancell, A. C. M., Rev. H. S. Voskuil, Am. Ref. M., all for U. S. A.; Rev. and Mrs. J. H. Bruce, Eng. Bapt. M., for London.

June 14th, Mr. and Mrs. F. A. Gustafson and child, C. I. M., for North America; Mr. and Mrs. Martin Ekvall and four children, Misses L. A. Drane and A. E. Galbraith, Mr. and Mrs. C. F. Snyder and child; and Mr. V. G. Plymire, all C. and M. A., for U. S. A.

June 21st, Miss L. Ethel Wallace, M. E. M., from Foochow, for Canada.

June 24th, Dr. and Mrs. J. A. Anderson and four children, C. I. M., for England, via Siberia.

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Editorial

Work along the Borders.

This month's issue of the Recorder is intended to draw attention to the work that is being done along the borders of China. Unfortunately, the treatment of this phase of the work in China is not as complete as we had hoped to make it. Various articles, however, indicate that this problem is not in any sense neglected, neither are the needs indicated being in any sense adequately met. But in this respect the work along the borders is in a condition not much worse than the work in China proper. We are reminded in reading over these articles of the exceedingly complex task of the Christian propagandist. We are reminded, also, that while for the missionary in the more frequently travelled parts of China the conditions are very much better than they were in pioneer days yet there are places where the pioneer conditions of missionary work still exist, and that there are still many missionaries who are working under conditions as hard as any ever experienced.

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Outlook in Manchuria.

In the article by Rev. F. W. S. O'Neill, M.A., on the "Outlook in Manchuria" there is much cause for encouragement. We are reminded that there are many parts of China where the field is not in any sense over-crowded with laborers. This is indicated by the statement that there is need for a Provincial Medical College

in Moukden. Again, in the reference to the way in which the students from the Government schools and the students from the Mission schools stood the same examinations, we have an indication that, whatever may be said, the position of Mission schools is not in any immediate danger. As long as the students from the Mission schools can out-class the students from the Government schools in the way they did at this first entrance examination for the Moukden Medical College, the position of the Mission schools will be unassailable; and we venture to prophesy, judging from the present chaotic state of education in China, that the Mission schools ought to get a start that will require one or two generations before the Government schools can come up with them. There is no reason why the graduates from the Government schools should ever be better than those from the Mission schools. Again, Mr. O'Neill's article makes reference to the need of Home Rule for the Missions in China. This reference is due to the fact that conscientious Mission authorities at home have held back the amalgamation of the two departments of Arts and Theology to form one strong college, even though the missionaries on the field are convinced of the wisdom of this step. We cannot but hope that, among other things, the impending visit of Dr. Mott will result in the due appreciation of the fact that our well-intentioned brethren on the home field often cause us unnecessary delay and expense in the carrying on of our mission work. Home Rule for missionaries is becoming rapidly a *sine qua non* of effective mission work.

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Work in Mongolia. The article by Rev. G. H. Bondfield contains much that is worthy of serious thought. The suggestions for possible lines of advance are worthy of immediate application. We wish, however, to call special attention to the interesting experiment in Industrial Missions mentioned in this article. To some, the superintendence of the farm colony may seem an unusual way of doing missionary work. We are inclined to think, however, that such experiments might, with profit, be increased. It is one thing for us, as Occidentals, to be assiduous in our attempts to give the Orientals our ideas; it is another thing, and more important, that the Oriental, of any country whatever, be taught how to get the most out of the natural advantages lying to his hand. Many of our missions now have adequate

policies for the making of scholars: but on the other hand, we have not always done our part to develop a class of modern artisans and agriculturists,—classes which, in China as elsewhere, will continue both to be as necessary as, and more numerous than, the scholar class. We are, therefore, inclined to think that technical training is certainly of equal importance with other forms of education, and for this reason we feel that an industrial education should receive more attention in the future than it has in the past.

* * *

State Religion. THE passing, by the National Council, of an Education Bill, after eliminating from it everything pertaining to religion, is a significant step. A further pronouncement by the Director of Education, that hereafter no special honors can be paid to Confucians, is, of course, a following out of this decision by the National Council. The opposition that has shown itself to this pronouncement is indicative of a strong conservative element that may not yet be ready to take this liberal position, and we are inclined to think that this action by the National Council will be somewhat modified. Looked at from any point of view, it is a negative rather than a positive step. As missionaries, it would suit our purpose better if full tolerance were granted to all religions, leaving to each separate body to decide as to what shall be taught in the school under its care, as this would ensure the graduates from our schools not suffering because they had been under Christian influences. Possibly the best solution of the problem will be that the students of any school who desire to apply for a permanent position shall be given a test outside of the question of religion; a test that shall be intended to show their standing as scholars, and their strength as men. In any event, whatever the final outcome, this action by the National Council, bearing as it does on the question of a state religion, is indicative of the opening of an era of genuine tolerance.

* * *

Enlargement. THAT China is engaging the attention of the world of Missions in an unusual degree is manifest from the activities of the various Boards at home. The American Episcopal Board is making an appeal for two hundred thousand dollars, gold, over and above the ordinary contributions, to be called "The New China Fund," for the

purpose of securing land and buildings for the three districts, Shanghai, Hankow, and Wuhu. While this Mission already has a fine plant in each of these places, more especially Shanghai and Hankow including Wuchang, yet it is felt that these will soon be inadequate to the demands of the near future, and provision is to be made accordingly. The Presbyterian Board of the U. S. A. is also planning to send out one hundred new missionaries during the coming year, not counting wives, and to raise two hundred and forty-five thousand dollars gold, annually, for the next three years, over and above the regular contributions, for the proper equipment and sending out of these new missionaries, in order that the regular work of the Mission may not be in any way impeded. Other Societies are probably planning accordingly. In many respects it is a time of crisis in mission work in China and the situation is one that calls for the most strenuous efforts, wisely directed, both on the part of the home churches and the workers on the mission field, to make sure that this grand opportunity is rightly availed of. There should be wise reconsideration of means and methods, based on the experience of the past, and the careful avoidance of any undigested theories or crude plans. If ever wisdom from above were needed it is now.

* * *

Language Schools. The Union Language School held in Shanghai last Chinese New Year was such a success that the Union Language School Committee at once began to formulate plans for the opening of a permanent Language School. We are glad to hear that the prospects for this are encouraging. It is expected that a Chinese Language Department will be opened this fall in connection with Nanking University. The Committee has had considerable difficulty in securing some one to take charge of this work, and we hope that nothing will happen to prevent the inauguration of this important work this fall. The question of the special preparation of missionaries is more prominent than ever. While admitting that more attention should be paid at home to the directing of the missionary candidate's studies along the lines most calculated to fit him for his future work than at present, yet we still feel that the major part of the special training of the missionary must be obtained on the field where he is to work. The problems a missionary has to face do not have the same appearance when seen from the home side. Many a young mission-

ary's hardest experience comes during the period of getting adjusted to conditions of missionary work as they actually are, rather than as seen from the point of view of those who, while deeply interested, often have only secondhand information. The fuller the missionary is, when he comes to the field, of preconceived ideas of the conditions and methods, the harder is his task of adjustment. For this reason we hope that not only will the plans for the Language School be carried out, but that they will be extended until we have a plant adequate to the task of giving to the new missionary the training which is imperatively necessary.

* * *

Pentecost. MARTIN Luther's great contribution to Christianity was the doctrine and experience of Justification by Faith. John Wesley's great contribution to Christendom was the doctrine and experience of Sanctification by Faith. Luther preached Christ. Wesley preached the Holy Spirit. The cry of the modern Church is, "Back to Christ." But, if obedience to this cry is to bring new power to the Church, the cry must be, "Back to the Living Christ, and not the Dead Christ," that is, "Back to Pentecost." Christ himself said, "It is expedient for you that I go away, for if I go not away the Comforter will not come." It is the presence of the Holy Spirit which transformed the disciples after the Resurrection and Ascension. It was the presence of the Holy Spirit in the hearts of the Apostles which enabled them to win three thousand converts on one occasion, and five thousand on another occasion. It was the presence of the Holy Spirit in the hearts of the early Christians that enabled Christianity to overthrow the Roman Empire and to redate human history. It was the presence of the Holy Spirit which created the New Testament. The world can be conquered by a Church filled with the Holy Spirit. It was the presence of the Holy Spirit which produced the Protestant Reformation. We are truly confronting gigantic tasks to-day. The regeneration of Pagan lands and the sanctification of Christian peoples is a task infinitely beyond all human strength. But even this task is easily within the reach of the indwelling God. Let us seek not tasks according to our strength, but strength according to our tasks and we shall find that a Pentecostal Church will conquer the evils of the modern Church and speedily bring in the millenium.

The Korean Troubles. Our deepest sympathies go out to our fellow-missionaries in Korea and the Korean Christians in view of the protracted imbroglio, in which it is said that some six thousand persons, practically all Christians, have been arrested under the charge of attempting to assassinate Count Terauchi, held to trial, and many of them tortured. For six months, so it is said, the missionaries made careful and respectful protests to the Governor-General at Seoul, but only succeeded in getting from the Government a general denial of the tortures and an affirmation of the guilt of the accused. It is not impossible, nor wholly improbable, that some of the Korean Christians, or perhaps we should say, church members, have sought to make use of the church as a means of shielding themselves whilst plotting against the Government. They have seen their country being given over to the alien, and no hope possible either in themselves or in any other nation. It would not be strange if some looked to the church as a possible way out of their difficulties. We sincerely trust that the dark cloud which now hangs like a pall over the work may be speedily lifted.

* * *

Dr. Griffith John. Just as we go to press the cable brings the news of the death of Dr. Griffith John, on July 25th. He was taken to England in broken health the latter part of 1911. And so is severed another of the few remaining links connecting the present with the early days of mission work in China, Dr. John having arrived in China in 1855. Of his life and work we hope to give a fuller account in our next issue, but this much may be said now, "That there is a prince and a great man fallen in Israel this day." It falls to few to possess the powers with which Dr. John was blest. His first thought was that preaching the Gospel was everything, but he afterwards learned to modify his opinions, and his later efforts, both in literary work and the establishment of educational institutions, attest the versatility of his mind and his willingness to change even where his previously firmly-established convictions were concerned. Four-score years and such a full and rounded life are a rich legacy to the missionary body, and the good that has accrued to China and will long continue to accrue from his literary productions, is incalculable.

China, America, and the Bible.

UNLESS the Chinaman and the American are republicans, neither China nor America is a republic. Unless both China and America find in the Bible their Magna Charta, the future for both of them is dark.

Webster said; "If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity."

"It is supremacy, not precedence," says *Mr. Gladstone*, "that we ask for the Bible. It is contrast as well as resemblance, that we must feel compelled to insist on. The Bible is stamped with specialty of origin, and an immeasurable distance separates it from all competitors."

Immanuel Kant said: "The existence of the Bible as a book for the people, is the greatest benefit which the human race has ever experienced. Every attempt to belittle it is a crime against humanity."

The great *Chancellor Kent* said: "The general diffusion of the Bible is the most effectual way to civilize and humanize mankind; to purify and exalt the general system of public morals; to give efficiency to the just principles of international and municipal law; to endorse the observance of prudence, temperance, justice, and fortitude; and to improve all the relations of social and domestic life."

Thomas Huxley says: "The Bible has been the Magna Charta of the poor and of the oppressed; the Bible is the most democratic book in the world ..... By the study of what other book could children be so much humanized? I have been seriously perplexed to know by what means the religious feeling in mankind, which is the essential basis of conduct, is to be kept up without the use of the Bible."

"The period of the Reformation," says *Carlyle*, "was a judgment day for Europe, when all the nations were presented with an open Bible and all the emancipation of heart and intellect which an open Bible involves."

In our democracy, the peril of the Church not only, but the peril of the Republic itself lies in the people's ignorance of the Bible, more than in all other causes combined.

The greatest and most perpetual need in the world is to teach the Bible to the people as the only Gospel of God for the redemption of men.

The Sanctuary

"The effectual fervent prayer of a righteous man availeth much."—St. James v. 16.

"For where two or three are gathered together in my name, there am I in the midst of them."—St. Matthew xviii. 20.

"It is a shallow habit of mind, that of dismissing the preacher's topic as soon as he has been heard out; and so long as it continues in hearers, it is not to be wondered at that we see little fruit of preaching. God requires of us that we should be in His House something more than mere recipients of impressions. He requires spiritual diligence on our part, before He will bless what we hear to our real furtherance in knowledge and in grace. May we one and all of us lay it to heart! To be hearers of His word is little; nay, only entails upon us an additional responsibility. May He make us intelligent, inquiring, thoughtful listeners, who in an honest and good heart having heard the Word, keep it, and bring forth fruit with patience!"

DEAN GOULBURN.

PRAY

That the Moukden Medical College may receive the needed funds, and that its influence upon the Government students may be for uplift of character as well as for increase of medical knowledge. (P. 452.)

For such increase in understanding of mission situations on the part of Mission Boards at home that they may see the wisdom of allowing full authority for action to the Missions on the field. (P. 453.)

For the effort now being made to bring Christianity to bear on students of official schools and colleges in Moukden—and throughout the nation. (P. 453.)

That the spirit of the Manchurians may be won over to the Spirit of Christ with which it is at last actually confronted. (P. 454.)

For the work of the colony among the Mongols at Patsibolong. (P. 456.)

That orders of "industrial missionaries" may be organized to meet special needs and opportunities as they may arise. (P. 457.)

That the work at Hata may fulfill the hope now entertained and become a center for a definite advance in work amongst the Mongols. (P. 458.)

For all work among the Mongols, who are now face to face with the challenge of the Christian religion. (P. 461.)

For large reinforcements, that evangelistic, educational, and medical work may be more vigorously carried on amongst the Mongols, and that translators may be found to provide books in the language. (Pp. 461, 462.)

For work among the Laos, that an increased force of workers may become available, that the work may be adequately supported, and that this race may become Christian. (Pp. 463, 464.)

That the Japanese may realize their failure in the matter of moral education, as resulting from the policy of building up a purely secular system of national education, and may adopt Christianity as their religion. (P. 466.)

For the conversion to Christianity of all the tribes of Hakkas. (Pp. 473 ff.)

A PRAYER

O God of all the nations of the earth, remember the multitudes of the heathen who, though created in Thine image, are without the knowledge of Thee, and according to the propitiation of Thy Son Jesus Christ, grant that by the prayers and labors of Thy holy Church they may be delivered from all superstition, and unbelief and brought to worship Thee; through Him Whom Thou hast sent to be our Salvation, the Resurrection and the Life of all the faithful, the same Thy Son Jesus Christ our Lord. Amen.

GIVE THANKS

For the additional evidence of the thoroughness of the education given in Mission schools, recently shown in Manchuria. (P. 452.)

For the friendliness of the officials and gentry in Changchun, as shown in their support of the work among Government students. (P. 454.)

For the spreading of the story of the Cross among lamas, laymen, and scholars in Mongolia. (P. 461.)

FOUNDERS OF THE KIRIN STUDENTS' INSTITUTE.

Contributed Articles

The Outlook in Manchuria

REV. F. W. S. O'NEILL, M.A.

APART from the increase of poverty and the change of flag, the Revolution has left the three Eastern Provinces much as they were. Doubtless there is a general slackening of the framework of society, combined with a weakening of the sanctions of the traditional faith. One evening, when Fakumen was shivering in terror of invasion by an approaching brigand force, a woman suddenly seized her idols and flung them outside. They had failed to protect her. After the restoration of peace, the Manchu Prefect of Fakumen presided over a crowded meeting in our church. Among those who contributed speeches of congratulation and exhortation was the Head of the local Board of Education. This gentleman, because of the style of his hair, had been attacked on the public street by soldiers belonging to the same corps as the officer who that day from the pulpit delivered a fluent discourse.

Considering that throughout the late trying period the country was seething with brigandage, the upheaval was less violent than might have been anticipated. In a position of extreme difficulty, Viceroy Chao held the reins with strength and skill. The restraint of the Japanese authorities, under continual pin-pricks in the shape of wanton outrages on their soldiers and civilians, has been quite remarkable.

Regarding the prospects of the kingdom, it will be convenient to notice a few features of the present situation, with reference to (I) the Masses, and (II) the Classes,—a useful, if undemocratic, division.

I. THE MASSES.

Except for the French Mission, whose most evident external development is the splendid Moukden Cathedral, Christianity is represented "East of the Barrier" by the Danish, Scottish, and Irish Missions. The last two joined in

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NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

1891 to form what is now the Synod of Manchuria. So far as the foreign staffs are concerned, the Danes, though occupying the smallest territory, have gone ahead more rapidly than either the Scottish or the Irish. While not formally in federation with the Presbyterians, from the first the Lutherans have acted in consultation with them. That the harmony is growing is shown by the presence of Dr. S. A. Ellerbek on the staff of the new Moukden Medical College. As Dr. Ellerbek says:— "The great ideas of union and coöperation which were so prominent at the Edinburgh Conference have from Edinburgh found their way to Denmark."

Their sphere in the Liaotung Peninsula having become somewhat narrow, the Lutherans have broken ground in the Far North, in places where no British missionary resides and where Chinese Presbyterians are scarce. Last year one of their best men settled in Shuihuafu in Heilungchiang Province. Another man is to be placed this autumn in Harbin, where, although in the neighbourhood of two Scottish centres, there is ample scope.

While no marked change towards our religion in the attitude of the people generally has yet appeared in the wake of the Revolution, there are fresh signs of awakening, especially in Moukden and its environs. Recently the Rev. W. Macnaughten made his first tour of the villages after his appointment to the capital. It was, as he says, "a joyful surprise. We had big meetings in every place." Dr. Liu, son of the oldest pastor of Manchuria, put in practice a method used at the Evangelistic Conference, Hankow. He invited the outsiders present who were convinced of the truth of the message to come forward and give in their names. On this single tour the names of 250 adults were thus received.

In two sections of the Hsinminfu district the evangelists have combined, forming two groups of four each, for an evangelistic campaign. Drawing up detailed maps with a view to carrying the Gospel to every hamlet, they succeeded in placing in nearly every family of those sections some portion of the Word of God.

Altogether the Church of Manchuria is making steady progress. It was not till eight or nine years after the Boxer outbreak that the membership recovered from its losses. Last autumn the membership roll was reported to contain 23,507, of which number 2,923 were baptised within the preceding year.

The Chinese Missionary Society, founded in 1906, continues to warrant and to receive the Church's active support. Tsitsihar and Tungken in Heilungchiang Province are the centres operated by the Chinese missionaries, two of the very best of our seventeen ordained pastors.

The furthest advance in the direction of self-support has been made by Chaoyangchen in the eastern hills, where there is a society which has collected over Mex. $5,000 from 1,750 Christians towards a fund for paying the stipends of their five pastors.

In some congregations, on the other hand, the Chinese pastor's salary has been falling in arrears. In one instance this unpleasant circumstance resulted in blessing to the pastor himself. He was not receiving enough to support his family. So on his knees he determined to send away his wife and children to relatives in the country, and to give himself with renewed zeal to the winning of souls.

As long as the distress caused by bitter poverty continues, the people have little time or inclination to think of other needs than those of the body. Actual famine conditions prevail in many places. Relief work has been carried on by several missionaries, partly from private funds.

At the Synod of 1911 a powerful plea was urged by Chinese presbyters in favour of attempting an Industrial Institute. Though, with us, the problem is not ripe for solution, an interesting experiment in this line has been begun in Antung by the Rev. J. Vyff of the Danish Mission. In connection with the church school, which is independent of foreign financial aid, there is a fruit-garden where the boys work for three hours daily, receiving in return food and tuition free.

II. THE CLASSES.

With regard to recent developments more immediately connected with the educated portion of the community, we may notice (1) the Medical College, (2) the College of Arts and Theology, (3) the Women's Normal College, and (4) the organised endeavour to reach the Government students.

1. The demand for medical men is so great that, while a College in Moukden cannot attempt to rival in staff and equipment the Union Medical College, Peking, it is felt by many that there is room for a provincial institution. A building costing £3,000 has been erected close to the large Moukden

Mission Hospital. The Government, besides granting an annual subsidy of Taels 3,000, has promised to recognize the diplomas. The burden of finding the money for this great undertaking has fallen chiefly on the shoulders of Dr. Dugald Christie, C. M. G.

For the first entrance examination, held in the early part of this year, 260 applications were received. But, owing to the disturbed condition of the country, only 140 young men presented themselves. Of these, fifty have been accepted and have begun their five years' course. This was the first occasion on which Government students and Mission students have sat for the same examination in Manchuria. The results were remarkable. Of the 140 examined, about one half were non-Christian youths educated in Government schools. Strange to say, not more than a dozen were found among the first fifty, and the best non-Christian passed was tenth on the list. To quote Dr. D. D. Muir, Secretary of Faculty: "This tells its own tale of the thoroughness of the education given in Mission middle schools superintended by missionaries."

2. After several years in cramped surroundings, the new Manchuria Christian College was opened in the autumn of 1910 in presence of the Viceroy. Were the accommodation sufficient, Government school students could easily be obtained. The sons of the Church need first to be provided for. At present there is hardly room for more than the fifty actually in residence, not to speak of the men who have gone down for a year to teach middle schools. It must be no easy matter for the Government students to pass our matriculation, if one may judge from a recent instance. A special examination was given to an applicant, whose Government certificate stated that he had scored over 90% in Botany and Zoology, and who had already published a treatise on mathematics. Yet some of his answers in these subjects were absurd. He was not admitted.

Permission has been obtained from home to build the Theological Hall in proximity to the Arts quadrangle. Though the Manchurian Conference has unanimously declared its opinion in favour of the amalgamation of the two departments of Arts and Theology to form one strong College, the authorities of both Scottish and Irish Missions, even after considerable correspondence and deliberation, have not yet been convinced of the wisdom of this, to us, simple step. But missionaries, along with other acquirements, have learnt patience. Let us

hasten slowly—if we must. We can wait. The longer the period of patient (or impatient) waiting, the more ready we shall be to join our brethren throughout China in demanding the ideal solution for such misunderstandings—Home Rule.

3 With a view to meet the need of teachers for our numerous girls' schools, the U. F. Zenana Mission decided to found a Girls' Normal College in East Moukden, under the direction of Miss Emily McNeill B.A., who, in order to come to China, gave up her very successful school in Ireland. Among the various means of training for the twenty-one pupils with whom the College has begun, "simple criticism and demonstration lessons leading to the theory and practice of education form an important part."

4. More impressive for its novelty than any other feature of our present propaganda is the effort to bring Christianity to bear on students of official schools and colleges. The General Committee of the Y. M. C. A. has set apart a man for Moukden. The U. F. Church of Scotland has done likewise. For a "Home," the American Movement has promised $10,000 Gold. In the Manchurian capital a wide field of some 7,500 students lies unevangelised.

Owing to the generosity of a member of the Scottish Laymen's Missionary Movement, who last year placed £1,000 at the disposal of our Conference for new work, favourable openings in Kirin and Changchun were seized without delay. On 9th December 1911, the inauguration of the Kirin Students' Institute took place in the Provincial Assembly Hall before the Governor-General and 700 people. Of the 420 men who since then have entered their names, only 210 have attended classes in Scripture, English, Russian, Japanese, Mathematics, Law, Hygiene, and First Aid. An attempt to open a night school was frustrated by the refusal of the shop-managers to allow their apprentices out at night. The Rev. J. McWhirter of the Irish Mission, who has had three years' experience as Y. M. C. A. Secretary in Bombay, is at the helm. He says: "We have got in touch with crowds of students, and very closely in touch with forty or fifty men, of whom quite a number are in official positions." His assistant, Mr. Chia, a graduate of the Manchuria Christian College, "is splendid, and using his best endeavours to win the students one by one." The General Committee of the Y. M. C. A. is besieged with appeals for Dr. Mott's men,

the finest product of the American University. When all the other clamant cities have been supplied, a hungry capital in the wild north by the broad Sungari River may, perhaps, not beg in vain.

In some respects Changchun, the railway junction where the Japanese and Russian spheres of influence meet, is an even more important centre than Kirin. Here the Rev. A. R. Crawford must tackle Church and school and villages and "Forward Movement," single-handed. He was compelled to make a start with the Forward Movement by means of the Government students themselves. As in Kirin, the Chinese authorities subscribed liberally. Indeed, it is considered a miracle that the officials and gentry are so friendly. Since, hitherto, the city has been apathetic towards our religion, it is evident that the Spirit of God has brought about a change.

Under the extension scheme provided for by the above-mentioned donation, efforts are being made in Liaoyang, Hsinminfu, and elsewhere to reach merchants and reading men, with what success remains to be seen.

It should be added that last year the Danish Y. M. C. A. sent out to China their best student worker who is now preparing himself in Peking. The Rev. P. Norgaard in Hsuiyen has a small but prosperous Students' Institute with a lecture room and an incipient museum.

On the whole it may be said that through the gradual breaking-up of superstition, a new era of enlightenment is before us. When not long ago one of the principal temples of Fakumen was being fitted as a Civic Hospital, the lath-and-plaster gods were quietly deposited in a pit. From the priest alone came a feeble remonstrance. "The Great Pan is dead." The enemy is not there. Behind the lath-and-plaster outworks, we have now come face to face with the real antagonist. After one hundred years of preparation, the spirit of China, less hostile than indifferent, is at last actually confronted by the Spirit of Christ.

Mission Work in Mongolia

REV. G. H. BONDFIELD.

MONGOLIA is by far the largest of the three Dependencies of China, being about the size of all the 18 provinces put together. The population, however, bears little proportion to its size, being considerably below 3,000,000 souls. All of these, save a few hundred thousands, are Mongols. In the extreme west there is a mixed population of Tartars and Turks, and along the southern and eastern borders probably some hundreds of thousands of Chinese have settled. But this paper is concerned with the Mongols only.

No attempt can be made to describe either country or people, and only a word or two can be given to their religion. This is the Buddhism or Lamaism of Tibet which was "imported" and fastened upon them by their own great Emperor, Kublai Khan. What Lamaism has done for Tibet it has also done for Mongolia. It has practically ruined the nation. Its womanhood has been degraded and its family life poisoned. Its manhood has been robbed of its energy and independence, and upon men and women alike has been fastened a burden that is indeed heavy to be borne—a religion that brings no comfort or relief; a ritual and a round of obligations that never end; an all-powerful and ubiquitous priesthood that is neither chaste nor charitable; a system that puts a premium on ignorance and strangles education.

Again, only a brief reference can be made to the early missionaries—Swan, Stallybrass, and Yuile—and their work amongst the Buriats; and to James Gilmour, whose love for the Mongols and whose devoted attempt to conquer them single-handed, will never be forgotten. This paper is confined to an outline of the mission work that is now being carried on.

The Missions that directly or indirectly or incidentally are working for the evangelization of Mongolia are,—

(1) THE SCANDINAVIAN ALLIANCE MISSION.

At Patsibolong, a little north of the Ordos district, the Scandinavian Alliance, (U.S.A.), has established a Mission to the Mongols, and this Mission is working out an interesting experiment. On a large tract of land irrigated from the Yellow River, a farm colony has been started with the object of getting Mongols to settle there and cultivate the soil. In this

way it was hoped that many Mongolian families would come under the influence of the Gospel and be freed from the interference of the lamas.

Mr. Freidstrom, the superintendent, has kindly supplied the following particulars :—

"The colony attracted the attention of the Mongols from the beginning, and many come to cultivate the soil. Trustworthy Mongols have been put at the head of the workmen on the farm. About forty or fifty Mongols are now working under payment from the colony, and about 1,000 acres of land are rented out to the Mongols every year for cultivation. A converted Mongol is preaching the Gospel, and many are studying the Gospel in the evening school. Over fifty families are settled on the land, and others come and go. The Mission seems to have a good and successful future."

The Colony promises well as Mr. Freidstrom has said, and to have got forty or fifty Mongols to break with their tribe or clan and place themselves under the influence of Christian teaching is what no other Mission has succeeded in doing. This experiment should be watched with prayerful interest, especially as there are two serious difficulties to be overcome. The first comes from the increasing number of Chinese who have pressed into this fertile region and whose presence seems necessary if all the land is to be cultivated. Naturally, they also claim the ministrations of the missionary, and they yield much more readily to Christian influence. An admirable work is being done amongst them. But a much stronger force of missionaries will be needed if Mongol and Chinese work is to be successfully carried on side by side. The second difficulty is one of administration. With several thousand acres under cultivation, with forty or fifty Mongol workmen and three or four times that number of Chinese in the Colony, with a multitude of accounts and payments to supervise, with a system of irrigation that necessitates careful control, with various industries which have sprung out of the needs of the Colony to direct, and with no market within convenient reach where surplus produce can be sold, the superintendent has problems to solve which would tax the wisdom and ability of a well-trained staff. In addition, the conduct of services, the treatment of sickness and the carrying on of a night school, impose burdens that have proved to be almost too heavy for the Mission whose numbers have never

MEN'S HOSPITAL AND MEDICAL COLLEGE, MOUKDEN

FACULTY AND STUDENTS.

Dr. Ellerbeck, Dr. Muir, Dr. Christie, Dr. Mole. (No student under 18 years of age)

been large and are now reduced to *two*—the superintendent and his wife. In spite of all difficulties, two or three Mongols have become Christians as a result of this work. It could be wished that an *order* of "industrial missionaries" could be organised to meet such special needs and opportunities as those outlined above; for the Christian settlement is probably one of the means by which the evangelization of Mongolia is to be accomplished.

(2) THE SWEDISH MONGOL MISSION.

The Swedish Mongol Mission, of which Prince Oscar Bernadotte is chairman, has one missionary on the field. The head-quarters of this mission are at Hallong Osso—a small Mongol settlement about 85 miles north of Kalgan. It is beyond the agricultural zone, and its work, therefore, is entirely amongst Mongols. Although the Mission was established in 1905, the one worker now on the field has only been 18 months at the language. Since the spring of last year (1911) he has been acting as *locum tenens* for Mr. Freidstrom at Patsibolong, who is absent on furlough.

(3) INDEPENDENT OR PENTECOSTAL MISSION.

Six missionaries, representatives of the Pentecostal movement in Canada, have been settled, since the beginning of 1911, also at Hallong Osso. Two or three of these missionaries have made considerable progress with the language and have commenced work, both amongst the herdsmen and the women and children. The other members of the Mission are now about to leave Mongolia and take up work in South China.

With not more than nine missionaries (including wives) among them, these three missions are, so far as is known, the only Protestant missions whose sole or principal object is the conversion of the Mongols, and it will be observed that they are all three located either on the Chinese border or just beyond it and that the number of missionaries will shortly be reduced to six.

But the work of other Missions and missionaries for the Mongols must not be overlooked, and the following details, which are not generally known, are deserving of record:

(1). The BRETHREN have three stations, Jehol, Pakow, and Tuchiawopu, in the part of N. E. Chihli which runs up into Inner Mongolia, and at each of these stations they are in touch with important Mongol settlements. Though their

mission is primarily to the Chinese, the Mongol language has been studied and a slightly revised edition of Gilmour's "Christian Catechism" in Mongolian has been published. The re-issue of this Catechism (long out of print) is an invaluable service. At least two of the missionaries have a working knowledge of the Mongolian language.

"The Mongols in our neighbourhood," writes a member of the Mission, "all speak Chinese sufficiently for ordinary uses. This applies to a district comprising some 200 square miles in Lower or Inner Mongolia. For effective work amongst them doubtless a knowledge of Mongolian would be necessary. This leaves out of count the grass country beyond, and the big Mongol marts on the borders of the same, such as Lama miao, Ching peng, and Wu tan cheng, where many Mongols are met with who cannot speak Chinese.

All the Mongols we come in touch with south of the Shara Muren (or river) and the above three places mentioned are "settled." All north and northwest of that boundary line are tent-dwellers, so far as I have learned.

Throughout the district there are some half dozen or so Mongols who consider themselves "enquirers." My own cook is one of the young men awaiting baptism. But, brought up amongst Chinese, he cannot speak a word of his mother tongue. He has a brother, a lama in one of the temples here.

Whether there may be any enquirers in the Ch'ao Yang district, I cannot say. This work is now passing into our hands.

We have hitherto endeavoured to reach the Mongols chiefly by means of Mongolian Gospel portions, Gilmour's Catechism, re-edited by Mr. Stephen, and one or two tracts that Mr. Stephen has prepared. To scatter these among the Mongols, the same methods are largely employed as for the Chinese books, namely longer and shorter preaching and colportage itinerations, visiting markets, theatres, annual fairs, and big centres of population.

This year, owing to welcome reinforcements to our ranks, we expect permanently to open Hata, as a station, with several workers. It is hoped that while the local work will be chiefly Chinese, Hata may become a centre for a definite advance in work amongst the Mongols who come there in great numbers, and from long distances, for purposes of trade. The grass plains are only two days' distant. It remains, however, to be

seen how much work definitely and only for the Mongols will be accomplished, until some one comes out specially for that work."

It may be of interest to remark that the place, Chaoyang, which the Brethren are now taking over from the Irish Presbyterian Mission, is the city where Gilmour lived and worked during the last 5 or 6 years of his life, and where he died. The work there has been chiefly amongst Chinese, though doubtless some Mongols have come under missionary influence. I do not think, however, that any have been baptised.

(2). The IRISH PRESBYTERIAN MISSION in Manchuria has two Mission stations, Sinminfu and Fakumen, from which the Mongols are reached.

The Sinminfu Mission has extended its work over the border to Kulirh, a trading centre in the territory of the Korchin Mongols. Here, a Chinese elder, Mr. Chang, and a colporteur are carrying on vigorous work amongst both Chinese and Mongols. One Mongol has been baptised and has died in the faith. A few extracts from a letter received a few weeks ago about the place and the men may be added:

"Mr. Chang attends all the temple fairs along with Colporteur Ma, and while the one preaches, the other sells, and it is quite a usual thing to sell over 200 Gospels in one day. Chang always deplores the ignorance and illiteracy of the Mongols, and many a letter I get from him in which his heart is evidently bleeding for these benighted kinsmen of his (for his wife is a Mongol, and his little son understands his mother's language). His very latest letter says:—'The people of this place are Man (Manchu) and Han (Chinese) and Mongol intermingled; the Man and Han are the business people, and they all think it clever to deceive the Mongol; they are regardless of conscience in their dealings, and grossly superstitious in their belief in false gods; the Mongols are blinded by superstition even more than the Man and Han; they pray to good luck (or fortune) and rely on the lama as their Lord.' . . . . . Farther on he tells of his encouragements in an uphill work, and says he must strive to attain fluency in their language. On this frontier, Elder Chang and the other bookseller, Ma, are doing a good work, and I can only say we know little of the difficulties and discouragements they have to contend with."

The western borders of the Fakumen Mission also touch the Mongol lines, and in their itinerations, and especially at Chingchiatun, the colporteur-evangelists come into contact with a number of Mongols. One of the colporteurs has a limited knowledge of the language. No Mongols in this region have, so far as is known, accepted the Christian faith or become enquirers.

(3). The SCANDINAVIAN CHINA ALLIANCE missionaries have flourishing Missions at Kweihwating, Paotow, and Saratsi in North Shansi. The population in this district is partly Mongol, though the great majority of the Mongols have adopted the speech, the customs, and the costume of the Chinese. But large numbers of trading Mongols and numerous caravans from the plains frequent the centres that have been mentioned. Many Mongol Gospels and tracts have been distributed by the missionaries and, so far as possible, they have sought to bring the Chinese-speaking Mongols under the influence of the Gospel.

(4). Of Roman Catholic missionary work I need not speak here. It deserves a paper by itself. But I may say, in passing, that whilst they have a chain of stations along the border, these are nearly all Missions for the Chinese. At Barin, north of Jehol, and at a place in the Ordos country, there are Mongol congregations under priests who speak Mongolian. The converts, it is reported, number several hundreds, but information on this point is still very incomplete.

THE WORK OF THE BRITISH AND FOREIGN BIBLE SOCIETY FOR THE MONGOLS.

The Bible Society has published a version of both the Old and New Testaments in Literary Mongolian, and has also published the New Testament in the Kalmuk language, besides St. Matthew's Gospel in another dialect ; while only last year the Society printed a version of St. Matthew's Gospel in the Buriat colloquial form of Mongolian, translated under the auspices of the orthodox Russian Missionary Society at Irkutsk, mainly for the use of Buriat Mongols in Siberia. As in many other cases, the chief difficulty began when it was sought to put the Scriptures into the hands of the people, and for more than fifty years the first Testaments and Gospels that had been printed did not get very far from the frontier. In 1902, however, the Society was fortunate enough to secure the services

of Mr. F. A. Larson, one of the two workers with an efficient knowledge of Mongolian who had escaped destruction in the Boxer outbreak. With a ten years' experience and a constitution and a temperament made for the country and the people, Mr. Larson commenced the work which he still carries on with unabated vigour. The story of his travels across steppe and desert, of his perils and escapes, of the interesting personalities he has met, of the welcomes he has received and the many friendships he has made would fill a volume. He has made the depressing journeys across the Gobi no less than sixteen or seventeen times; he has carried the printed Gospels to remote parts of the country, and has thus spread the story of the Cross among lamas, laymen, and scholars, and has everywhere won the confidence and goodwill of the people.

Now, although the distribution of the Scripture is, in one sense, but an indirect attack, it is, in the present case, a preparatory work of incalculable value. It has already opened the way in a wonderful manner for other forms of service. Not a few Mongols in many of the clans have read the Gospels and have got an intelligent idea of their teaching. They have, therefore, come face to face with the challenge of the Christian religion. The Mongols have become familiar with the fact of a missionary's presence and have learned to tolerate him. A unique knowledge of the country, the people, and the opportunities has been gained and is now at the service of the Churches. The Bible Society founds no Church and baptizes no converts, but it does open the way, and in Mongolia it has done this in a singularly successful manner. It has now placed a second worker in North Mongolia as a further contribution to this much-desired end. This missionary, Mr. A. F. Almblad, has already acquired a good knowledge of the language, and in his itinerations east and west of the capital he will break much fresh ground and be able to take advantage of the present unique opportunity.

Possible Lines of Advance.

(1) Some small schools could be established in carefully selected places. "Western" knowledge would, of course, be the main attraction in such schools as I have in mind, but the Bible could well be made one of the text-books, and he would be a poor missionary who could not establish through his teaching helpful relationship with his pupils and their parents and friends.

(2) More direct, but scarcely more useful, work might be done by itinerant missionaries who could meet the Mongols on their own ground. Five hundred square miles of good grass country would give a missionary ample scope. With a knowledge of the language, a missionary might get into personal touch with the majority of Mongols in such a district. By the help of maps, charts, and pictures, a microscope and a magic lantern, he might, further, become a welcome visitor in every tent, and would be able to open new worlds of knowledge to the people. With the dissipation of their ignorance, much of their bigotry and prejudice would also disappear. Here, again, full use could be made of the Bible stories and teaching.

(3) The value of medical work and the possibilities before an itinerant medical missionary are so obvious as to require no further remark.

(4) A great work also lies before the translator. Books in Mongolian would be welcomed all over the country, and nothing would do more to break down the strongholds of Lamaism than a series of elementary books on Christian and general subjects.

Let no one suppose that the work will be easy, or that it will not call for much patience and heroic endurance. The above suggested lines of approach may seem to be indirect, but it is not too much to say that a more direct attack would probably defeat its object and close the door to that personal influence and mutual confidence apart from which no sympathetic hearing is likely to be obtained for the story of the Cross.

Missions Among the Laos

REV. J. H. FREEMAN.

ALTHOUGH no direct work for the many millions of the Tai or Laos people in Tonkin, Yunnan, and Kwangsi has yet been undertaken, your readers may be interested in the steps taken looking to that end. In December 1910, at its annual session in Chieng Mai, Siam, the Laos Mission took the following action :—

"We hereby express our appreciation of the tours of Dr. Dodd and Mr. Freeman in French and Chinese Laos, which have revealed to us, as we had not realized it before, the numbers and extent of the Tai or Laos race.

We wish to express our sense of the solemn obligation which rests upon us, and upon the Board and Church we represent, to bring the Gospel to the illiterate, as well as the literate Tai, wherever found."

At its meeting on March 6th, 1911, in New York City, the Presbyterian Board frankly and fully recognized this responsibility as follows:

"The Board recognizes not only without dismay, but with an added sense of responsibility and privilege, that its mission to the Laos-speaking peoples is a much larger undertaking than was supposed when the Board undertook missionary work among them."

Correspondence from the side of the Board, and from that of the Laos Mission, was at once begun with the "China Council" of the American Presbyterian Missions in China, looking to coöperation in opening a bi-lingual China-Laos Station or Mission in that part of South China largely peopled by the Laos race. This district includes at least the south half of Yunnan, nearly all of Kwangsi, and the south half of Kweichau. Roman Catholic missionaries state that half the population of all these districts are Tai (Laos). Dr. Dodd travelled 500 miles in eastern Yunnan and western Kwangsi without an interpreter, knowing not a word of Chinese, but depending upon the Laos speech as it is used in Northern Siam, a thousand miles away: he bought in the markets, he sold his horses and outfit to fair advantage; he talked with high and low as he met them, not without difficulty, but without an interpreter. Northern Kwangsi and southern Kweichau are probably as distinctly Laos, as the districts visited by Dr. Dodd, but no Laos missionary has visited them, and we cannot speak from personal knowledge, as we can farther south and west. Nor is it necessary to speak farther, or explore farther, to show that the Laos Mission has a rightful place in China's southern provinces, and is entitled to present its plans and urge the claims of a people too long left out of account in the plans of the Christian Church.

Our vigorous native church is deeply interested. The Laos Mission at its recent meeting, at which Dr. Bradt and his party representing the Church and the Board at home were present, with one accord and with the hearty approval of the visiting brethren, appealed to the church at home to speedily evangelize the whole fifteen million Laos-speaking

people. Perhaps no people in the world present a more open field for mission work. Dr. Bradt spoke of this as "the largest task facing any single mission of the Presbyterian Church." Such indeed it is. From the Siam-Burma border near Moulmein, it is a full thousand miles in a straight line to southeastern Kweichau, from Bassac on the Cambodia river north of Saigon, to Talifu in Yunnan province, following northwest along the general course of the Cambodia river, at right angles to the other line, is again a thousand miles: yet throughout the entire distance, in both directions, Laos is the prevailing language, and one who knew it would rarely need an interpreter.

It is not out of place to refer here to the recent growth of our work in Siamese-Laos. We have received on confession the past year 628 adults, a larger number than ever before in the history of our work, and the promise for the year on which we have just entered seems still larger. Our communicants' roll now numbers 4,412. Our school work needs renewed emphasis in view of the expected expansion to the north and east, that both evangelists and teachers may be ready. This need the mission and the native church are aiming to meet. But the leaders in the advance, and the means necessary for it, must, in large measure, come from America. We are asking large things, and we have faith that God will give them to us, and that even in this generation, the kingdoms of the Laos shall become the kingdom of Our Lord and of His Christ.

The Religious Problem in Japan

H. LOOMIS.

"THE one and central aim of the bureaucracy, or men in control of Government affairs" says Rev. S. L. Gulick, D.D., "has been the exaltation of patriotism and loyalty to the highest pitch of power and efficiency. In the accomplishment of this it would substitute these for religion.

"To accomplish this, use has been made of the national school system and the army and navy; and for the last two decades this has been the dominant idea in the spirit-life of Japan. It is the outgrowth and evidence of a sincere, but mistaken, effort to meet some of the pressing needs of

the time by the provision of adequate ideals and sanctions for the new national and moral life. That the exaltation of Emperor veneration does not meet the need that is felt for some firm and acceptable basis of morality is seen by the proposition which was made by Mr. Tokonami, the Vice-Minister of Home Affairs, in which is the proposal that there should be a joint meeting of the representatives of the three religions, Buddhism, Shintoism, and Christianity, for the purpose of effecting some union in the promotion of religion and morality."

"My intention" says Mr. Tokonami, "is nothing else than to have representatives of the three faiths meet together and to produce among the general public a stronger religious feeling; also to cause politics, education, and religion to join together and contribute their best to the general progress.

"True national welfare is rooted in the life of the spirit. Religion has its important contribution to make to the progress of the State, and political, educational, and religious forces should, in mutual respect, unite to promote national moral life and prosperity. Accompanying the physical there must be the spiritual development."

Mr. Tokonami is speaking, not his own convictions alone, but those of a large section of Japan's leading men. He would not be in his present high position, nor would he be allowed to make this affirmation were he not voicing as well the conviction of a substantial element in the Government.

"Such a proposal," says Dr. Gulick, "coming from a Government representative, marks a new era in the religious life of Japan, and has aroused general and serious attention. If it meets with approval the result would be such a change in the general condition of the country as would facilitate the work of Christian evangelization to a remarkable degree. In fact there would come a new spirit over the life of the nation and a new moral energy and noble quality into all its activities.

"This is just what has been contended for by all Protestant Christians and it is refreshing to find one so influential in Government circles propounding these principles which lie at the foundation of all Christian education in Japan and throughout the world.

"Hitherto, the prominent leaders in Japan have asserted that religion is but superstition, and the less of it the better.

So general has been this idea that the educated classes have come to be regarded as a non-religious people, and a majority of these who have spoken for the Government have said that religion is needless."

An editorial of the *Japan Advertizer* says: "The statement of Mr. Tokonami is really tantamount to a confession of failure, for it is not so long ago that Dr. Kikuchi, the Head of the Imperial University, was assuring Occidental audiences that in the Imperial Rescript on Education the authorities have found all that is necessary to foster practical morality in Japan. On top of this it is a little surprising, to put it mildly, to be told by a responsible official that the cult of national morality cannot be advanced except through the coöperative working of education and religion, and that without these aids there can be no firm basis for morality.

"All broad-minded Christians should welcome the Vice-Minister's plan. So far as the new departure constitutes official encouragement of a Christian propaganda, which, in the absence of such encouragement could not hope to make much headway, the missionaries will have undoubted cause for gratification."

The *Japan Times* says; "The attitude of the Government in emphasizing the work of religious teachers will do much to impress upon the minds of the people at large the importance of religion. There is no more dangerous state of mind than an utter ignorance of, and indifference to, the religious views of life. Minds given over entirely and exclusively to the material side of life, to the interest of temporal affairs, are bound to give way at any great crisis in life and lead to extreme acts, working harm all around.

"We wish to plead for the necessity of religious training for our people who have been overwhelmed under the new regime of the Meiji era by the extreme secularism of these new leaders.

"As we look back at the total result of the policy of building up a purely secular system of national education we must say that in the matter of moral education the Japanese schools have largely proved a failure. The sense of failure is felt, not only by the most serious-minded of the educators themselves, but by all intelligent observers. We heartily commend the scheme to all religious bodies."

According to a statement of Rev. Mr. Kozaki the plan of the Vice-Minister of Home Affairs was referred to a Cabinet

meeting and approved by it; then the Vice-Minister went around to all the Elder Statesmen and got their approval. Rev. Mr. Kozaki adds, "We think there will be no direct visible result. Still, the indirect result will be great. In the first place, public recognition of the importance of religious instruction, hitherto almost ignored by the State, will be emphasized. Our Government and public men hitherto have paid no attention to any religion whatever. Religion has been regarded as a sort of superstition, contributing nothing to the creation of good morals and the maintainance of good social customs.

"But now these views are to be changed, and all religions are to be treated with more respect than before. As to the status of Christianity it will receive public recognition, which hithertofore has been denied, and it will no longer be treated as a religion of a foreign country.

"We believe that in the near future a great interest will be awakened among our people, concerning religious matters, especially concerning the Christian religion itself; and thus, the cause of evangelistic work will be thereby promoted much better than before."

The appointment of Mr. Soroku Ebara to the House of Peers is a new and significant departure on the part of the Japanese Government. Hitherto, only such persons were eligible for appointment to that body as belonged to the peerage or paid a large and stipulated tax.

Mr. Ebara has neither of these qualifications, but has made a distinguished record as a Christian leader of great influence. "In fact," says the *Japan Times*, "we know of no other layman Christian so active, so influential, and so highly respected as Mr. Ebara is among his fellow-believers. Mr. Ebara's appointment implies only a recognition of the good he has done as a moral and spiritual leader. The Government could not have demonstrated its fair and unprejudiced attitude towards Christianity in a stronger way than in the present appointment of Mr. Ebara."

The late Bishop Honda testified to the change of feeling now manifest in so many ways in Japan as regards the incoming of Christianity. At Nashinasuno, where special meetings were being held, the school buildings were thrown open for the meetings. At Kokubo large meetings were held in the Government Hall, to which Christians were invited.

At one place, it is reported, the Provincial Assembly adjourned in order to attend a Christian service.

"It is not too much to say," writes Rev. Mr. Uyemura, "that there is a glorious future for Christianity in Japan."

Ideals for the New Education. Extracts from a paper by Ts'ai Yuen-p'ei, Ex-Minister of Education*

TRANSLATED BY J. LEIGHTON STUART.

THERE are two differing conceptions of education, one making it subject to the government, the other raising it above all relationship with the government. Under the monarchical system (including even a constitutional monarchy) education is conducted in entire subjection to the policy of the rulers; under republican forms it conforms to the will of the people and is independent of politics.

During the last days of the Manchu regime popular military education was a subject much in vogue among educationists. But such a policy is diametrically opposed to the principles of socialism, as is evident from decadent tendencies in other countries. Yet our nation, in view of the encroachments of powerful neighbors, its own strong desire for self-protection, and its gradually-increasing weakness, can scarcely restore its prestige unless it develops its military strength. Furthermore, since the revolution, the government has been in the hands of military leaders, and unless the entire nation is fitted for military service we may have a military party permanently in control. So it really seems necessary to have a military education for the present.

But granting this, yet in the present-day struggle for existence, financial strength is even more essential than military, and even the military strength is largely born of money-power. This brings us to the second point of contact with the government, namely, practical education, making economics the central point of a complete educational system, thus supporting those who have most strenuously advocated such a course, and enabling them to apply the higher education to such matters

* Only those parts of the speech which seemed to be of most interest have been printed. The translation is by Rev. J. Leighton Stuart. Editor.

as agriculture, cookery, tailoring, as well as metal-working, carpentry, and masonry. This idea arose first in America and has since spread through Europe. Our own national resources are abundant, but, from the stand-point of commercial development, our people are in their childhood, to the consequent loss and impoverishment of the country. Industrial and commercial education thus becomes a most urgent feature at the present juncture.

The above two subjects aim at national power and prosperity. But we can be a strong military power and still have a menace in the pillaging and raiding of the soldiers; we can be financially strong and yet fail to avoid the intelligent taking advantage of the ignorant, the strong robbing the weak, class distinctions between rich and poor, the sorry spectacle of blood-struggles between capital and labor. What then? The answer is in Public Morals. What does this include? The whole is completely summed up in the principles advocated by the French Revolution—Liberty, Equality, Fraternity. These all define Love, which the ancients knew as benevolence. These three are indeed the root and source of public morality, and the essentials of moral education.

When education has succeeded in securing public morality it would seem to have attained its object. But it has not. It still has not passed away from the sphere of government. The best of governments does not go beyond the securing of the greatest good to the greatest number. The good of the greatest number is merely made up of the good of each individual. This is a matter of sufficient food and clothing, of freedom from disaster and injury—that is to say, a happiness limited to the present. From the individual to the whole, this objective can be planned for by the legislative department, can be carried into effect by the executive, and protected by the judiciary. That is all there is to it. But to pass on to what the Book of Rites calls the Great Principles, and socialists describe as the Golden Age of the Future, when every one lives as he should and has what he needs, this also is limited to earthly happiness and is the final object of government. All this, after all, is merely a matter of the educational process fulfilling its function under the direction of the government. . .

The attainment of present happiness is the aim of government, not so education. For the world has two aspects, the outer form and the inner essence, just as a sheet of paper

has surface and substance. Government deals with the outer aspect and therefore aims at securing present-day happiness as its objective. Religion deals with reality and therefore is of service in regulating this temporary happiness. Education stands in the realm of outer form but deals with the world of reality, hence its real objective is that of developing a true conception of the realities, while it uses the world of outer forms for attaining this conception. . . . . .

Why then does not education identify itself with religion in serving the cause of present earthly happiness? The reply is that there are ascetic religions, like those philosophers who, for the sake of promoting conceptions which place emphasis on real substance, make an assault upon the world of visible forms, really make the advancement in material civilization the source of all sin, and therefore attempt its destruction. Not so I. The visible world of forms and the one of real substance are not two mutually opposed spheres but two aspects of the one. Since our sense-perception is dependent upon the world of forms and the so-called world of substance is within that of outward forms, there is no occasion to destroy the one before having the other. There are only two ideas which hinder the realization of the substance in the world of forms, one, the contrast between the *Ego* and others, the second, the struggle after happiness. Power of self-protection being unequal, there results the antithesis between the strong and the weak ; power of self-nourishment being unequal, there results the antithesis between the rich and the poor. With these distinctions comes the contrast between self and others. The weak and the poor being short of happiness, produces the desire for its attainment. With the contrast between self and others come all sorts of class distinctions, which contradict the reality of things. With desire comes either the misery of non-attainment or the excess when attained, circling through the world of forms but utterly apart from that of real substance. If there could be an equal share for all, then physical wants would be naturally met and the desires springing from varying conditions would vanish, and the antithesis between self and others would disappear. To obliterate the notion of contrasts in the world of appearances and reduce all to equality is to harmonize them with the world of reality. Thus the idea of happiness in material things is one method for leading those lacking it to attain to the world of reality. This is undoubtedly true.

Militarism and industrialism make up what is lacking in self-protection and self-nourishment, moral education makes for mutual protection and nourishment, and all thus tend to abolish desire and make men forgetful of the distinction between self and others. After this we can pass on to the advancement of education based upon conception of reality.

What is the process for promoting the conception of reality? Negatively, it consists in neither abhorring nor clinging to the world of visible forms. Positively, it lies in thirsting for the world of reality and by degrees appreciating it. To act in harmony with the principle of liberty in thought and speech, not to fetter the mind with any one school of philosophy or religious creed, but to maintain continuously an absolutely unprejudiced outlook on life, unaffected by time or place, an education with this as its object—I have no name to give it, so call it the world-view education (世界觀).

While this is true, yet this "world-view" education cannot be effected by daily dinning nor can it be surprised into existence by dry and brief discussions on its relation to the world of forms. How then can it be brought about? By culture, which term includes whatever makes for beauty and reverence. This is related at once to the world of forms and of reality and serves to bridge the two. This is the conception of Kant and no subsequent philosopher has disputed it. In the world of outward forms all men have the emotions of love and hate, of fear, pleasure, and hatred, of sorrow and joy, according to the round of circumstances involving separation or union, disaster or good fortune, life or death, gain or loss. Now culture uses these emotions as the material with which the observer loses thought of all else but the object presented to him, as plucking lotus flowers or cooking beans are culinary matters, but when introduced into poetry become at once interesting; a volcano belching tongues of flame or a fierce wind wrecking a vessel, are objects of terror but when painted they become objects of pleasure. This attitude toward the visible world is one neither of repugnance nor of attraction. Having got rid of the contrasts in outward appearance, and through his culture come into a consciousness of essential harmony, a man becomes what has been described as a friend of Nature and has attained to the conception of reality. Hence the educationist uses the fine arts to lead from the world of outward forms to that of conceptions of reality and to the world-view.

The above five elements in education are all essential. Three of them—militarism, practical education, ethics—are related to government. (Our own ancient moral education also had the element of world-view, but is to be treated specially.) Two of them—the world-view and liberal culture—are above questions of government.

Self-culture (修身) belongs to ethics but involves culture and the world-view.

History and geopraphy belong to practical education, but can be applied to all the others. Historical heroes and strategic places or battle-fields belong to militarism; their record of artists and the history of art, and their pictures of geographical scenes and description of the art products of various places, belong to culture; their records of moralists and local customs belong to ethics; to deduce abstract generalizations from historical events or localized places together with the biographies of famous philosophers, scholars, and religious leaders, constitutes a line approach to the world-view.

Mathematics belongs to practical education. But numbers are pure abstractions, and Pythagoras, the Greek philosopher, regarded them as the origin of everything, so that in one aspect they belong to the world-view; and every phase of mathematics is an aid to liberal culture.

Physics and chemistry belong to practical education. But as atoms and electrons are so small that their chemical affinity cannot be broken, and yet they really embrace all nature, while no one knows their origin or can exhaust their real meaning, these sciences therefore lead to the world-view; and in so far as they can affect the organs of hearing and sight they are even more an aid to culture.

Natural science in its application belongs to practical education; in its display of specimens it belongs to culture; as illustrating the steps of the evolutionary process it can nourish ethics; and in bringing about an appreciation of the might of creative energy it leads to the world-view.

Painting belongs to art culture, but really embraces all the elements; as the reproduction of real objects belongs to practical education, of historical subjects belongs to ethics, and of the most beautiful and impressive conceptions secures the world-view.

Singing likewise belongs to culture, but also includes the others.

MANCHURIA CHRISTIAN COLLEGE, MOUKDEN.

The manual arts belong to practical education, but also have to do with culture.

Sports belong to culture, military drill to militarism, general gymnastics to both of these.

The central ideas of the Manchu regime's imperial educational system were : loyalty, the Confucius-cult, and the emphasis on public duty, soldiery, and practical matters. Loyalty to the emperor is incompatible with the democratic principle, and the Confucius-cult with religious liberty, and need not be here discussed. (The teachings of Confucius and the so called Confucian religion of later times must be clearly distinguished. As to the places educationists of the future will assign to Confucius and to the Confucian cultus, this requires separate treatment, and should not be touched on now.) The emphasis on soldiery we call militarism, on practical matters we call practical education, and on public duty we call public morals. While it is unavoidable that there should be variations, yet the main lines are the same. But the world-view and culture they did not touch while on I would especially stress them.

Origin and Migrations of the Hakkas*

GEORGE CAMPBELL.

THE Hakkas are distinguished from other Chinese by their speech and some of their customs. Generally speaking, they inhabit the mountainous portions of the Provinces of Kwangtung, Kwangsi, Kiangsi, and Fukien. Physically, they do not differ noticeably from the Cantonese or the Hoklos. More fearless and self-reliant than the town-dwellers, they have all the love of liberty which characterizes mountaineers the world over. Their custom of daily bathing makes them more cleanly in person, however, than most Chinese. The women are usually strong and erect, on account of the outdoor life they lead, made possible by their unbound feet. Excessive toil, begun too early, may account in part for their being undersized.

It is difficult to estimate the number of Hakkas. In Broomhall's recent work, entitled : "The Chinese Empire,"

* Read at Swatow, May 28th, 1912.

it is stated that fifteen millions of Chinese speak the Hakka dialect. It is comparatively easy to delimitate the region occupied by them in Kwangtung, but in Kiangsi the *K'u t'an*, which we readily identify with the Hakka at first, becomes less intelligible than the Mandarin, as we go northward, so we are at a loss how to classify the people.

Current misconceptions about the Hakkas abundantly justify an inquiry into the origin of this people. Many who speak with authority on Chinese subjects have made absurd mistakes about this numerous, intelligent, and enterprising race.

If we go for information to the "Encyclopedia of Missions," we learn that "the Hakkas are a peculiar race or tribe, inhabiting the mountains near Canton and Swatow, who are of a lower social rank than the native Chinese. Their language is written with the Chinese characters." The traditional antipathy of the Cantonese for the Hakkas has something to do with this widespread impression that the Hakkas are a mongrel race more civilized than the aboriginals, but hardly entitled to rank with the Chinese.

Where whole districts are peopled by Hakkas, as in the Prefecture of Kiaying, we find communities maintaining quite as high a level of education and culture as can be found in the province. It would not be easy to find an inland district where the people are as well housed as they are in Moichu, (Kiaying). The manufactures of Hinnen enable it to support a denser population than other Hakka districts, but even in Moichu the average number of inhabitants to the square mile figures out at 333. The artisans of Hinnen are as skilful as any in China. Being strictly an inland people they have not developed such great merchants as are found in Canton, or Swatow, or Amoy, but there is no reason to think that they lack business capacity. The railroad between Chaochaufu and Swatow was built by Hakka contractors, and is now owned and largely manned by Hakkas. The military genius of the race was not exhausted when it furnished the great leaders of the Taiping rebellion. The political aptitude of the Hakkas is unquestioned: they take to politics as naturally as do the Irish in America.

The Hakkas themselves take much interest in establishing their descent from purely Chinese ancestors. About six years ago an attempt was made by a Cantonese writer to put on

them the stigma of mongrel descent. The attack really involved the Hoklos as much as the Hakkas, but did not appear to arouse the same resentment on the part of the former. The author of a school history of Kwangtung, one of a series of text-books authorised by the provincial authorities on education, took occasion to state that the Hakkas and Hoklos were not of Chinese stock, being quite distinct from the Cantonese, and generally believed, by those best informed, to be descended from the aboriginal tribes of Fuhkien.

In tracing the stream of Hakka immigration to its source, we tread a well-worn path. Nine out ten of the Hakkas of Eastern Kwangtung will tell you that their ancestors came from the county of Nenfa, and the township of Shakpiak, in Tingchaufu, Fukien. It is easy to find out, in the case of each clan, the time when the first ancestor left Nenfa and made his home in Kwangtung, for the family register begins with his name. The movement began and ended in the fourteenth century. The Hakkas came to Moichu from five to six hundred years ago. Some clans came from other parts of Kwangtung, e.g. the Lu clan came from Chaochaufu, the Lim from Taipu, the Tshi from Poklo.

When we have traced the Hakkas to Nenfa, our task is but just begun. Where did they live before they went to Nenfa? How did they happen to go to Nenfa? The family traditions and the record of such families as can trace their families beyond Nenfa, indicate that they came originally from Honan, the cradle of the Chinese civilization. Each family has one or more *t'ong* names, handed down from time immemorial. In most cases these are of places in Honan, e.g. the *t'ong* or Hall names, of the Liong clan are On-t'in and Si-ho; of the Yap and Chong clans, Nam-yong; of the Lim, Yin-chon. Another argument for the Honan origin is drawn from the similarity of the marriage and burial customs. It is also stated that Hakkas who have visited Honan, say that the language of Kwongchufu is like that of Moichu, and that of Kwangsan *hsien* is practically identical with it.

There appear to have been two periods of migration, one early in the fourth century, and one late in the ninth. The Emperor of the Tsin dynasty, Fai Ti, was captured by the Hun leader, Liu-yen, and compelled to wait on him in a menial capacity, until it suited his fancy to put him to death. Strange to say, his successor, Nen Ti, was also captured by

Liu-yen, and compelled to wait on him at the table, until he tired of seeing him around, and put him out of the way. These insults and humiliations seem to have broken the spirit of the people. When the founder of the Eastern Tsin made Nanking his capital, many left their homes and took their families across the "Great River." This was to them a very serious step, comparable to the crossing of the Atlantic by the Pilgrim Fathers. So, in the time of the Sungs, it is plain that they regarded the Great River as their principal barrier against the Mongols.

Some of these emigrants settled in Kiangsi. Others went to Chekiang and on into Fukien. Those who went on to the sea-coast and settled there were perhaps the progenitors of the Hoklos. The families who settled in Kiangsi probably drifted southward and their descendents may be those we call the Hakkas of Kiangsi. I have no data, however, for tracing their migrations.

It was not until four hundred years later that the Hakkas emigrated from Nenfa to Moichu. How is it that they retained to such an extent the language and customs of Honan, when their fellow emigrants soon blended with other elements to form the Fukienese of to-day?

The early settlers among the savages of North America were simply transplanted European communities, as the names suggest: New York, New England, etc. The physical conditions modified them, but the savages failed to impart their customs, or even to change the language of the strangers settled among them. It is difficult to find any trace of Indian blood, languages, customs, or institutions in the America of to-day. In Mexico, however, the Aztec civilization made a lasting impression on the invaders and the Mexico of to-day shows the result. The Honan emigrants who settled in Nenfa would reproduce the conditions of the homeland, with few modifications, and we should expect a new Honan, with the language, customs, and culture of the most civilized portions of China. The savages they dispossessed would have no more effect on them than the Indians did on the European settlements of America. Those, however, who settled along the sea-coast would be indistinguishable from those around them in a few generations, because the civilization of the newcomers presented no such disparity when contrasted with that of the older settlers.

The historical parallel between the tide of immigration of all nations which pours into America yearly and is absorbed so as to leave hardly a trace to the succeeding generation, and the Honan immigrants, in the train of Vong Chau, who were distributed among the cities and denser settlements of Fukien, is suggestive. Contrast with this the handful of French colonists in Lower Canada who have become a great French community in the midst of an English land. The sturdy Honanese who settled on the lands of the Man savages were able to transmit to their descendants, with little impairment, the heritage of language, customs, and institutions which they had brought from their native province.

One authority, in stating that the Honan immigrants first settled in Nenfa in the last years of the Tang dynasty, says that they afterwards spread all through Tingchau prefecture and into Kwangtung and over Kanchau prefecture in Kiangsi, occupying the mountain lands and having little to do with other people, thus preserving unchanged their Honan ways and language.

During the Sung dynasty we hear little or nothing of the Nenfa settlements. They were so far from the highways of travel that it is no wonder the Mongol armies either failed to find them, or did not think it worth while to do so. Tingchau was visited, but there was no blood-letting in Nenfa. We may assume that the population had nearly reached the limit of the capacity of the land to support them, so that an outlet for emigration was much needed.

Toward the end of the Southern Sung, a scholar from Nenfa by the name of Heu On-kwet, went up to the metropolitan examinations and won the degree of *tsin sz*. He eventually went to Moichu and opened a school there. One of his pupils was Ts'ai Mung-kit, who secured his metropolitan degree at the age of twelve. This was the beginning of the literary renown of Moichu. On-kwet may not have been the first Hakka to reach Moichu, but from his time on the two places were known to each other. The townsmen of On-kwet would be welcome in the town of which he had now become a citizen; the restless spirits of Nenfa thought of Moichu as a place where they might make their fortunes.

An ancient book, speaking of Moichu in the Sung dynasty, says that "the country is extensive, but the people are indolent and depend on tramps from Tingchau and Kanchau to till

their soil, as few of the natives are willing to do farmwork." (Substitute 'women' for 'tramps' and the characterization is not inapt to-day.) It is well to know that, before the Southern Sung, the inhabitants of Moichu were few and the shifting inhabitants of Tingchau and Kanchau considerable. In the first recorded census of Moichu, taken not earlier than 976 A.D., 1,800 families were enumerated, of whom 1,210 were natives and 367 Hakkas. The terms used might be rendered: "Host" and "Guest" respectively, or: "Landlord" and "Tenant," or: "Master" and "Tramp." One hundred years later we find the relative proportion changed, for the Hakkas number 6,548 families although the natives have increased to 5,824 families.

There is a tradition that the population of Moichu became so dense toward the end of the Southern Sung, that no less than eighty ferry-boats were in use at the city, where now a much less number is quite sufficient. It is probable that the boats were smaller then—in the last twenty years the average size of the boats on the Moi River has increased noticeably.

The Mongol armies, in their resistless march southward, reached Moichu in 1276 A.D. At this time Mung-kit was the leading citizen of the place, and filled with patriotic ardor and hatred of the Mongols. When the magistrate made haste to surrender the city, Mung-kit's indignation knew no bounds. Though held a prisoner, he was kindly treated by the invaders, who sought to induce him from his allegiance. He reviled them so bitterly that they finally put him to death.

In less than a year the Sung patriot and statesman, Vun T'ien-siong, re-took Moichu. His first care was to perform the funeral rites of Mung-kit with every mark of honor. The men of Moichu flocked to the standard of Vun T'ien-siong and followed him into southern Kiangsi. Few of them ever saw their homes again. It is recorded that a man by the name of Tsok raised a regiment of nearly a thousand men among the people of his own clan, and only one of them survived the wars! In all, there were ten thousand men who left Moichu to fight the Mongols. Such a draft on their male population must have left them crippled in their defense against the Mongols when they came to Moichu the second time—only a few months later.

Moichu suffered terribly for its patriotic support of the Sungs. The country became a wilderness. A native writer,

in speaking of the deserted houses and fields, asks if the people have all turned into foxes and birds. The Yau savages were emboldened to come down from the recesses of the mountains and attack the remnant of the people. They were only driven back after a pitched battle near the city.

Once the country was thoroughly pacified and the new government functioning properly, immigrants began coming from Shakpiak in Nenfa and from Shonghong, in Tingchau. The ancestors of the great clans of Yong, Chong, Ch'in, Li, Liong, Ts'ia, Siau, Yap, and others came to Moichu before the close of the Mongol dynasty. They now count from seventeen to twenty-five generations in Moichu, or an average of twenty generations, indicating a period of 600 years. They found the country so thinly settled that they practically built up a new Nenfa, as their forefathers had reproduced in Fukien, the civilization of Honan.

It is not likely that the immigration was very large, for we find, by a census taken near the close of the reign of Fung-vu, the founder of the Ming dynasty, that there were in all Moichu only 1,686 families containing 6,989 persons. That shows a loss in families, of over 86% in 300 years. It is recorded that Fung-vu recruited men in Tingchau to fight the Mongols and re-conquer Kwangtung. Modern Moichu dates from the establishment of the Mings, practically. At the close of Fung-vu's reign there were but 7,000 persons in Moichu. In 1848 a census showed 268,193 inhabitants in Moichu, though P'ingyen (and perhaps other countries) had been carved out of its territory in the meantime. This forty-fold increase was in spite of the loss of immense numbers who had gone from Moichu to other parts of Kwangtung, to Kiangsi, and other places.

The Hakkas were loyal to the Mings and many went to Kwangsi, while that province held out for the last prince of the house. I believe that the thousands of Kwangsi soldiers recruited in that province for the support of the recent Revolution were almost, or quite, all Hakkas, descendants of the Hakkas who went to Kwangsi some ten generations ago. Among these same Kwangsi Hakkas it was that the Taiping king found his first fighting adherents.

Of late years the Hakkas have gone abroad in vast numbers. Next to the Cantonese, they are the most widely scattered of any of the Chinese. In the Dutch East Indies,

Borneo, the Straits Settlements, the Malay Peninsula, Siam, and Burma—the Hakkas are especially numerous. In some Hakka districts it would be easier to find a family where every male was abroad than to find one utterly unrepresented in foreign parts. Of the older migrations there are traces in Formosa, where there are said to be half a million Hakkas, and in Hainan, where there is also a large resident population of Hakkas.

It seems fairly plain that the Hakkas originated in Honan, probably in Kwongchu, and came to Kwangtung by way of Fukien. The earliest emigrants seem to have been absorbed by the people among whom they settled, with the possible exception of those who drifted southward through Kiangsi. This was also the case with the movement into Fukien in the time of Vong Chau, with the exception of the settlers in Nenfa, and those who from there straggled over into Kiangsi.

Almost all the Hakka clans, perhaps all the large ones, come by direct descent from Nenfa ancestors. The Hakkas of Kwangtung trace their lineage back to Moichu, or through Moichu to a remoter origin, as a rule. The few who claim a Kiangsi origin often trace back to a Fukien ancestor.

I believe these conclusions will not be seriously modified by more thorough investigation. The history of Nenfa would be of the greatest interest and value in this connection, as would be first-hand information as to the language now spoken in Kwongchu. I have not taken up at all the line of argument on which the native scholars rely so much, viz., the resemblance between modern Hakka and the ancient Chinese, as recovered from the poems and rhymes of antiquity.

As to any corruption of the Chinese stock by mixing with the aborigines, it does not seem probable. Yet it is said that the Hakkas in Formosa married freely among the savages there. It may be that there was some intermarriage during the hundreds of years when the Hakkas were living in the former haunts of the savages, in Nenfa.

The Hakkas are certainly a very distinct and virile strain of the Chinese race. The circumstances of their origin and migrations go far to account for their pride of race and martial spirit. Probably they never had the custom of foot-binding. It is safe to predict that Hakkas will play an increasingly important part in the progress and elevation of the Chinese people.

In Memoriam:—Rev. John A. Cherney

C. E. TOMPKIN, M.A.

DURING the past eighteen months the American Baptist Mission in West China has been thrice visited by the Death Angel. Three stalwart men have been chosen for advancement. Two of them were from the same station, Suifu, Szechuan, while the other one had spent most of his years of service in that station. The last one called was Rev. John A. Cherney.

Mr. Cherney was one of the West China refugees, having left his station last August. He served in the Famine Relief work for a season, and, with his wife and infant son, moved to Kuling early in the season, not alone for the healthful benefits of the locality, but to engage in uninterrupted language study. But he had scarcely been on the mountain two days when the fatal illness (black small-pox) began to show itself, and he succumbed May 11th, being confined to his bed but five days.

The source of infection can not be traced. Utmost precautions were taken to prevent the spread of the disease, and there has been no sign of further infection. Much credit, and heartiest appreciation is extended to Dr. N. G. Barrie for his faithful ministry to the sick, and for his thoroughness in attending to the disinfection.

Mr. Cherney was born in Cleveland, Ohio, thirty-three years ago. He took his college course at Granville, O., and his theological course at Rochester, N. Y. He had only entered his third year of service in China and was preparing to shoulder the arduous labors in connection with the church work at Suifu, Szechuan, after these years of language study, and he had been exceptionally successful in the study. In fact, he voiced the sentiment of those of us who knew his fitness for his chosen work, one day during the illness, when he said "I believe I'll get well! for it seems as though God would not call me away, just as I am ready for my life's work." But with that buoyant faith he possessed, he acknowledged the Father's right and claim, and so "went on a little farther."

Should we endeavor to give, in a single word, the prevailing characteristic of his life it would be "cheer." His face ever bore a smile, and many were the rough paths over which he easily rode in the strength of his hearty cheer, or dispelled the clouds in the lives of others by the power of his sunny spirit. It was easy to predict his success in his chosen labors in China, in ministering to the cheerless lives in his parish. But his success has developed, and will develop, along other lines than man had foreseen.

In the midst of the darkness of the hour, the sense of loss that comes to all who knew Mr. Cherney, the beautiful faith, the brave spirit, and sweet fortitude of her who, with breaking heart, bears the loss of companion and husband, shines out in clear, bright relief. To watch her is to see the proof that there is a Comforter, real and vital. Mrs. Cherney, who is a trained nurse, is hoping that she may be able to return to West China and continue in the work to which both she and her husband had dedicated their lives.

Rev. S. B. Partridge, D.D.

REV. WM. ASHMORE, D.D.

ANOTHER of the old missionaries has gone to the home above. Dr. Partridge died at his home in Hamilton, New York, on April 10th. He was born and brought up in northern New York, studied at St. Lawrence Academy in Postdam, his boyhood home, and took his college course at Middlebury, Vermont, graduating in 1861 at the age of twenty-four. It was at the beginning of the civil war, and he enlisted as a private in a New York regiment and served through the war till its close. His record as a soldier was most honorable. He was repeatedly promoted and several times specially mentioned in dispatches on account of bravery under fire. He rose from the ranks through second and first lieutenant to be brevet-captain. Early in his term of service he was assigned to duty in the signal corps where he had a wide and varied experience.

At the close of the war he at once entered upon a course of theological study, and during the last year of this decided to go to the foreign field. Graduating in 1868 he sailed in October for Bangkok, Siam, to engage in work for the Tie-ciu-speaking Chinese who are found in such large numbers in that kingdom. Early in 1873, the mission at Swatow having lost Mr. Johnson by death, Dr. Partridge was transferred to China, and spent the rest of his missionary life at Swatow, returning to the United States for the last time, on account of broken health, in 1908.

Early in his missionary career Dr. Partridge became interested in the matter of giving the Scriptures to the Chinese in the colloquial form. He began with the Old Testament book of Ruth in 1875. Two years later he colloquialized the Acts working from Dr. Goddard's Wen-li version, and subsequently, after his return from his first furlough home, several of the Gospels and Epistles. A considerable part of the New Testament we are now using, was, in the first instance, rendered into colloquial by him.

In the earlier years Dr. Partridge spent much time in field work among the inland churches, a number of which were started under his leadership. In the later years his time and strength were largely given to the instruction of men in our Theological Training Classes.

Dr. Partridge believed in the Chinese and gave himself gladly for them. The esteem and affection in which he was held by them were made clear in the spontaneous testimony given by them at the memorial service recently held in our compound chapel.

Practical, unassuming, quiet, even-tempered, straightforward, always dependable, Dr. Partridge was an ideal friend and associate. Those who knew him are confident that he has heard the welcoming words: "Well done, good and faithful servant."

Swatow.

Correspondence

REFORMED SPELLING.

To the Editor of the
"THE CHINESE RECORDER."

DEAR SIR: It is with no little pleasure that I note from your July number that you are interested in the subject of the improvement of English spelling. For a long time I have believed in and, to some extent, used the simplified spellings recommended by the Simplified Spelling Board of New York, and I should enjoy writing you a long letter on the subject, but I shall content myself with giving two or three of the reasons for thinking as I do, that English spelling should be made systematic and scientific.

In the first place we ourselves ought not to hesitate to use a simpler and more reasonable way of doing a thing just because it is new. English spelling has always been changing and will continue to change. There is no reason (except "olo custom") which requires us to keep the extra *me* on *program*, which would not equally require us to keep the final *k* on *music*, *public* and *lunatic*, which we used to see spelt *musick*, *publick*, and *lunatick*, in the King James' version of the Bible. Nor is there any reason for retaining the letter *u* in *labor* and other words of the sort which would not equally require it to be retained in *author* formerly spelt *authour*.

Again, spelling should be systematized for the sake of non-English speaking people who wish to learn our wonderful language. It is difficult enough at best, but while we continue to ask them to learn to distinguish and pronounce correctly such words as *bough*, *cough*, and *rough* it is unnecessarily hard. "The sound of long *o* is represented in at least thirteen different ways: *So, boat, oh, door, roe, soul, though, low, owe, yeoman, sew, hautboy, beau.*"

But the chief reason why I advocate simplified spelling is on account of the children. Students of the subject find that English and American school children are a year, or more, behind those of Germany, and

attribute the fact to our intricate and disordered spelling, the learning of which, for reading as well as for writing, requires so much of the child's time. But this is not the worst thing about our unscientific method of spelling. The worst of it is that it teaches the child that he must not depend upon his reasoning powers but on an act of pure memory. After the mischief has been done we try by Geometry and other studies to train what we before had dwarfed, that is the power of reasoning from analogy. It is for the sake of the learners, that simplified spelling is favored by W. H. Maxwell now and for many years the city Superintendent of Schools, New York, though he says he personally dislikes the new forms.

It is difficult for me to keep this letter from growing too long. Will you permit me to close with a quotation from one of the publications of the Simplified Spelling Board ?

"Is English Spelling, alone of all human inventions, after so many changes, to be kept henceforth forever exempt from change ? Customs, laws, religions, arts, sciences, ideas, words, all things of life and value, change. Is English spelling the one perfect and immutable thing ? Since when ?"

Yours very truly,

J. W. CROFOOT.

West Gate, Shanghai.

TO ALL THE MISSIONARIES AND EDUCATIONISTS IN CHINA.

DEAR SIRS: Education is the foundation of a country. This is especially true in a country with a Republican form of Government. The Government and Missionary Societies, therefore, have used their utmost strength to open schools of different grades to educate boys and girls. But I am sorry to note that very few men are thinking of opening schools for grown people of the lower classes who have already lost their opportunity to study. The greatest reason for this is that the Chinese language is too hard for them to study. Common scholars who can read pretty well must know at least from 2,000 to 3,000 characters. How can a farmer or a business man find time to study so that he can read the books on many different subjects? Therefore, there seems to be no hope at all of teaching the common people to read and making our nation fit for a Republican form of Government.

I have been trying to solve this problem by preparing books with 600 characters only. The first book is a primer teaching the 600 characters. This is to be followed by a second book, a Reader on Hygiene, the third on the Relations of Man, the fourth on the Country, the fifth on Ethics, the sixth on Physical Geography, the seventh on Farming and Mechanics, the eighth on Reforms of Customs and the ninth on Letter writing —all together nine books which are all written in the 600 characters. This will form a one year's course suitable for the lower classes of people. Four of these books are already published.

Would the missionaries, pastors, and teachers like to educate all the common people of our big country ? If so, the following suggestions may be considered.

I. To start an evening school or schools at every station to teach men or women, especially

the enquirers, one or two hours a day.

II. To get the pastors or teachers of the out-stations to teach them if they are interested in this kind of work, or to get a special teacher, who is strongly patriotic and who is willing to teach without pay or at a nominal fee per month.

III. To use chapels, or boys' schools, or Christians' homes as the class rooms.

IV. To get the books from the undersigned who is willing to help furnish the books and assist in plans for the opening and conduct of the schools if desired or necessary.

Yours very sincerely,

TONG TSING EN.

Baptist College and Seminary, Shanghai.

OBSTRUCTIONISTS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The gentry of this place assembled yesterday and passed a resolution to the effect that they would not permit the mission to buy property within the city limits.

The local magistrate, who was present at the meeting, tried to show them their folly in acting thus, but they were immovable in their attitude.

A few days ago, when money was collected for public funds, some very harsh words were uttered against foreigners.

Suiping has heretofore been an outstation under Kiashan, Honan. A missionary has stopped there now for about three months.

Respectfully yours,

H. M. NESSE.

Suiping, Honan.

OUR RELATIONS TO THE HOME BOARDS.

To the Editor of

"THE CHINESE RECORDER."

DEAR BRETHREN: I was very glad to see in the April issue a suggestion from Mr. Campbell of Formosa, that a special issue should be made of the papers in the last December number referring to the relation of the Home Board to the Foreign Field. These papers were, I think, most valuable and timely. I have already quoted largely from them in a communication to the Society (English Baptist) with which I am associated, as the subject has now been discussed at several of their committee meetings. Some of us feel that as regards the work in our own particular province (Shansi) the work there has been materially injured and delayed by the undue interference by the Home authorities. If any issue be made as proposed by Mr. Campbell, I shall be very glad to take 50 copies at least.

With every good wish,

Faithfully yours,

E. H. EDWARDS.

40 Inverleith Place, Edinburgh.

A NATIONAL COUNCIL.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: It would be helpful to those interested in the Federation Movement if the Organizing Committee appointed by the Centenary Conference could give a brief account, in the RECORDER, of what is being done to give effect to Resolution 5 of the Conference Resolutions on Comity and Federation. That Resolution reads as follows:

"The duty of this Organizing Committee shall be to take steps to secure the formation of the Provincial Councils at the earliest possible date; and after full consultation with the various Provincial Councils, to effect the organization of the Representative National Council."

Councils have been formed in a number of provinces, and some of them at least justify their existence. It is now of supreme importance that these Councils should be linked together by a National Council, without any longer waiting for *all* the provinces to fall into line. Questions are being brought forward for discussion in the Provincial Councils which concern not any one province alone but all the Churches of Christ in China. The National Council is thus an obvious necessity, since such questions can only be satisfactorily discussed, and a common line of action devised, in a General Council.

Dr. Cochrane's words in your issue of June 1911 may well be re-emphasised at this time. "In view of recent happenings . . . we are in the most urgent need of drawing closer together and of forming the National Council at the earliest date."

I am, Sir,

Yours sincerely,

"INTERESTED."

A CORRECTION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: As one of the missionaries who have been working in the Anti-Opium Crusade for over a quarter of a century it was with much surprise and interest that I read in Mr. E. W. Thwing's letter published in your recent issue: "*As some six years ago the missionaries of China took a leading part in the beginning of the anti-opium movement, etc.*" To those readers who have arrived in China during later years this can only convey the impression that the Anti-Opium movement commenced only six years ago, i.e., at the time of the advent of the International Reform Bureau. Whereas, from the commencement of missionary work, it has been the boast of the advocates of suppression that every missionary from Morrison down, including Hudson Taylor, Griffith John, Dr. Muirhead, Mr. Foster, Bishop Moule, by pen and voice were champions of the cause. The writer, for evidence given before the Royal Commission in 1894 in London was said to be the "best newspaper abused man in London." While Ningpo, Foochow, Peking, and other places had Anti-Opium Societies years and years ago!!

Thanking you in anticipation,

I am yours truly,

"LEST WE FORGET"

THE TESTIMONY OF HIGH OFFICIALS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: There is a deep and growing realization among many of China's leaders to-day that what the nation really needs most is moral and spiritual power; and they feel that this can only come from religious convictions. Personal character is of more importance than intelligence, ability, or outward changes. That so many of China's strong men are looking

to a higher power than man's, gives rich promise of better things for the New Republic.

During a few weeks recently spent in Peking the writer had opportunity to meet with the President, the members of the Cabinet, and the leaders in the National Council, and was much impressed with this feeling after God by so many who were not as yet Christians. There are quite a number of Christian men in office at Peking to-day, and they need our constant prayers, but many others there realize the power of Christianity, and that China needs it. The head of the Board of Finance said to me: "Reform is not enough, China needs religion. What kind of religion? Not only that which helps a man himself, but a religion that makes him want to do for and save others." The work of Christianity for others is appealing to China to-day.

Another President of a Board, an old time official, not a Christian, said to me: "In our education we need something more than Confucianism: it is necessary to move men's hearts. The learning of the doctrine and philosophy of Confucius takes years of hard study, and then it may not make a good official. It is only in his head, and the poor and great mass of the people cannot get that difficult education. Something more is needed. Yet an ignorant man will go to a chapel and hear, for half an hour, a message that will move his heart and make a different man of him. China needs something like this to prepare her people for the future." Still another President of one of the Boards said to me: "I learned to trust in the providence of God during the past year as never before, and it gives peace to my heart in place of worry." To have even a few men with a spirit like this in the government of the Republic of China gives hope for the future of the nation and the wonderful extension of Christ's Kingdom in the land. Many other men, who have not a personal realization of the power of Christianity, yet are beginning to believe that it can alone make China strong. The Chinese Christian Church is to take a new and larger place in China. Let us have a stronger faith, and believe in great things and a wonderful manifestation of God's power in the life of this new nation.

E. W. Thwing.

Shanghai.

BETTER HYMNS.

To the Editor of

"The Chinese Recorder."

Dear Sir: I should like to make a suggestion for the consideration of your readers. Inasmuch as our present collection of hymns for public worship is for the most part very poor, something might be done to awaken in the missionary mind a sense of the importance of getting hymns of a more uplifting type. The bad Chinese, the untrue theology, and the poverty of thought manifested in many of our hymns must often be a source of disquiet to people who are in the habit of reflecting as they sing on the meaning of the words they utter (or feel they cannot utter). I am quite aware that we must await the uprising of Chinese Christian poets to supply the need I am thinking of, but such poets are more likely to arise in connexion with

churches from whose worship worthless hymns are excluded than in connection with those in which hymns of this type are in constant use. A paper or two on hymnology for the Chinese might stimulate thought on this question and lead to a "Poet's Corner" in say every other number of the RECORDER in which three or four versions of some of our standard European Church hymns could appear. The editor of this department could print the hymn in its original form in one number and then two or three months later could print the best translations sent all together. I venture to think that within two or three years this would be regarded as a very interesting and very useful part of the work.

With kind regards,
Your sincerely,
ARNOLD FOSTER.

[The Editor would be very glad to have above suggestions acted upon.]

A "PROTEST"!

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: May I in your columns protest against such action as that taken by whoever is responsible for the publishing of the so-called "Protest from China" against Mr. S. D. Gordon's visit to the Summer Resorts.

Surely the authors don't wish us to judge of the man's whole teaching from one short paragraph any more than they would like their own outlook on heathen lands to be supposed to be fully comprehended in the epitome of their experience given on the handbill. Having been approved by our various Societies to be "entrusted with the Gospel" surely we are "of age" and may venture to listen to any teacher and get what help we can from him. No one reading Mr. Gordon's books can fail to see that we are very likely to get considerable help from him: if we don't agree with all his views expressed or understood, well—perhaps it's too much to expect for a few hundred years yet.

I don't know what body invites people to come out and help us, but when they are invited and have accepted let us see what help we can get from them. Perhaps it's too strong a thing to say, but it seems to me that the attitude of those who issued this leaflet is approaching dangerously close to that which made our Lord angry as described in St. Mark 3:2, last half.

Thanking you in anticipation,
I remain,
Yours truly,
JOHN CURTIS.

Our Book Table

The object of these Reviews is to give real information about books. Authors will help reviewers by sending with their books, price, original if any, or any other facts of interest. The custom of prefixing an English preface to Chinese books is excellent.

Missionary Gleanings from Theological Magazines and Literature. By G. G. Warren, Changsha.

There are quite a number of excellent magazines now published in Great Britain and America that are devoted to theology and theological literature. Amongst the articles they contain there are some—not many, it is true—that specially discuss aspects of theology and work connected with the Mission field. There are, however, many more articles that have a distinct and very real bearing on Mission work, though the home readers, and it may be even the writers themselves, are not conscious of this fact.

I have so often found help in such magazines that it seems worth while passing on some of the good things gained to the readers of the RECORDER, many of whom may have less opportunity of seeing, or less inclination of reading these magazines than the writer.

While I have no intention of giving anything like a survey of theological literature in general, I should be glad, with the permission of the Editor, to answer any questions that may be sent in as to the most suitable English books for helping those who have to expound special parts of the Scriptures or special theological subjects to their Chinese colleagues or fellow-members. I am very conscious of the slender equipment that is all I have to enable me to help others. In the inland city from which most of my writing must be done, there are neither libraries available for reference, nor bookshops at which new books can be looked at and sampled. I am, however, only offering help to those who are in like plight. I can but compare myself with a country practitioner whose attainments are laughable compared to those of a John Hopkins or a London M. D., but who is useful to folk suffering from common maladies.

The "Hibbert Journal" for October 1911, was a special number. It is entitled a "Decennial Number," as it commences the tenth volume of the publication. It contains two articles that are of special interest to missionaries. One is on the Sikh Religion and gives a succinct account of the rise and literature of the tribal sect that supplies some of the treaty ports in China with extra police and watchmen. It might be worth the while of workers in such treaty ports getting the article and studying it. It is itself so condensed that a still further condensation to a few paragraphs would not be of much help.

Dr. Adolf Harnack is acknowledged to be the first of living writers in his knowledge of all literature that pertains to the history of the first three centuries of the Christian Church. He gives, under the title "Greek and Christian Piety at the end of the Third Century," a study of the way in which Christianity

had influenced men who professed themselves to be opponents of the Christian Faith and who were reckoned by Christians as open and avowed enemies.

The article contains a most interesting account of a long letter written by Porphyry to his wife to comfort and strengthen her in a time of trouble and trial. Porphyry was a philosopher who was born at Tyre about A.D. 233 and who taught at Rome till his death in 305. He was the author of a lost book entitled "Against the Christians." Eusebius published an answer that is also lost. The original work was ordered to be publicly burnt in 435.

The last forty years of Porphyry's life were years of weakening influence of the old state religion and increasing influence of Christianity. They were followed by the last, though fiercest, outburst of persecution. On the one hand, Porphyry said of the greatest contemporary theologian, Origen, that "in respect of his views regarding the universe and the Godhead he thought like a Greek;" on the other hand when the state ceased for a time to persecute it was natural for the church to recall the apostolic teaching that the powers that be are ordained of God. The two parties were continually drawing near. Three things says Harnack, were still able to part them: First, the question of power; the state could not tolerate the church whose chief officials had more power than governors and mayors. Second, the rejection by the church of old time tales and myths; "They thrust out philosophy, and set up a foreign myth;" "they are barbarians;" "they care nothing for the gods of our fatherland." Third: there were sundry points of controversy; the one side held the world was created; the other that it was eternal. The one taught that the body perishes; the other that it is raised; above all the one was polytheistic, the other monotheistic.

The student of the problem of the relations of State and Church will be interested in the following statements of Dr. Harnack: *'Constantine the Great . . . used [the mischance of the State being worsted in her attempt to persecute the Church] as a starting-point to bring the tolerated and privileged Church into subjection to the State, and so to gain for the State the power of the Church. He recognised that it was possible and necessary for the State to get control of the bishops, and through them to incorporate the Church in the State. He perceived that when the State sways the Church it will sway the conscience too, and will so win a much greater power then it ever possessed before. He saw that, and acted accordingly. What the heathen State had never attained—the subjection of the Church—was attained by the "Christian" State.'

'For the heathen piety', says Dr. Harnack, 'a better witness than Porphyry could not possibly be desired. During a period of his youth he had had relations with Christianity, perhaps had even been a Christian. In one of his earlier writings, he still shows an appreciation of Christ, but his hatred of Christians is already evident. Later he composed his great work in fifteen

*Verbal quotations from the article (sometimes abbreviated by omission of clauses or sentences) are given in single inverted comma form.

books against the Christians—the most comprehensive and profound piece of polemic that was written against the Church in antiquity. His chief aim in this work is by means of a detailed and fundamental criticism of the narratives and doctrines of the Old Testament to destroy the foundations of Christianity. In particular, the evangelists and apostles appear to him not only uncouth and foolish persons, but also liars and scoundrels. It is true that he distinguishes Jesus from them, but he has no reverence for Him, and charges Him with vacillations and inconsistencies. What kind of piety, then, belonged to the greatest assailant of the church?'

Porphyry was verging on old age when he married Marcella, a widow with seven children, but without means. He married her because he had perceived in her a deep aptitude for philosophy, although he knew the marriage would involve him in monetary anxieties. Ten months after the wedding, Porphyry had to undertake a distant journey alone. It was while on this journey, suffering from persecutions of malicious neighbours that he wrote the letter that forms the basis of Harnack's article.

'The dominating ideas of the letter are these: man's highest task is to know God and gain a firm relation towards him; everything sensual and transient is valueless, only the eternal has worth; the worst evil is sin, the highest good is knowledge and purity of soul. It is God who creates all that is good; only when we live with him and he operates in our soul, can we attain to the good and eternal life.' In fifty brief paragraphs, Harnack summarises the teaching of the thirty five chapters which are all that is left of the letter. As specimens, the following are selected: "All the good we do is God's work; all the evil we do is our own, and God has no blame for it." "We must ask of God only such gifts as are worthy of God—that is to say, such things as we cannot obtain from any except God." "The prayer of one who does not pray in earnest is an empty word." Ask not God for any good that thou canst not keep for ever. God gives nothing that is not eternal; concern thyself only with what thou needest after this life, and call upon God to be thy helper."

Harnack sums up by saying 'Porphyry's piety is hardly to be distinguished from that of the Greek Christian theologians of the third century. It is true that he allows sacrifices and temple services to continue . . . but the old spirit had departed from these ancestral ordinances and Porphyry's inmost soul and heart are no longer in them. The piety of Porphyry is not only similar to that of the Christians of his day—it accords with theirs just in its deepest elements, and all deep elements are comprised in it. In the core, in the essence of their piety, there is no difference at all. The form which shapes the pious thought of Porphyry, as well as his speech, is, with one exception, the Grecian without any Biblical admixture. But the language often lies only like a thin veil over the thoughts, which seem to be entirely those of the New Testament.' The one exception is that Porphyry declares that the four main elements of religion are faith, truth, love, and hope. (For "love" he uses *eros* not *agape* but with a scarcely different appre-

ciation of meaning.) 'Porphyry the "heathen" recognised the essence of piety in the three chief virtues of Christianity; conversely, a century later, Ambrose laid the foundations of his ethic in the four chief virtues of heathendom. It is not that the two have exchanged parts: it is only that their fundamental religious and moral views were, in reality, so close together.'

We have hardly got to the stage of having Chinese Porphyrys yet; but there are many Chinese students educated in Mission Schools who, like Porphyry, have imbibed more of Christianity than they themselves realize. As we look back on Porphyry, it is easy for us to see that the dividing line between him and Christianity was far less than ever he thought. One wonders how it was that he did not see it. We need to have all our wits about us to prevent the repetition of such a catastrophe as to have one so nearly allied to us arrayed in the ranks that are opposed to our Lord and His people.

THE CHINESE REVOLUTION. By Arthur Judson Brown. 217 pp.; illustrations, map, cloth binding stamped in gold. New York: Student Volunteer Movement. 75c. net.

"A new China is emerging. Whatever may be the immediate developments, however short or long the process of readjustment, we cannot doubt the final outcome. Dr. Brown's volume is not intended to be a final account of either the process or the result, but an aid to the study of the large outstanding causes and of their operation thus far.

Two extensive journeys in China and fifteen years given to the study of the country and constant correspondence with men residing in China and personal acquaintance with many of the Chinese leaders have afforded Dr. Brown unusual preparation for his task at the present time.

There is nothing in print which will give the reader so concise and timely an account of of what all intelligent people want to know about the Chinese Revolution."

The above eulogy on Dr. Brown's book is scarcely too strong. Dr. Brown is more than just to China and the Chinese. He says "He (the Chinese) imagines that Western nations are Christian and when he sees them trying to despoil his territory and sees that their relations with his country are characterised by trickery and deceit, etc." There is a good deal of this kind of thing in the book and one has a feeling that it is over-done. Dr. Brown would surely not say that the actions of the diplomatists who represent his country in China have always been "characterised by trickery and deceit." The Chinese press frequently declares that the "Powers" circle China like tigers gloating over the morsel they are about to devour. As a matter of fact if the "Powers" wished to "devour China" at the present moment it would be "as easy as turning the hand." The truth is the "Powers" realise that it is to their interest that China should be strong and undivided, and well-informed foreigners like Dr. Brown should not assist the yellow press to keep alive the bogey of distrust and suspicion.

J. D.

Religious Progress in the Century. By W. H. Withrow, M. A., D. D., F. R. S. C. The Nineteenth Century Series. The Linscott Publishing Co., Toronto and Philadelphia. 466 pages.

"The aim of the series is to present in a popular way but with fulness and accuracy the progress of the nineteenth century from every practical standpoint, and to embrace the chief subjects in which English-speaking people are interested.

The series is complete in twenty-five volumes on such subjects as religion, temperance, sociology, science, art, invention, war, medicine, etc. The facts recorded in these twenty-five volumes are stranger than fiction and, in point of interest, read like fairy tales. There seems to have been no difficulty in gracing the wonderful events of the century with all the interest of a romance combined with the value of an historical treatment which is at once authoritative and authentic. Hence it is that each volume of the series can be read with delight and then preserved as a book of ready reference, the copious index placing all the facts at the reader's disposal at a moment's notice."

The book under review is the first to be issued of this interesting series and it is to be altogether and heartily commended. The book is divided into five parts. Part I is "Contrasts and phases of eighteenth and nineteenth centuries." Part II "Missions." Part III "Progress of the Churches during the Century." Part IV "Progress of religious thought." Part V "Special religious activities of the century." It is difficult to say which part is of the greatest interest. Every page is packed with facts and matters of interest concerning the church and missions. The man who has this book on his shelf can put his hand in a moment on almost any item of information which the exigencies of his work make it necessary that he should have at his command.

J. D.

Studies in the Gospel of St. John. By Annie H. Small, Author of "Yeshudas," "Letters to Missionary Friends," etc. London. Student Christian Movement. 93 Chancery Lane.

This is the first of the publications of the Student Christian Movement which has come to the RECORDER for review. There is no indication in the book that the "Movement" has published anything else. If this is the Society's first book it has made its debut with a notable contribution to Scripture study. Every paragraph is fragrant with beautiful thought, and the whole book throbs with a deep and cultured spiritual life. We quote a paragraph almost at random: "To Nicodemus the challenge seemed too hard. The first requirement—a frank acknowledgement of inability to attain sonhood unaided—was too severe for a Nicodemus. Nicodemus could, and no doubt he did, live a good life: a much finer life than, for example, that of Simon while he slowly and painfully grew into Cephas. But he could not become a son of God: he could not naturalise himself as a citizen of the Kingdom of God. He was intended for it: he had the capacity for it: at his best he longed for it as when he paid that midnight visit to Jesus: but he had grown away from the simplicity which accepts its childhood: he had

even further to travel back than the woman of Samaria, strange though it may seem that it should be so."

J. D.

基督歷史 Life of Christ. Seminary Lectures by Rev. A. Fleischer, Norwegian Missionary Society, Yi-yang, Hunan.

A book of about 140 pages printed on *mao-pien* paper. The matter is well handled and the style, which is Wên-li, is clear enough to be understood by any Chinese preacher of intelligence and average education. Such men would get much help from this book. The style will be seen from the following quotation:

猶人言爲與
爲後之而過
準穌史、不
標耶歷史、
督福音、基
一人粹約翰
福音、謂基
像勒純矣、
多一想撒非
分云云
拿是描繪遠
欲音
近人之與聯
人之人福
太人之相想
以近類
行理
符

J. D.

School for Chinese deaf children. "The Sermon in Crayon" and other stories with the Biennial Report for 1909-1910. The story of our deaf Chinese girls by Miss Anita E. Carter.

Mrs. Mills's report and Miss Carter's little booklet are prettily got up and are of absorbing interest. No one who reads these little books will rest satisfied till they have helped the good work about which they are written. Here is an incident taken from the Report: "What Mr. Hsia wanted to know was if I thought his child Ziao-fong could learn to talk. He said "I can teach him to read the Chinese characters, but I cannot teach him to speak." I carefully explained to him the difficulty of teaching a deaf child to speak and explained that I was not willing to promise anything until I had tested the child's voice and his perceptive powers. "Try him now," he pleaded, but I objected, saying: "He will not understand; it will be a complete failure. Leave him with me for a few months and then I will give you my opinion." "I cannot do that," he replied. "His mother would not be willing; besides, I have not brought his clothing. Please try him now. He has been taught to obey. He will do exactly what you tell him." Over-persuaded I yielded, and, lifting the little fellow to my lap, I put his tiny hands to my throat and face, that he might feel the vocal vibrations, and said *pa*, *fa*, etc. The father waited anxiously. Little Ziao-fong looked up in my face with the perfect confidence of a child who has always been kindly treated, but into his face crept the most puzzled expression, as if he would say: "What crazy thing does this foreign woman want me to do?" It was as I expected. How could it be otherwise? He had so little idea of oral speech. I thought, "This will never do. I must not fail. To fail now would be to hazard the prospects of his education." Aloud I said, "We will go to the schoolroom." Ziaofong's sharp eyes took in every detail of the room and, leaving him to investigate for himself, I called up to the blackboard a boy of about his own size who had been with us some months and had him explain the phonetic diagrams and speak the words he knew. Ziao-fong watched him, and I saw a look of appreciation come into his face. Again putting his hand

to my throat and choosing a word easily read from the lips I said *Fu*. Immediately, without hesitation, in a sweet, clear voice he imitated me. I quickly wrote 父 (father) on the board. His little face lighted up and he pointed to the character and then to his father, and I had him speak it again. He evidently understood and glad tears filled the father's eyes. He had heard his deaf and dumb child speak his first word and that word was *father*. Wiping his eyes he said: "*I will leave him.*"

British and Foreign Bible Society China Agency. Report for 1911.

The Report opens with the following striking statement from President Sun Yat-sen "Our greatest hope is to make the Bible and education—as we have come to know them by residence in America and Europe—the means of conveying to our unhappy fellow-countrymen what blessings may lie in the way of just laws and what relief from their sufferings may be found through civilization."

While most societies have to report that in the year of revolution their work has been curtailed and hindered the B. and F. Bible Society reports an increase over any previous year both in the number of Scriptures printed and circulated. The Scriptures printed and received into stock were 2,365,911 volumes, of which 13,000 were Bibles, 113,271 Testaments, and 2,239,640 Portions.

The year's circulation, i.e., the number of Scriptures actually put into the hands of the people, is shown by the returns to be 1,653,839 Portions. A field staff of 10 Sub-agents, 513 Chinese colporteurs, and 43 Bible-women have been engaged in the work.

In addition to the 1,470,000 Scriptures in Mandarin and 67,500 in Cantonese, 9,182 copies were issued in eleven other Chinese vernaculars, 7,800 in Tibetan, 7,500 in Mongolian, 720 in the language of aboriginal tribes, and 40 copies in Manchu.

The whole Report bristles with interesting facts stated in striking language. The Society is heartily to be congratulated on a good year's work well done.

J. D.

"With you Always." By Dr. C. H. Fenn, a sequel to "Over Against the Treasury." The Westminster Press, Philadelphia, U. S. A.

In our May issue we noticed "Over against the Treasury;" that vision which was a fire in the author's own soul and, passed on to others, lit many a fire in other souls as well.

This second volume is the same fire burning over larger spaces. They are published in the interests of the Laymen's Missionary Movement, which has for its motto: "The resources of God are promised only to those who adopt the program of God."

His two volumes are the story of the Westminster Church in Jaconsett and how all this program was carried out there. It is a thrilling story, and perhaps some might think rather too ideal, but when any church accepts the life program of the Great Commission, we can scarcely imagine what this fulfilled promise of the *Living Presence of Christ in their midst* would accomplish. We heartily commend both these books to all

our readers. Dr. Fenn has written them during his time of furlough in the U. S. and is returning to China with faith strengthened by the assurance that the Church there is at last awakening to its missionary privileges and responsibilities.

M. M. F.

Tracts for the Times No. 25. 論耶教爲有政府及有益人國之教. C. L. S.

The Heroes: Greek Fairy Tales. (Perseus, Argonauts, and Theseus.) By Chas. Kingsley. Translated by Ma Shao-hang with a preface by Rev. E. Morgan. C. L. S. Price 12 cts.

Historical Stories for Children Series. Part I. Greece. The Labours of Hercules. Part II. England. Some Heroes of English History. Translated by Miss Dorcas C. Joynt. C. L. S. Price 10 cts.

New Testament Studies. By Rev. Cheng Ching-yi (L. M. S., Peking) C. L. S. Price 20 cts.

The writer declares, in his preface, that the great lack of the Chinese Church of the present day is Bible study. Such a declaration from a man of Mr. Cheng's standing will have great weight. His effort, in the present volume, to stimulate this study shows also that he personally feels his responsibility to do something to bring about a better state of things in the Church. The short account of the various Chinese translations is interesting, and the arrangement of the book in general should be very helpful to those who want to make a systematic study of the New Testament.

J. V.

Progressive Lessons in Chinese. By Mrs. Jewell, Methodist Mission, Peking. Vol. II. 10 cts, Vol. III. 12 cts. C. L. S.

Since the days when Mr. Wang Hang T'ong started the idea of easy Primers, the rising generation of Chinese boys and girls has received a good deal of attention, and we have "Short Steps," "Chinese made Easy," "Progressive Lessons," and other series specially prepared for their use.

Progressive Lessons Vols. II and III are got up in an attractive way with an illustration at the head of each lesson. These books should be very valuable to those seeking to instruct the young.

J. V.

MACMILLAN AND CO.

In England by S. G. Dunn. A book about England for foreign school boys. 1/-

School Algebra Parts II. and III., by H. S. Hall. 2/6

"On Soul Winners and Soul Winning." By Rev. J. W. Wilson. C. L. S

This litttle book briefly restates, in a crisp and readable way, five well-known requirements of the soul winner, viz: He must be in the enjoyment of fellowship with God; must be a man who has some true and infinitely important knowledge to impart; must possess sympathy with the lost; must also have tact in approaching men, and lastly must be on the outlook for "open doors."

J. V.

Missionary News

The University of Pennsylvania Mission in South China.

The mission work of the University of Pennsylvania, in Canton, China, was established with three objects in view:

First.—Missionary. The uplifting of the ideals of the Cantonese and teaching them the essential worth and vitality of the Christian religion.

Second.—Scientific. The development of a school and hospital for the purposes of treating the sick, teaching medicine to young men, and carrying on research work in the various types of disease peculiar to this region of the world.

Third.—Educational. By the establishment of this mission work in Canton, it is expected that the student body and Faculty of the University of Pennsylvania will acquire an interest in the Chinese people and in missionary work in general. The reflex influence of a foreign mission work in deepening the spiritual life of the home base is a factor not to be neglected. During the past five years there has been a very marked growth in the work and influence of the Christian Association of the University and a decided interest in the mission at Canton has developed.

In 1905, Dr. J. C. McCracken came to Canton to investigate conditions here. He made a favorable report and, in 1906, was sent out to open the work. Three additional physicians have since been sent to the field, also a secretary and a trained nurse.

Last year the first section of the permanent hospital was erected at a cost of $16,000. This building of brick and reënforced concrete will accommodate about twenty-five patients. On the first floor, besides a ward for men, is the dispensary, and on the second floor an operating room, laboratory, offices, and ward for women. The third floor is, at present, occupied by foreigners.

It is planned to extend the hospital so as to accommodate some two hundred and fifty patients, making a total expenditure of G.$100,000. It is also hoped that four residences and a lecture hall will soon be completed with a dormitory for students.

The Medical School is under the direction of the Christian Association of the University of Pennsylvania, which is responsible for the annual budget of G.$12,000. The School is affiliated with the Canton Christian College. A class taught in English, was admitted two years ago and will complete its course in three more years. For admission, a full high school course, or its equivalent, is required, and the course extends for five years. The tuition fee is one hundred dollars Mexican, per annum.

A movement has been started by the physicians of the South China branch of the China Medical Missionary Association, to establish a Union Medical School to be taught in the vernacular. The University Medical School would furnish equipment and some of the physicians to this institution, four, or more, additional physicians to be supplied by the Mission Boards. It is hoped that such a Union Medical School as this may be opened in 1913 or 1914.

WM. W. CADBURY.

Canton, China, March 18th, 1912.

Words of Appreciation of the Christian Endeavor Society

Quotations from letters to Mr. Strother, C. E. Secretary.

There is a society in each one of my twelve congregations, no matter how small it is, and every member of the church or inquirer is a member of the C. E. S. This is the natural thing. The C.E.S. is simply a part of the church.

Now I think that the C. E. S. has been of great benefit to all my congregations. It trains the people in prayer, in speaking, and in working. It developes the talents of the membership and impresses on them that the preacher is not expected to do all the work in the church but that each member ought to do his part.

JOHN L. STUART.

Hangchow, China, March 12th, 1912.

The C.E.S. has, I think, been a special help during this time. The meetings have been held as usual and have been well attended when one takes into consideration the unsafe character of the roads and other circumstances.

It was last spring, when on a tour to Sinan, Mienchi, and Yongming, I came to the last mentioned place and found in Mr. Stathammor's study a booklet in Chinese. "*Mien-li-huei-iao-tse.*" I read it through in one evening, and was very much struck by the methods and principles pointed out in it. Having prayed over the matter, I spoke to one of the leading Christians about starting C. E. there. The Stathammors had just gone home on furlough and asked me to take charge of the work in Mienchi during their absence.

The brother to whom I mentioned about C. E. responded heartily, and brought the question to other church members. All seemed in favor of it, and when we held the conference a month later, it was started first in this church, and later on in Honanfu, Sinan, and Yongming consecutively.

In looking back over the results of the C. E. during these months, the church in Mienchi has given most cause for appreciation of the C. E. methods and principles. Whilst the same is true in Honanfu and Yongming, too, the fruit is not so apparent.

When the church in Mienchi was left without a resident pastor it seemed for a time as if the whole of it were about to go to pieces. Coldness and strife kept many of the Christians away from each other and each went his own way. The meetings were attended only by a very few and even those were cold and indifferent.

With the beginning of the C.E. everything changed. Instead of an empty chapel there was nearly a full one, coldness and envy had given way for zeal and love, and Sabbath labour for Sabbath rest. The family altar was set up in many homes, and the freewill offerings to the Lord's work had increased. Many of the members have given several days and weeks to the preaching of the Gospel in villages and fairs, and the women come together a certain day in the week to do needlework which they sell, giving the increase to the Lord.

K. R. ANDERSON.

Tientsin.

Copy of letter from Miss A. Henry, Yangchow. We have received many similar testimonies from missionaries in various parts of China which have greatly encouraged us.

You will be interested to hear that the C. E. goes forward and I would like to add my testimony

to the blessing it has been to the work all round. We find that those who were workers were stirred up to greater earnestness and zeal, and they seem to realize their responsibility in fuller measure than before, while those who did little have moved forward, and those who did *nothing*, heretofore, have become real workers *which means that at present we have not one really idle member in the church.*

I would that I had time to tell you of *all* the doings of the Society, but one thing I must mention. A woman who was a bright Christian at one time gradually became somewhat cold in her love to Christ. When the C. E. was formed she was elected for the Prayer Meeting Committee and some time after, when her turn came to conduct the Saturday night prayer meeting, she said, "I want to tell you something. For six months I have been backsliding in heart. I had not been reading my Bible regularly or praying and I had many faults because of this, but the Holy Spirit led to my being upon the Prayer Meeting Committee and of course I *pledged* myself to read my Bible and pray, and *this* has been the means of leading me right back again. I know now the value of prayer and the reading of the Bible as never before, and exhort all of you *never* to neglect these things."

One could write on about the doings of the Endeavourers. We thank God for their love to Him. All rendering such willing service unto their Master and only sorry that there are limitations, for some of them are not rich. We now have 54 members (associates, etc.) in all, and may we ask your prayers that it may be a spirit-filled Society. They labour, suffer, and deny themselves, but we desire that each may be a spirit-filled soul.

"Without me ye can do nothing."

Translation of Chinese Christian Endeavour Letter.

We honourably greet you. The China Yangchow South Gate China Inland Mission Church in the year of our Lord 1911, 9th moon, 19th day, was moved by the Holy Spirit to establish a Christian Endeavour Society and carry out its teaching. The missionary-in-charge was elected President, then a Vice-President, Treasurer and Secretary—Committees were appointed. A Look-out Committee to strengthen and encourage the young also to seek to get members as well as other work. The Evangelistic Committee has five members. These willingly go out to preach the Gospel either in city or country. The Prayer Meeting Committee has five members; each Saturday the convener in order appoints a leader for following Saturday meeting. These go apart for prayer before our Sunday services and we are sure this brings much blessing to the work. The Relief and Visiting Committee do good work. If any are in trouble or ill they are helped to go to the hospital and also are comforted. The Decorating Committee are four. They attend to the chapel. It has had to be draped in mourning for six of our beloved people during the last five months. The Christmas decorations are most elaborate and involve a great amount of work but all is so willingly done by this Committee.

Our Endeavour active members are 26 persons; associates 23 persons; and honorary mem-

bers 7 persons: in all 56 people.

Each Consecration meeting all gladly give money, because of these things after the C. E. was established we greatly obtained the Holy Spirit's influence and some members deny themselves in order to be able to hire wheelbarrows and pay for boat fares to go to distant places to preach the Gospel. Others do not want a salary but go to distant places to sell books; some fast and pray much also sometimes spend a whole night in prayer. What we seek is God's glory. We desired that God would hear prayer and He has.

This asks your honorable Society to pray for us. We constantly pray for you and greet you.

China, Yangchow, South Gate, China Inland Mission, Jesus Hall, C. E. Secretary,

LUH IONG-TSUEN

respectfully takes off his hat and sends this letter.

Gal. 5th Chap. 25, 26 verses.

Southern Baptist Convention and World Conference on Faith and Order.

Rt. Rev. C. P. Anderson, D.D., President;

Mr. Robt. H. Gardiner, Secretary of the Commission of the Protestant Episcopal Church on Faith and Order:

Dear Brethren in Christ:

The Committee appointed by the Southern Baptist Convention at its meeting in Jacksonville, Fla., in May 1911, was instructed to make a fraternal reply to the communication received from you. The Chairman of this Committee has had the pleasure of communicating that action to you and of having some further correspondence in regard to the work with which we are charged. The Committee desires, however, to make a more comprehensive reply to that overture, in accordance with the instructions under which it acts. We are gratified to learn from the report of your Committee on Plan and Scope that a number of other Commissions have been appointed, and are ready, with ourselves, to act with you when the time shall come. As we understand our appointment to be for but one year, it is our purpose to make report of the progress made to our Convention at its next meeting, in order that the Committee may be continued or renewed.

We have taken into consideration the report of the Committee on Plan and Scope of the proposed World Conferences and are pleased to find ourselves in general accord with the aims and progress therein outlined. We shall count ourselves happy on the basis proposed to confer with our brethren of other communions, on the great matters which have been referred to us by our various Christian bodies. We are thankful to recognize that there is increasing spiritual unity among all the true followers of our Lord, and we heartily engage to promote by all suitable means the furtherance and strengthening of this real, impressive, and growing union among all Christians. We recognize further *the feasibility, and in many cases the desirability, of a larger degree of cooperative union among the various bodies of Christians.* But we cannot, as yet, see the way clear to the formation of any federal directive

body which will manifest this union in an organic way. We think, however, that this matter should be fully discussed and frankly considered from every point of view, that all the difficulties in the way may be duly considered and such coöperation as is possible may be secured and perpetuated. We are sure that the discussion of church order and a closer fellowship of churches cannot fail, if conducted in the spirit of our Lord, to result in a better understanding and a larger degree of combined action in many useful directions.

With regard to questions of doctrine and polity, we are sure that under present conditions, uniformity, or any organic union based upon that, cannot be expected. We believe in "the unity of the Spirit in the bond of peace," but we also understand that "where the Spirit of the Lord is, there is liberty." In the exercise and expression of this liberty there will, no doubt, remain some differences of view and of conviction in regard to many important teachings and institutions of our common Christianity. In regard to these, all Christians should hold for themselves and for each other the right to differ, but to differ in peace and love. Granting to all others most freely and cordially the freedom of personal judgment which we claim for ourselves, we feel it only frank and just to say that many of the tenets which are regarded as divisive between ourselves and our brethren of other communions are, and ever must be, cherished and defended by us as the clear teachings of God's Word, and on these matters we can never evade or compromise. Knowing, as we do, that there are others who cherish similar feelings regarding their own tenets, we desire that all should understand each other better, and even though we may not come to an absolute uniformity of belief and practice, we are sure that great steps will be taken in that direction when Christians of all communions can sit together and on terms of loving and prayerful intercourse fraternally consider each other's point of view and submit themselves more and more fully to the guidance of their common Lord and Saviour. We shall rejoice, therefore, to meet in a World Conference with our brethren of other faiths, praying with them that we may all be led to see the truth and work together for the bringing in of the kingdom of our Lord Jesus Christ.

With these views and hopes, and believing that in this statement we represent our brethren of the Southern Baptist Convention, we greet you in the name of our blessed Redeemer.

Cordially and fraternally yours,

(*Signed*)

E. C. Dargan, *Chairman.*
Joshua Levering.
Geo. W. Truett.
John R. Sampey.
J. P. Greene.
Edgar E. Folk.
C. E. Burts.

The Shanghai School for the Children of Missionaries.

The plans for the opening of the Shanghai American School on September 17th are being pushed forward and the prospects are quite promising. A number have already registered, two houses on North Szechuen Road, Nos. 171a and 172a, are being fitted up for the accom-

modation of the pupils, and some of the Faculty have already been chosen. The Management hopes to publish a full list of the names of the Faculty in a short while. It is hoped that all those who intend to send their children to this school will register as soon as possible, as this will enable the Management to make preparation ahead and will prevent crowding at the last moment.

The Month

The Loan.

While the group of International Bankers had definitely agreed among themselves upon the terms on which they would loan money to China, at a conference held in Paris, it appears that these terms were still not such as the Chinese desired. In consequence, the loan negotiations continued to drag along. On June 29th the International Group of Bankers presented a note of protest to Hsiung Hsu Ling, the Minister of Finance, stating that the Ministry of Finance had not complied with the agreement that statements of the expenditure of the former advances should be given them. So determined was the Chinese attitude that they forebore to take up a sum of Tls. 2,100,000 already paid into the Banks to their order.

The International Group of Bankers, however, persistently refused to change the conditions decided on at Paris. On July 8th a deadlock was reached which has continued to the present.

A special Loan Committee was appointed on which the Minister of Finance was a member.

The attitude of the Provinces against a Foreign Loan continued strong. Considerable approval was expressed of the action of the Minister of Finance. As a practical proof of their interest in the loan situation, the people of Szechwan decided to give about Tls. 2,000,000 to the Government. In Wuhu attempts were made to force contributions to the Citizen's Contribution Fund; this resulted in some disturbance. About July 15th the native press stated that the Government had received from various provinces in all about five million taels.

The Central Government.

President Yuan took a strong attitude toward the Tung Mêng-hui. On June 28th, the Parliament Regulations Bill, given below, passed its third reading. The principal articles of this Bill are as follows:—

(1.) That there shall be two Houses of Parliament, namely, the Tsan-yi-yuan or Senate, and the Chung-yi-yuan or House of Representatives.

(2.) That members shall consist of four classes:—

(a) Ten nominees from each Provincial Assembly; five entering each House.

(b) Representatives from Mongolia and Tibet.

(c) Six representatives from the Chinese over-seas.

(d) Eight representatives from the Central Educational Society.

(3) That members of the House of Representatives shall be elected, proportionately, one for each 800,000 people, but that the people of a Province in which there are less than 8,000,000 souls shall, nevertheless, elect ten.

(4) That both Houses shall hold session simultaneously.

(5.) That the periods of session shall be four months.

(6.) That the term of service shall be four years in the House of Representatives and six years in the Senate.

(7.) That the Provisional Constitution shall continue in force until the real Constitution has been promulgated.

On June 29th the National Council heartily endorsed the appointment of Lu Cheng Hsiang as Premier. His position, however, later became quite uncertain. But President Yuan has stated that he will not allow any further change in the premiership during the life of the Provisional Government. On July 18th, the Education Bill passed its second reading, after the House had decided to eliminate everything connected with religion. Later, the Director of Education issued a pronouncement indicating that in future the Government will not give any special honors to Confucians. He stated that if Confucians wanted schools in which they could worship Confucius, they must, like the Christians, build and main tain such themselves. Considerable opposition was aroused by this move.

The Dependencies.

The Dalai Lama started back to Lhasa. During the early part of the month reports of the Chinese repulses in Tibet continued to come in, but a little later the reports indicated that the position of the Chinese in Lhasa had somewhat improved. It was stated also that the Dalai Lama on hearing these reports was considering going back to India On July 2nd a bill was passed by the National Council to create a Bureau for Mongolian and Tibetan affairs.

Recognition.

In the House of Commons, on June 24th, a statement was made that the inability of the Chinese Government to enforce treaty obligations must, of necessity, delay the recognition of the new Government.

Disturbances.

Considerable disturbances were reported in Canton. In Chefoo a queue-cutting campaign was started, which met with considerable disfavor, and created much trouble.

On July 4th there was a mutiny among the soldiers at Wuhu. Looting was also reported from Honanfu. Mission premises were attacked in a town in the Kwangtung Province. Floods were reported in various places; considerable damage was done by them at Changsha. Some dykes built near Wuhu in connection with the Famine Relief Committee were burst, flooding a large area. Famine was reported in North Kiangsu.

Missionary Journal

BIRTHS.

At Wenchow, July 8th, to Principal and Mrs. T. W. Chapman of the United Methodist College, a daughter (Marguerite Gladys).

At Mokanshan, July 16th, to Mr. and Mrs. H. L. Georg, C. I. M., a son (Engen Alwin).

At Chefoo, July 17th, to Mr. and Mrs. J. S. Fiddler, C. I. M., a son (James Helmer).

At Chefoo, July 18th, to Mr. and Mrs. O. Burgess, C. I. M., a daughter.

MARRIAGES.

At Shanghai, June 25th, Miss E. M. Simpson, C. I. M., to Mr. Godfrey Hirst of the American Bible Society.

At Chefoo, June 26th, Mr. N. Svenson to Miss O. G. W. Ahlman, both C. I. M.

At Wesleyan Church, Hendon, London, Eng., on June 27th, the Rev. T. W. Scholes to Miss Amy L. Perkins, both of the Wes. Meth. Mission, South China District.

At Anglo-Chinese Church, Tientsin, July 5th, by the Rev. Thos. Bryson, John Bernard Tayler, Principal of the Tientsin Anglo-Chinese College, to Selina Peel, of the London Mission.

At Anglo-Chinese Church, Tientsin, by the Rev. J. S. Griffith, M. A. Roy, fourth son of the Rev. John Peill, formerly of the London Mission, Madagascar, to Freda, daughter of Dr. Sidney Davies of Blackheath.

DEATHS.

At Ichowfu, Shantung, July 10th, Mary Alexander, daughter of Rev. and Mrs. P. P. Faris, A. P. M., of dysentery, aged twenty months.

At Chefoo, July 13th, Elizabeth E. M. Row, elder daughter of Mr. and Mrs. G. F. Row, C. I. M., from heart failure, aged ten years and seven months.

At Ichowfu, Shantung, July 15th, Margaret Wallace, daughter of Rev. and Mrs. P. P. Faris, A. P. M., of dysentery, aged twenty months and five days.

At Pehtaiho, July 19th, the infant daughter of Dr. and Mrs. J. Bragg, L. M. S., of dysentery.

ARRIVALS.

June 4th, Rev. D. B. Mellis-Smith, for E. P. M., Wukingfu.

July 8th, Mr. and Mrs. H. A. C. Allen, C. I. M., from Australia.

DEPARTURES.

April 30th, Mrs. A. Gracie, C. I. M., for England, via Siberia.

June 28th, Messrs. J. J. Cole and Paul Beam, S. Chihli Mission.

June 29th, Mrs. P. C. Leslie, C. P. M., and children, for Canada.

June 30th, Miss A. R. Allen, C. I. M., for England, via Siberia.

July 2nd, Rev. A Lutley, C. I. M., for England, via Siberia.

July 9th, from Hongkong, Rev. Wilbur M. Campbell, A. P. M., for U. S. A.

July 16th, Mr. H. G. Thompson, C. I. M., for England, via Siberia.

WATER GATE SPRING, TEMPLE ENTRANCE, YENCHOW.

Photo. by R. F. Fitch.

THE CHINESE RECORDER

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VOL. XLIII SEPTEMBER, 1912 NO. 9

Editorial

Boards and Educational Work.

DURING the last few years an increasing amount of educational work has been started in connection with missions. It is possible that a minority of the missionaries—not necessarily an insignificant one either—is still unconvinced that the Boards ought to carry on this work. Nevertheless, it is being done, and with the approval of the judgement of the great majority of the missionaries. The problems connected with mission educational work are changing; among these not the least is that of adequate support. We are safe in saying that this is a task which is seriously taxing our Mission Boards. We need to remember that at home the churches as such do not in general carry on, in addition to other forms of work, educational institutions. The time is rapidly coming when our mission schools will, of necessity, have to be given the same freedom in raising funds that is now enjoyed by educational institutions at home. With an efficient Board of Trustees on the field, free to initiate and carry out their own plans for the institution, it becomes a question whether the home Boards need to attempt to carry this problem to any great extent; at least, beyond seeing that the main purpose of the mission institutions, which is of course evangelisation, is carried out. Then the Boards need, in considering this problem, to remember, as has been pointed out again and

again, that the status of the mission schools depends mainly upon their efficiency.

* * *

Foreign Funds and Mission Schools.

EDUCATIONAL institutions are rarely, if ever, self-supporting; mission schools have even greater difficulties than the schools at home. Foreign funds, therefore, will be needed in increasing amounts for an indefinite time, if our schools are to be effective. And yet, as Mr. McCrea's letter reminds us, and President A. J. Bowen's article suggests, mission schools and evangelistic work have a close relationship of which we should never lose sight. As to just how the proportion of funds used in evangelistic and educational work stands we do not know, but we are inclined to think that this is not quite so bad as Mr. McCrea suggests. But, as missionaries, we need constantly to remind ourselves that the expansion of our educational system must be guided by the needs of our evangelistic propaganda. That our educational system has raised the standard of the Chinese preachers is quite evident, though it has possibly not been as effective in this regard as many had hoped. It is very evident that this investment of mission funds is not to be regretted; but it needs to be enthusiastically upheld until we have a system of schools commensurate to the needs of the growing constituency. And while looking forward to the time when the Christians in China will support their own schools, let us remember that mission schools need a steadiness of support which the Church in China is not yet able to supply. Let us remember also that China's educational problem and the educational problem of the missions are not co-terminous, and that the mission funds should not be used so lavishly as to raise the standard of mission educational work so as to discourage the Church in its efforts to take some part in it itself.

* * *

Control of Mission Schools.

To say the least, this is a complicated problem; there are the Home Boards, the Missions, the Chinese Christians, the Chinese people and the various denominations, all of whom desire some hand in the control of the schools in China. On the one hand, the foreign organizations, by reason of the support given, feel that they have the right to control these institutions. On the

other hand, there are the Chinese who feel that since these schools are for the good of their own people they should have a large voice in their management. The different ways and the different attempts to solve this problem would possibly make interesting reading. The Chinese, of course, must remember that whatever their enthusiasm for modern schools may be, they lack one essential, and that is, experience in conducting them. The Westerner, on the other hand, must remember that the schools he seeks to found must fit the Chinese; they must, therefore, have real influence in the management of these schools. It may be said that it may be necessary in some cases to put Chinese as presidents in the mission schools, in order to satisfy the Chinese idea of the fitness of things. Wherever there are Chinese qualified to take charge of such institutions this is an excellent course of procedure; but it certainly should not be done simply to satisfy a demand that is founded upon a lack of experience of the needs of the situation. In other words, let us have no Chinese as presidents of these schools unless we are sure they are fit for the position. However, there seems to us a simple solution to this difficulty—that the mission schools be controlled by Boards of Trustees on the field; on these Boards the Chinese to be represented, with privileges equal to those of the foreign members. The question of the proportion of Chinese and foreign representatives is one to be worked out according to local conditions, and according to the support given. If we do not want Boards at a distance of ten thousand miles to attempt the control of schools in China, neither do we want such schools to be controlled entirely by Boards of Trustees composed of those who, in the last analysis, are aliens. The school system which will suit China will only be secured by the closest coöperation between the Chinese and the missionaries.

* * *

Christian Education in Japan.

We are pleased to be able to publish this month an article by the Rev. D. B. Schneder, D.D., dealing with the present status of Christian education in Japan. The reports that have come to us from time to time of the state of Christian education in Japan have not been encouraging. While making allowance for the fact that the writer of this article belongs to a denomination with as much cause as any denomination in Japan for being optimistic with regard to the future of mission schools,

yet we are glad to note that this article indicates considerable advance in the work of Christian education in Japan. The article is especially interesting by reason of the close similarity of educational problems in Japan to those in China. Dr. Schneder shows most clearly that whatever their limitations, mission schools are exerting a real influence in Japan. We note that "a recent investigation reveals the fact that of the graduates of Protestant schools, of the middle school grade and upward including theological schools, just about 50 per cent. have gone out into the world as baptized Christians." Again, "of the graduates of the Protestant girls' schools of the primary grade, over 80 per cent. have gone out as Christians." We note again that "Christian schools for young men were dismayed by the attitude taken by the Government in 1899; but they have recovered themselves, and have increased in attendance a hundred per cent. in the past ten years." These are facts that should bring encouragement to Christian educationists in China. Apparently mission schools in Japan have begun to solve satisfactorily the problem of conducting a Christian school in a country where the religions are not Christian and exert a somewhat antagonistic influence against Christian education. Dr. Schneder's article is worthy of a careful reading. We think it suggests how a Christian school may distinctly teach Christianity and yet do good work.

* * *

"An Interdenominational Constituency."

In the last meeting of the Foreign Missions Conference of North America the question was raised as to whether it is wise to seek to develop an interdenominational constituency for the support of interdenominational activities. The question came up in connection with the budget presented by the Finance Committee for the expenses of the Foreign Missions Conference. It involved also the question of the expenses of administration for all such interdenominational organizations. The point was made that while each of these organizations might not in the beginning ask much, yet such expenses increase year by year and in the aggregate would tend to make a considerable difference in the administrative expenses of the various Boards. The question of the development of an interdenominational constituency is an interesting one. It is a fact that gradually more and more of the work of the various

denominations is coming under the influence of the interdenominational organizations. It is also a fact that the interest in such interdenominational activities is growing rapidly. The presence of these organizations which know no denominational limits is influencing the rank and file of the church to a tremendous extent. It is possible that the suggestion to develop an interdenominational constituency is only a result of the effect of that which practically already exists, but which has not yet been very definitely recognized. We have here another proof that, while in certain quarters talk about Christian Union may seem to end without anything very definite being done, yet, on the other hand, there is working among the rank and file of Christianity a leaven which is rapidly toppling over the denominational barriers. It looks to us as though a new alignment of Christianity is just about due, for we are learning that the whole world is one, and we are beginning to see the vision of the epoch-creating impression which the whole of Christianity might make upon the whole world; and the number of those who stand ready to welcome this day is rapidly increasing.

* * *

Foreigners in China.

THE appointment, during the current month, by the Chinese Government of Foreign Advisers, is a step the influence of which does not end with matters political. Were we to congratulate the Chinese Government we might be considered somewhat egotistical; and yet, even at the risk of this, we wish to express our conviction of the wisdom of the step that seeks to secure for China the help that Westerners, in spite of their limitations, are able to give. This change of attitude will affect not only the political and commercial world of the country at large, and indeed of many countries, but it will also affect advantageously the work of Christian Missions. We believe that when the smoke of conflict, that usually comes with any great change such as that through which China has recently passed, has cleared away, all will realize that the interests of foreigners and Chinese are inseparable, and that while the foreigner has something to gain by the help he gives, China has much more to gain by what she will learn of the proper development of her own unlimited resources. If this is true of the commercial interests it is more than true of the Christian Missions, for whatever the mistakes the missionaries have made, and do make—and

no one wants to deny them—yet Christian Missions have one excuse for their presence in China, that is, to help China ; to give, and not ask in return anything except freedom to work. We are sure the missionary body will sympathize with those who are appointed to assist China through the perilous seas of reorganization and the establishment of a new form of government among this ancient people.

* * *

A New Danger. We would call attention to what seems to be an old danger under a new guise. A few years ago a missionary in Hunan reported that he had been making a tour through certain parts of the province, disbanding a number of so-called churches, societies which had been organized, not for the propagation of the Gospel, nor by any authorized agent of any Mission, but by men who would make a gain of the Gospel. The letter which we print in Missionary News, from Yunnan, describes the movement there to establish Y. M. C. Associations by students returned from Japan who had seen some of the operations of the Association there, but seem to have been impelled by rather mixed motives to try and start something of the kind in their native province. It can hardly be said that religion was their chief impelling power, yet the movement seems different from that in Hunan, and will require the greatest care and wisdom on the part of the missionaries in that region to prevent disastrous results. Says Mr. J. O. Fraser : "They seem to think that the Y. M. C. A. is a kind of select young men's club which can be joined by any one of the right age and of good education and character. Their idea is that the Association exists for the purpose of showing forth the principle of 'universal love,' of doing good works, as occasion may arise, and of keeping a watchful eye on the officials with a view to interference in any case of obvious injustice or unrighteousness."

The great danger of this is in the last clause, as therein lies the temptation to all organizations of this sort, and one which has so seriously hampered the church in the past. And as the Y. M. C. A. movement spreads, being in some respects more "popular" than the church, the difficulty will be the more enhanced. We understand the Y. M. C. A. is taking steps to try and rightly direct the matter.

The following quotation from an article in *The Spirit of Missions* on "Christian Education and National Progress," by Edward M. Merrins, M. D., is somewhat prophetic in character, yet worthy of thoughtful reading.

Program of Missions.

WHAT of the future? It is with doubt and hesitancy, that the following forecast is made. (1) As soon as law and order are restored, Christianity may be regarded with greater favor than before. The native religions, which long ago lost a great deal of their moral power, will suffer still more as the nation passes from the old civilization to the new, abandoning by the way many ancient customs, superstitions and observances more or less associated with the old religions. As the Chinese people must attempt to satisfy the deep religious needs of their nature, they may be willing to try Christianity, especially if they are under the impression that it is indissolubly connected with Western civilization. (2) Later, the pendulum of change will swing in the other direction. The vices and weakness of Western civilization will be more clearly seen, and the Chinese will know that Christianity does not dominate our national life to the extent they supposed. A movement will then begin in favor of retaining all that is best in the old civilization and religions, purifying and strengthening the latter, so that many of the arguments now directed against them will be useless. (3) No longer associated in the minds of the Chinese with foreign power, the Christian Church will then become stationary, or even lose in membership, for those who have not strong and true convictions will fall away. In its struggle with the spirit of this world, and with what is false and imperfect in religion, Christianity must then stand in its own inherent strength. Its propagation will depend almost entirely upon the purity, earnestness, and intelligence of the native Church. Foreigners will not then be in the front as they are now. (4) Chinese patriotism, almost defunct a few years ago, is now intense. The burning desire of all classes is to make their country invulnerable to the attacks and machinations of foreign powers. To meet the foreigners with their own weapons, the arts and sciences of Western civilization will be learned. Students will come in large numbers to the mission schools, which at the present time are the best in the country. Later, with one of her surprising leaps, China will inaugurate a thoroughly modern educational system, in all probability modelled on that of Japan, which includes all that is technically the best in the systems of other countries. This will mean the exclusion of religious teaching from the schools, its place being taken by the inculcation of the solitary virtue of patriotism. (5) These changes may all occur within the next twenty or thirty years.

The Freedom of the Spirit.

By Rt. Rev. J. W. Bashford, D.D.

While Christians should adopt the program of the Stoic or the Puritan, or, as we should prefer to say, the program of Jesus in his refusal ever to walk in the path of self-indulgence, nevertheless, we are sure that this program if adopted in the spirit of Jesus will not result in a yoke, but will secure such freedom as will lead people at times to criticize us as they criticized Jesus, as free livers. In a word, having chosen Love as our law—Love of God manifested by devotion to His service, and love to our fellow-men manifested by devotion to their service, the soul will find love its exceeeding great reward. St. Paul writes that the fruit of the spirit is love, joy, peace. Joy and peace are sure to follow in footsteps of love. Moreover, having chosen the end and set one's heart absolutely upon that end, one need not be constantly inquiring in regard to subordinate acts. To illustrate: One having resolved to eat no meat and to drink no wine which will cause a brother to offend, and having resolved to eat or drink nothing which will injure his own constitution, it is not wise to debate in one's mind during each meal whether another mouthful of food or a particular dish upon the table will interfere with this end. Upon the contrary, having set one's heart right with the Lord and examined his conduct by the principle of Love and put aside every indulgence known to interfere with that principle, one should go forward freely in this sphere which he has marked out for himself, or rather, which the Holy Spirit has marked out for him. He will find, as Phillips Brooks once wrote, that happiness arises from the felicitous fulfilment of functions. He will find himself enjoying the food and drink which rational love has prescribed for him even more than he formerly enjoyed food and drink which interfered with his own health, or with his service of his brethren. Hence, let him enjoy the freedom of the Spirit. If later he finds that he in over-indulging his appetite and is thus interfering with his health or that some particular food disagrees with him, or that the indulgence of some particular appetite interferes with his highest usefulness, let him resolutely, with the help of God surrender that indulgence once and for all, and then again walk in the narrower path which the Spirit marks out for him with freedom and with joy. The Holy Spirit never creates in the human soul a sense of constraint however severe the laws of virtue which He prescribes for the soul. Upon the contrary, where the Spirit of the Lord is, there is liberty. He whom Christ makes free is free indeed. With Almighty God, therefore, pledged to provide for our blessedness and our happiness, living in a universe built upon love, whose laws are now operating for our highest welfare, and with the fellowship of the Spirit and the freedom which such fellowship brings, the soul begins to realize that God here and now is doing for it exceeding abundantly beyond all that it can ask or think.

STONE T'AN (COVETOUSNESS) YENCHOW.

(Exceptional and Rare)

Photo, by R. F. Fitch

Contributed Articles

The Financial Support of Educational Institutions in Mission Lands

BY REV. A. J. BOWEN.

FOR a thorough study of this problem we should know more in detail of the actual conditions and methods of financial support that now exist.

Extended investigation, however, not having been possible, we shall have to generalize from comparatively few particulars. Probably the following policy in regard to the support of missionary educational work is very general: the missionary society in the home land collects from year to year as best it may from the various congregations throughout its connection, as much as it is able for the support of all foreign mission work. This money is usually collected specifically for foreign missions as distinguished from home missions or other "benevolences," and is sent by the various pastors to the treasurer of the missionary society. Then this money is appropriated by the Mission Board or its committee to the countries in which this Board conducts mission work, and a special committee, considering the specific work and needs of each country and each mission in that country, divides up the total amount set aside for that country among the various missions or divisions into which that field is divided. This special committee in the home land also quite often designates just what proportion of available funds shall go to educational work, medical work, etc, in that mission. All of this is usually done upon carefully prepared estimates, made out by the missionaries on the field, of the needs of each mission and each branch of the work in each station. This is probably the best and wisest method that our Boards can follow in the distribution of monies collected, as they are, from all of the congregations for the whole foreign mission work. It insures that all fields and all parts of each field, and all branches of work in a particular mission, shall receive a just and proportionate share of the total amount contributed; and it tends

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to unify and to develop uniformly all of the activities of the church in foreign lands. There can be little objection to this method of distribution of funds by the Boards, especially as it affects educational work, for, on the whole, educational work of the Church in general in foreign fields, on the part of those Boards that do advanced educational work, has been rather better supported than most other kinds of mission work, at least so far as American societies are concerned. It is not a question of distributing, but rather one of getting a larger and more adequate support.

Modern conditions, at least in China, demand reconsideration of the methods of the support, not alone of educational work, but of the whole missionary propaganda. Educational work needs and must have a larger financial support. But so also does the medical work, the evangelistic work, all work. I believe we should lay it down as a fixed principle that educational missionary work must be developed as a coördinate part of missionary work. It must develop *along with* the rest, must be an integral part of it, one—and only one—of the agencies of the Church of Christ for bringing to all lands the light and liberty of the Gospel and what it represents. This does not mean that the education given at such institutions will be of the Sunday-school type, and less effective as education. It does mean, however, that with sound and thorough learning there will be also given a moral and religious atmosphere and an adequate knowledge of the Bible and the Christian religion that will put young men in possession of all the essential facts for an understanding of and appreciation of modern civilization, as well as to seek to arm him more completely for his upward struggle in this modern environment.

The problem then, is a larger financial support for all lines of mission work, and while our subject should limit us to a consideration of only educational mission work, much of what we shall say would apply to all lines of mission work. In that veritable mine of useful information and helpful suggestion, the Report of the World's Missionary Conference held in Edinburgh in 1910, in Vol. 6, Chap. 10, we find such statements as the following, which we must know, if we are rightly to understand the difficulties of the present home situation as it effects the support of missionary educational institutions: "The success of foreign missions largely depends upon the financial support it receives and upon the candidates

available for appointment." ..... "It has been characteristic of the foreign mission enterprise as a whole that it has been carried on to a large extent by societies within the Church, rather than by the Church itself acting through its official machinery..... Interest in the work has been confined to a comparatively limited circle of people, and has not characterized the Church as a whole..... In some of the denominations in the United States, from one-tenth to one-third of the local church has no share in the foreign mission work of the denomination..... It is probably well within the truth to say that nine-tenths of the funds raised in the U. S. for foreign missions are contributed by one-tenth of the members of the Protestant bodies, the remaining nine-tenths of the members giving the other one-tenth."

This is probably true of all lands and all denominations, and is the chief reason for the inadequacy of the financial support. Since the earlier centuries the Church as a whole has never taken up seriously the spread of the Gospel. The problem of getting every member to take an interest in missionary work and to make regular contributions to its support is a matter which the home Boards and the Church are no doubt considering. When this problem is satisfactorily solved, the support of missionary educational institutions will be greatly helped but not solved.

It does not seem possible, to me, adequately to support educational work in mission lands upon the present methods used in securing funds, methods which have prevailed since the formation of the comparatively recent Missionary Societies. Our church-conducted institutions at home are not thus supported and could not thus be supported. Christian men of large means endow these schools, interested friends and patrons make them the object of their beneficence, so that in the course of years those institutions have resources at their command which enable them to serve their communities largely and effectively, the equal in most respects of the state-conducted institutions. It would seem that the day has now come for the Church to enlarge its vision and scope, and to put its institutions in foreign lands on a basis more like that of the home institutions. The uncertain and relatively meagre support that must necessarily result from sole dependence upon an annual appropriation, granted with real difficulty, from funds that are insufficient to "go around,"

should give place to a support from endowment and large gifts for this specific work. The modern movements of internationalism must ultimately result in Christian men and women helping as bountifully the weak and struggling Christian schools in foreign lands as they do in their own land. The mission churches and converts in all of these lands will not for many years be able to equip and support their own institutions of higher learning. They are weak. They are young. They are, as a rule, not largely endowed with wealth. They need the mother churches' financial as well as spiritual aid.

On this basis, however, it will be argued that the educational work of the Church in foreign lands would so overshadow and lead all other forms of mission work that it would give a disproportionate conception of the functions of the Church and would stultify all other mission work. There would be this danger, and it would need to be carefully safeguarded. This could be done in various ways. The Boards or Trustees at home who administer these endowments would be the direct representatives of the missionary societies and would be vitally interested in keeping the institution a part of the whole missionary undertaking. The Societies through their Trustees would control the type of men sent out as teachers. They could and should insist that all of the educational work of a mission or district be so organized and unified that it include the lowest as well as the highest, and that the funds from them be spent also in the conducting of the multitude of primary and elementary schools in such a way as to serve the best interests of the mission and the people in general. But above all, such a policy inaugurated for the financial support of educational work, would soon result in a similar policy for the evangelistic work, the medical work, etc. In other words, the missionary societies should begin to build up special endowment funds for all branches of mission work, the income from which, together with the regular contributions, would more adequately support the great undertakings of the Church. Unless some such plan is inaugurated, mission educational institutions are very liable to go forward much faster than the churches' other work, for public sentiment, the needs of the situation, conditions arising from the development of government education and many other factors, combine to push forward educational work, and those

responsible for this branch of work both at home and on the field are bound to seek for funds outside of the regular mission appropriation, whether they wish it or not. Additional funds and in large amounts must be had and will be had by these institutions. It would be disastrous to the missionary purpose of these schools no less than to the other mission work, say the evangelistic, to advocate that the schools then secure their funds in this way, and that the regular contributions now coming into the missionary societies all go to the support of the more direct work of preaching the Gospel. We must insist that each kind of work is mutually and vitally dependent on the other, that the whole Church must be kept behind the *whole* enterprise, and that it must all develop together, with the prayers, the gifts, the interest of the whole Church applied to the whole problem of Christianizing and educating from the Christian point of view, non-Christian nations. The mission institutions should, perhaps, be limited more to elementary education, to college and general cultural lines, and to those departments where the masses and larger numbers can be influenced, such as medicine, theology, normal-training, agriculture and possibly the industries. The highly specialized departments of instruction where only the favored few may hope to enter, should possibly be left to others. Then if the Church and the Home Boards would seek to endow, as well, the more directly evangelistic lines of mission work, there would be some prospect of that unity of development of all kinds of mission work that is so necessary for the real success of the whole.

The Control of Christian Educational Institutions in Mission Lands

BY REV. BURTON ST. JOHN.

THIS article will not attempt to record the existing methods of control of missionary educational institutions. A brief study will suffice to show any one that the variations in method are so numerous and so inconsistent that even a satisfactory classificaton of them would be almost impossible. The consideration will therefore be rather of an ideal of control than of existing conditions.

It is necessary that we first recognize two general classifications of educational institutions. One of these has regard to the grade of work done. For convenience we shall call those occupied in the first eight years of work the "lower" schools. Those covering the ninth to the twelfth years the "middle" schools, and those from the thirteenth year on (the colleges and universities) as the "higher" schools.

The other general classification has to do with the relation of the institutions to the denominational boards of missions in the home lands. This division, of course, crosses transversely the classification as to grade of work done. For the purposes of this article we shall divide all institutions into the following:—First, the "dependent" institutions, or those working for or under a single denominational board; second, the "affiliated" institutions, or those planned to meet the needs of a group of denominational missions but owned by none of them individually: third the "independent" institutions, or those which carry on their work irrespective of denominational boards and missions. The institutions of the first class are easily recognized. Those of the second class include most of the union institutions, or those organized on an inclusive basis, such as the University of Nanking or Peking University. The third class includes many small schools conducted by independent missionaries and educational work such as is carried on by the Young Men's Christian Association.

Since this third group is composed almost entirely of schools which have been organized with the double purpose of creating a missionary opportunity and of meeting a financial need, they are of necessity regulated by the laws of supply and demand. They make no pretensions to creating educational ideals or to discovering the laws which must ultimately regulate the Christian educational institutions of the Land. Without injustice we can therefore drop them from our present consideration, and confine ourselves to those institutions which recognize a definite relation to some Christian church or churches.

This at once brings us to the crux of the whole question of control—the point on which there is the greatest apparent divergence of opinion among missionaries and missionary supporters. This is the question of the part that denominational church life should play in missionary enterprises. While nearly every one agrees that the elemental need is for the

extension of the Kingdom of God without regard to denominational lines of division, practically there is a variety of opinion as to the best method of carrying out the desired end.

At least one mission, the North China Mission of the American Board, has made a formal deliverance on the question of the "lower" schools. They decided that for the best life of their own churches, each station should have a school of its own, at least to cover the first eight years of work, and that therefore they could not consider union with other schools to that point. Without question this harmonizes with the convictions of a very large majority of missionaries in China, though there are a few "lower" schools run successfully on a union plan; notably the girls' schools of Hangchow.

There would appear to be less unanimity of opinion in regard to the desirability of union effort in "middle" schools. But here also practice is all but general. We may therefore assume that through the first twelve years of school work, the ideal is that of the denominational supervision and control.

On the other hand, the conviction is quite as general, that in the "higher" schools, that is, the college and university grades of education, the work should be done on some coöperative plan. In most instances, this should take the form of union educational work. It is easily conceivable, however, that in some centers, a single denomination might have developed college work. There is little reason to assume that each denomination working from such a center should either establish other colleges or demand a union institution. There is no essential reason why one denomination in such an instance might not conduct all the college and university work demanded by the missionary enterprise.

Speaking in general, however, let us take as our ideal for the "lower" and "middle" school work the "dependent" class of schools, and for the "higher" schools the "affiliated" class. With this understanding in mind we can examine the relation of these two classes to the various organizations concerned.

The first thought would naturally be that a "dependent" school should be very largely under the direction of the board of missions to which it belongs. And this is true in a general sense, but only in a very general sense. In order to secure progressive work, even in the "lower" schools, the missionary in charge should have large freedom from the detailed

control by any body of men not immediately accessible. A mission board can doom to mediocrity a school or system of schools by cast iron rules and attempting to manage the control at a range of ten thousand miles. It should be enough for the mission boards to insure a careful expenditure of funds and harmonious religious teaching ; leaving all real control of the institutions in the hands of the local authorities.

The missions with which these dependent schools are working, should go a step farther in the matter of control. No mission should be without its educational policy. This policy should include a definite articulated system. When the mission has outlined its policy and formulated the courses of study for the schools of the several grades, and designated the locations of the schools, its part in the control should cease, except as it carries its influence through the missionaries directly in charge.

In the part that the mission has to play in the control of schools, the Chinese churches, under whatever system organized, should have their place. The extent to which the Chinese church should take part in these decisions will depend entirely on local conditions. With the growth in self-support and with the natural increase in the number of church members who have been trained in modern schools, the part that the church should take in conjunction with the mission should increase. If the institution is of sufficient size to warrant having a local board of directors, this should by all means be formed largely from representative church members. In this way the local church will be kept in immediate touch with the school and gradually will come to assume its burdens and direct its policy. It has been found by some schools of only fifty or sixty pupils and of "lower" grade that the local board of directors is of great advantage. Without doubt this is the best plan that can be devised of keeping the mission and the church in touch with the actual work of its schools.

It still remains that the great part of the minute details of school control must be in the hands of the faculty of the school. No board of managers, however faithful, and certainly no mission, should be expected to have or should demand the controlling voice in deciding the hundred minor details of school management.

The "affiliated" schools bear a distinctly different relation to these several organizations. By the very nature of

ENTRANCE TO FU YAMEN, YENCHOW, ALSO ENTRANCE TO ORIGINAL REBEL KING'S PALACE.

Photo. by R. F. Fitch.

the case, no one of these organizations can have as close a relation to an "affiliated" school as to a "dependent" one. The ideal here should be lifted entirely beyond that of denominational control, whether in the sense of one denomination or of a group of denominations. Without wishing to criticise the plan of any existing institution, it can be safely affirmed that the ideal for an "affiliated" institution is that of the broadest evangelical Christian standards.

An institution of this sort must of necessity have its general control in the hands of a local board of directors or managers. This board should be representative of more than the various denominations and the several mission boards directly interested. It should also include Christian men not directly related to any mission agency. It should be responsible, not to the missions and home boards, but to some equally representative corporate body which should hold the property and which in turn should be held responsible by the laws of its incorporation. Any plan that allows the missions or the mission boards a veto power on even the important actions of the institution makes so cumbrous a form of organization as effectually to retard progress, and to make a quick adjustment to changing conditions almost an impossibility.

In considering either "dependent" or "affiliated" schools, it should always be borne in mind that every mission institution, however broad its relationships, is built upon a Christian foundation. Both the boards of managers and the faculties, therefore, should be representative of the highest type of evangelical Christianity.

Christian Education In Japan.

REV. D B. SCHNEDER, D.D., PRESIDENT OF NORTH JAPAN COLLEGE.

IN attempting to give information concerning Christian education in Japan perhaps the first thing to do is to state in brief outline

WHAT THERE IS OF IT.*

For boys and young men there are 18 (3 Catholic) schools of middle school grade and above. The Japanese middle

* This survey is limited to Japan proper; educational work in Formosa, Korea and Saghalien is not considered. However, Roman and Greek Catholic as well as Protestant work is taken into account.

schools admit boys from the age of twelve up, after they have finished the six years of primary compulsory education. Their courses cover five years and their purpose is to give a general education. Their curricula include morals, Japanese, English, mathematics, history, science, civil government, drawing, music and gymnastics. There are no electives. Next come the "high schools." These were originally intended for general culture also, but very soon after their establishment they inevitably became simply the preparatory schools for the imperial universities that they now are. Their courses of study are three years long, and each of the eight schools is divided into three divisions, the first division looking forward to the literature or law colleges of the imperial universities, the second to the science, engineering or agricultural colleges, and the third to the medical colleges. Then follow the universities with their six kinds of colleges, namely, literature, philosophy, science, engineering, agriculture and medicine. The course of some of the colleges is three years, of others four years. There is also a class of vocational schools—agricultural, technical, commercial—which boys can enter immediately after graduation from the primary schools, and there is still another, higher class of vocational or professional schools—medical, commercial, technical,—that are open to graduates of the middle schools. But the above-named three grades of schools, namely, the middle schools, the "high schools" and the universities, strictly uniform throughout the country, constitute the backbone of the Japanese educational system. Of the 18 Christian schools mentioned above all have middle school departments. These all conform either entirely or quite closely to the government middle school curriculum. In addition there are two, the Rikkyo Gakuin in Tokyo and the Doshisha in Kyoto, that have university departments corresponding in grade to the two great private universities of Waseda and Keio, and covering four and one half years immediately following the middle school course. Their grade is thus from one and a half to two and a half years lower than that of the imperial universities. Four others of the Christian schools have higher departments of three years, thus covering the same number of years as the government "high schools." But in addition to these university or higher departments 8 out of the above 18 schools have theological departments. These departments cover three years and correspond in the main to an American theological semi-

nary. Besides there are 15 (3 Catholic) separate theological seminaries or Bible Schools, unconnected with other institutions of learning. The 18 institutions and the additional 15 theological schools aggregate a total of almost exactly 7,000 students. The most prominent of the 18 are the Aoyama Gakuin, the Meiji Gakuin and the Rikkyo Gakuin in Tokyo, the Tohoku Gakuin in Sendai, the Doshisha in Kyoto and the Kwansei Gakuin in Kobe. These represent the leading denominations in Japan.

For young women and girls above primary grade there are 55 (16 Catholic) schools, together with 10 separate schools for the training of Bible women. In the government system in the case of girls the higher girls' schools immediately follow the primary school course. The course of these higher girls' schools is five years long (in exceptional cases only four) and the studies resemble those of the boys' middle schools except that English is optional and emphasis is laid on sewing, cooking and various accomplishments. The above-mentioned 55 girls' schools nearly all conform in the main to this higher girls' school course of the government. Quite a number of them also, above their regular courses have higher courses of some kind—cultural courses, courses in English preparatory to teaching, courses in music, kindergarten normal training courses and Bible-women's courses. The number of students in these schools is also about 7,000. The most prominent of them are the Joshi Gakuin (Presbyterian), Aoyama Joshi Gakuin (Methodist) and the Rikkyo Joshi Gakuin (Episcopal) in Tokyo, the Miyagi Joshi Gakko (Reformed) in Sendai, Kobe College (Congregational) in Kobe and Hiroshima Joshi Gakko (Southern Methodist) in Hiroshima.

A few of these girls' schools have primary departments attached to them. There are also several primary schools in connection with Christian orphanages, and there are some 15 unattached primary schools. The Roman Catholics have a considerable number. The number of pupils totals not less than 3,000.

Of Kindergartens there are in round numbers 100. Some of them are connected with girls' schools, but the great majority are unattached. The total number of pupils is estimated by the Kindergarten Union of Japan at 6,000.

In addition to the above regularly classified schools there are a number of schools of a miscellaneous sort—night schools

for the teaching of English, commercial schools, industrial schools for girls, et cetera. They include the educational work of the Young Men's Christian Association. The total number of such schools is about 30 and the number of pupils is not less than 3,000.

Thus the total number of Christian schools of all grades and kinds in Japan is about 260, and the number of children and young people that are under Christian educational influence is about 26,000. Geographically the schools are fairly well distributed, although there is some over-concentration in the capital city, and there are some large stretches of country that are unsupplied.

THE CHRISTIAN EFFECTIVENESS OF THESE SCHOOLS.

It seems to the writer that the first question to be asked in reference to Christian schools in non-Christian lands is as to their effectiveness as educational agencies. Especially in a land where there is a fully-developed and responsible government system of education, it is the first duty of Christian schools to give a superior *education*—intellectual, moral and spiritual, on the assumption that a Christian education is the best *education*. But incidentally and necessarily a Christian school that is true to its purpose will lead many individuals to a saving knowledge and experience of Jesus Christ. To what extent have the Christian schools of Japan yielded this direct spiritual result? A recent investigation reveals the fact that of the graduates of the Protestant schools of middle school grade and upward, including theological schools, just about 50 per cent. have gone out into the world as baptized Christians. In the case of the Roman Catholic schools the percentage is probably much less owing to the fact that they have full recognition and observe scrupulously the government instruction forbidding religious teaching in schools that are fully within the government system. Of the graduates of the Protestant girls' schools above primary grade over 80 per cent. have gone out as baptized Christians. There are no available statistics as to the direct Christian results of the industrial, commercial, evening and primary schools. But those who are engaged in them are generally enthusiastic over the Christian influence which these schools exert. Christian kindergartens are as a rule very popular among the people, in spite of the fact that there are many government kindergartens, and they are in a variety of ways very helpful to the Christian cause.

In addition to the various more direct spiritual results of Christian education, there are also many indirect results and influences that are powerful factors in the leavening process that is going forward in the nation.

MINISTERS, EVANGELISTS AND BIBLE WOMEN PRODUCED BY CHRISTIAN EDUCATION

About 1,300 young men have been graduated from the 23 theological and Bible training schools of Japan. A large proportion, perhaps half, of these did not have full preliminary training. They graduated from special courses or from schools that did not require a middle school and a higher department education as a preparation. The present number of Japanese ministers and evangelists is 1,476. A considerable proportion of these have not passed through any theological schools or have taken only partial courses in them, and some prepared abroad. Among the 1,300 graduates there has been considerable loss through death or going into teaching and other callings, and the percentage of loss has been greatest among those that took the full course. But the percentage of loss is decreasing as the native church becomes better established. The number of theological students has increased by 120 per cent. during the past ten years, and the percentage of those who study without full preliminary training is growing rapidly less.

From the ten regular Protestant Bible-women's training schools there have been 475 graduates, but there has also been a considerable number of graduates from the Bible-woman courses of some of the girls' schools. There are now 484 Bible-women in the service, of whom, however, a considerable number have not had a school training.

RELATION TO THE GOVERNMENT.

There are three positions that a Christian school may hold in relation to the government. The first is that of merely having government sanction to carry on a certain kind of educational work. This involves practically no regulation or inspection of the schools so related, and of course there is no restriction on religious teaching. Most kindergartens and the large majority of the girls' schools as well as all night schools and industrial schools, have this kind of recognition.

A much more distinct form of recognition is the second, by which a school is recognized definitely as giving an

education of a certain government grade, and the recognition implies certain privileges, while at the same time full religious freedom is granted. This is the form of recognition under which are the majority of the Christian schools for young men and some girls' schools. The boys' middle schools are recognized as giving an education of middle school grade, although they are not allowed the use of the name "Middle School". But they now enjoy all the other privileges of a government middle school, the chief of which are the postponement of military conscription, admission to the higher government schools, transfer to and from government middle schools, and the one year volunteer military service after graduation. Until recently graduates of the Christian middle schools were debarred from the Military Cadets' School, but this restriction is now removed, and the Christian middle schools stand on an equality with the government middle schools in all respects save that of the name. The chief conditions accompanying this form of recognition are that the curriculum of the schools must in the main conform to the curriculum of the government middle schools, there must be 220 days of teaching exclusive of examinations and holidays, certain records and examination papers must be kept for the inspection of the government, certain reports must be made, there must be a certain proportion (at present one half) of licensed teachers, the school buildings and grounds must conform to certain regulations, and the work of the school must always be subject to government inspection. The higher departments and the theological schools, also under this second form, are recognized as special schools. This recognition as special schools, however, confers no privilege except that of the military conscription postponement. A number of the girls' schools are now also recognized under this second form as giving an education of the grade of a government higher girls' school. The three privileges that accrue to the girls' schools from this form of recognition are, that their graduates are admitted to the higher government schools; they can become primary school teachers without examination; and they are permitted to take the examinations for license as secondary school teachers. One Bible-woman's training school is also recognized as a special school. This form of recognition, although involving some minor inconveniences, has been found in actual experience to be not only not objectionable,

but, by putting the official stamp upon the schools, giving them a uniform standard, and stimulating their efficiency, conferring upon them very great benefit. The Christian schools for young men were dismayed by the attitude taken by the government in 1899, but they have recovered themselves and have increased in attendance over 100 per cent. within the past ten years.

The third form of recognition makes a school a regular part of the government system, subject to all the requirements and enjoying all the privileges of a regular government school. The advantage which this form of recognition has over the second form is that in the eyes of the public it confers greater prestige due to integral incorporation in the government system. The disadvantage is that it makes a school subject to the government instruction prohibiting religious instruction and religious services. Eight (3 Roman Catholic, 2 Episcopalian and Anglican, 1 Disciples, 1 Methodist Protestant and 1 undenominational) out of the 18 Christian middle schools, and thirteen (10 Roman Catholic, 1 Episcopal and 2 undenominational) out of the 55 girls' schools are under this form of recognition. The prohibition against religious teaching is carried out with varying degrees of strictness, apparently according to the attitude of local officials. In some schools voluntary Bible instruction is allowed the first hour in the morning, in others during the noon recess, in others after school hours, in others not in the school buildings at all, while the Roman Catholic schools voluntarily refrain from all religious instruction except in compliance with the written request of a pupil endorsed by his or her parents. It is claimed that a better class of students come to schools that have this form of recognition, that religious instruction is received more gladly and heartily when attendance is voluntary, that though the direct results may be less, they are not a forced, hot-house product, but are genuine and healthy. It can not be denied that there is a measure of truth in these claims. It is noteworthy that every one of the schools established and sustained by Japanese alone has this form of recognition. Nor can it be denied that they render their share of help to the Christian cause and have perhaps a distinct mission of their own to fulfil, especially in the way of dispelling prejudice against Christianity. At the same time the majority of the missionary body are probably right in their conviction that for the direct

positive results that Christian education is expected to contribute to the general Christian cause, those schools must be looked to that have unrestricted freedom to teach Christianity.

THE PRESENT SITUATION AND OUTLOOK.

The Christian middle schools are in a flourishing condition. Eighty-six per cent. of all the students in the boys' and young men's schools of middle school grade and upward are in the middle schools. Most of these schools have more applicants than they can take, and this is a condition that is likely to continue. They fit into the government system and are now permanently established factors in the educational work of Japan. All they need to do is to keep up with the times. Their position is enviable.

But not so with the higher departments. These, although recognized by the government as special schools, do not fit into the system and their students have no definite outlook for positions or bread-winning after graduation. If the government would recognize them as giving an education of equal grade with the government "high schools" and admit their graduates to the imperial universities, they could become as flourishing as the middle schools now are. But it is the policy of the government not to allow any private high schools. Hence the Christian schools must devise other ways. Two of the schools, the Rikkyo Gakuin and the Doshisha, have become universities, and in both of them in addition to literary courses there are also economic courses. The latter are flourishing because they lead to definite callings. There is among the people no demand for, nor scarcely even an understanding of, a cultural education above middle school grade, and for this reason only vocational courses have any hope of success. The two other schools that have vocational courses in their higher departments have also comparatively good attendance.

The theological schools are doing their work steadily and with increasing efficiency. There are too many of them, but through the movement toward unification this evil will probably in a measure be remedied. However, they would become much more successful than now, if the higher or collegiate departments of the several schools would become flourishing, so that from them more students could be recruited for the theological courses.

The girls' schools have not grown rapidly (only about 21 per. cent) during the past ten years, mainly because during this period the establishment of government girls' schools has been vigorously pushed. But they will gradually come to the front again.

The primary schools will probably not grow much. Private primary schools are not permitted by the government except in substitution for public schools or for the benefit of children that are exempted from school attentance on account of poverty.

The kindergartens have grown very rapidly in recent years. They are looked upon with favor and will probably continue to grow apace in the years to come.

A CHRISTIAN UNIVERSITY.

Both for the purpose of furnishing an outlet for the students of the present higher departments and for the sake of the great mission such an institution has to fulfill, one central Christian university should be established in the capital city. For this the Association of Christian Schools as well as the friends of Christian education in Japan generally have been agitating during the past year or two. It should be an institution fully on a par with the imperial universities, and should stand as the apex of the Christian educational effort in this land. It should feel national responsibility and fulfill a national mission.

THE ATTITUDE OF THE GOVERNMENT AND OF THE PUBLIC.

A few days ago the opening ceremony of the Doshisha as a university was held. On that occasion the Minister of Education, a president and an ex-president of an imperial university, a governor and a member of the house of peers were present. Congratulations were sent by two ex-premiers as well as by Count Okuma and Marquis Inouye. A prominent daily of the capital said the next day: "We believe the establishment of Doshisha University was the right thing at the right moment. The shortcomings in certain features of the Government schools and other secular institutions of learning have become too glaring to be long overlooked." "Let Christianity now try its hand in solving the problem of moral education in the schools. We believe the Japanese nation is at last to get rid of its religious prejudices and judge the tree by its fruits." There are

other signs that indicate that the time is coming, perhaps sooner than the schools are ready for it, when the Japanese nation will hunger and thirst for all that Christian education can give in the way of moral and spiritual inspiration and uplift. Meanwhile the schools have much reason to busy themselves with the correction of their weaknesses, the improvement of their equipments, and the strengthening of their teaching forces both Japanese and missionary.

It may be added that probably never, except perhaps in the late eighties, has the Christian educational movement in Japan shown so much vigor as in the past few years. Nine of the leading schools for young men have put up large new buildings, while two others have begun the establishment of entirely new and quite elaborate plants. The conviction has never been so widespread as now, not only that Christian education has been fundamental in the Christian movement in Japan hitherto, but also that to the future of Christianity in this land a body of well-distributed and efficient Christian educational institutions is an absolute necessity. It is a conviction that is shared by Japanese Christian leaders and missionaries alike.

Why we Believe in the Kindergarten for China

BY MRS. O. C. CRAWFORD.

A COUNTRY'S greatest resource is its children. Someone has said "To-day, as never before in the world's history, the Child is King."

In the educational world, the importance of the first years of the child's life are beginning to be acknowledged: his physical welfare has come to be a recognized study, for it is seen that the health and strength of maturity depend upon this early growth.

The time of times for the improvement of a child's mind and for the forming of a child's character, is *now*,—this present hour,—while he is a child.

One of the greatest lines of the world's work lies here before us: the understanding of little children in order that they may be properly trained. Correctly understood, it demands the highest endeavor, the broadest culture, the most

complete command of self, and the understanding of one's resources and environments. No other form of Christian effort brings such immediate, such large, and such lasting results as work for the children.

The Kindergarten has not yet reached perfection, but is growing each year in efficiency, and the significance of the Kindergarten for the salvation of neglected childhood and its efficiency in the unfolding and filling of child life in its earliest stages has been brought out so unmistakably that we yearn to secure for the little ones of this great land the power and beneficent influences involved.

Aim to educate the child for life. Strive to develop within him those forces that will tend to make him a power in the world and enable him to enter into and enjoy the life of humanity. The personality of the teacher, the spiritual atmosphere of the Kindergarten, the joyous happy participation in work and play are important factors in placing the child in a correct life attitude. To stimulate the activities of the child, to give proper attention to physical conditions—thus enabling him to grow strong in body as well as in mind—to give him a glimpse of those institutions embodying the culture of mankind, to foster within him a love of nature, to lead him to establish a feeling of goodwill and fellowship toward those about him, to help him form correct habits, thereby developing a self-reliant character, to lead him ever onward and upward toward that which is highest and best, is the true mission of the Kindergarten.

To acquaint the public with the value of this new system of child-training was one of the purposes of the friends of the movement during the early years, when it was brought, like all similar reform movements, face to face with prejudice, skepticism, ridicule, and ignorance, but now the Kindergarten, after much reorganization of its theory and practice, is so well established in the confidence of the public that there is no longer a need for defence of its cause. A movement of such vigor and power could not fail to make an impression on education, and the Kindergarten to-day is recognized as one of the greatest forces in current educational history.

The movement, as we know it to-day, has been three centuries in the making. The spread of the movement during the past twenty or thirty years has been a significant part in the educational life of America. It has been one of the vital

influences in American education, and its influence has been exerted along many different lines and among many different groups of people. America has given to the world an ideal of self-government. It is the province of the Kindergarten to nourish and foster that ideal in the heart of the child, for only as the ideal is realized in the heart of the individual can America expect to hold her own among the nations of the earth. If the Kindergarten is desirable in America, it is tenfold more so in this country. There will be many new steps taken by this nation when the more immediate and troublesome problems resulting from the revolution are disposed of, and the Kindergarten is the educational expression of the principles upon which Republican institutions are based.

Froebel and his co-workers set a new ideal of education before the eyes of their contemporaries and they pursued it with such vigor that it was counted as among the revolutionary tendencies of that time.

Trusting to its inherent truth to win recognition and influence, it started on its educational mission as an independent institution, the embodiment of a new educational ideal. Its promoters proclaimed a new theory—that of man as a creative being and education as a process of self-expression. Froebel's theory is a theory of life and not of child education alone. Truly the charming picture of the little ones playing though at work, carries with it a full conviction of its usefulness as well as of its adaptibility. Not so with much of the other educational work. From the very nature of educational processes, the foundation of good work in the schools must be laid most carefully. Not only must long periods of time elapse and patient effort be continuously expended, but, above all, a true educational philosophy must ever direct the teacher's efforts. To the upbuilding of such a true philosophy of education Froebel devoted the years of his long and fruitful life. How mistaken the conception of him as a kind-hearted enthusiast, fond of children! How often is his beloved Kindergarten considered as a complete thing in itself—a mere special system, planned only for childhood, instead of the first step in the adaptation of the Froebelian philosophy of education as a whole. It is not merely a special system of work for the small children: it is a complete practical system of education to train the pupil into a broader relation with the world into which he is to enter.

The Kindergarten embodies the fundamental principles of child training and it has become part of the school system in every progressive community and its principles are being increasingly applied in elementary education. We find, now, additions of drawing and manual training to the curriculum in elementary grades. The introduction of these subjects shows the new trend in education—a trend in the direction of activity as a principle in school work, though they are often added to the school curriculum without an insight into their real purpose and value, or their relation to the customary studies. Kindergarten methods in primary work are too often a superficial using of Kindergarten materials with older children without adequate insight into the principles which underlie kindergarten procedure. The Kindergarten can never be a substitute for the primary school, neither can the latter ever be a substitute for the former. Each is dignified with a distinct sphere of its own, for each stands for something definite and necessary in the life and development of the child. One in aim, but differing in means and methods, they will continue side by side, working together in harmonious interest and mutual helpfulness to solve the problems of education.

The study of the psychology of childhood has immensely emphasized the importance of early training.

We believe in the Kindergarten because its methods are based on a reverent recognition of the supreme importance of the child. Froebel was the first great educator who recognized the true value of the individuality of each child and studied the child's interests and powers with a view of making his self-activity the chief agency in promoting his development intellectually and morally and securing his culture in the various departments of his great inheritance of literature, art, music, science, institutions and religion.

The new revelation of the value of the child's self-hood made through the Kindergarten has been the most vital element in the development and transformation of modern educational ideals both in regard to teaching and training. All methods of teaching and training are now tested by their influence on the individuality of the child. Any educational process that fails to use the child's self-activity is known to be ineffective if not positively destructive of power, and it gradually gives place to a better method as soon as its defects are clearly revealed.

The Kindergarten places emphasis on the *natural* instincts of childhood, upon its love for companionship, its desire for activity, its love for the beautiful, and its yearning for knowledge. The educational process as interpreted by the Kindergarten consists in the direction and utilization of these instincts for the furtherance of the child's intellectual and moral development. The Kindergarten furnishes an all round development because it meets the varied needs of the child, and influences him at an age when impressions are most lasting.

Briefly stated, the underlying principle of Kindergarten teaching is, that we should strive to call forth self-activity, develop inventive powers, prepare the child for social coöperation and provide for him happy and harmonious surroundings.

The child is an organic unity consisting of parts, each part being essential to the whole.

The lifework of man is to become God-like—to be perfect according to the divine model.

We must develop mind and soul aright to their noblest powers and we must recognize the importance of the body in enabling the mind and soul to develop aright. We must give the child wise companionship and guide him in his play. Not instruction or not knowledge but growth toward an ideal perfection of body, mind, and soul, should be our aim in teaching these Chinese little ones, who are the hope of China and the future of the Kingdom of God.

The Kindergarten, too, is an organic unity, consisting of many parts, science, games, songs, stories, occupations, and gifts.

Intellectually the germinal seeds are planted and started to grow by the various phases of life and work presented in the Kindergarten.

In science we aim to teach, not accurate technical knowledge, but a love for nature.

"We have been convinced," said President Eliot, "that some intimate, sympathetic acquaintance with the natural objects of the earth and sky, adds greatly to the happiness of life and that this acquaintance should be begun in childhood and developed all through life. A flower, a tree, the sky, is an inexhaustible teacher of wonder, reverence, and love."

An intense interest in everything about him is the heritage of every child, but often his interest is dulled because of a lack of proper objects upon which to bestow it. The Kindergarten

develops the child's love of nature and uses this love to reveal to him some of the greatest moral and religious ideals. The child is trained to observe nature processes and brought into close relationship with nature.

To the little child, the sun, the moon, the stars, the clouds, and the flowers appeal strongly; life calls to life, and the living creatures are objects of absorbing interest and affection. It is delightful to recall the expression on the face of a child watching the spinning of a cocoon, or a bowl with tadpoles moving about in it, his evident love for a tiny, downy chicken, for a kitten or a puppy, and his pleasure in a handful of dandelions or even weeds from the wayside. To the child who is so fortunate as to find sympathetic interest in the grown people with whom his lot is cast, the childish memories which stand out most vividly are of those joys which nature presents to him. Eugene Field says, "Every man should have a layer of country experience in him somewhere." Alas! to how few of these little Chinese tots about us are these childish pleasures known. What a source of pure, persistent joy to the Kindergartner that she can bring a sympathetic, intelligent response to their childish appeal, that she can give them that environment that will enable them to grow into a full and joyous life. Thus nature grows dearer and the child's conception of all these newly-made friends more beautiful and vivid, awakening in him a spiritual truth which leads him to trace all life back to its source, making this the means of spiritual culture.

That Play is a potent factor in stimulating a healthful physical and intellectual growth has come to be an educational truth which is fully recognized. The Kindergarten uses play as an organic part of school work. The revelation of the educational value of play would be a sufficient justification of the Kindergarten if there were no other reason for its existence. We are indebted to Froebel for teaching us to utilize play in a systematic manner in the education of the young. He chose his plays so carefully that they are not merely pleasant ways of occupying the time of the children; they are intended to mean a great deal in the nature and power of the children, physically, intellectually, socially and morally. In all play the child should be self-active, to a greater degree than it is possible for him to be in any other department of his school life. Nothing else can appeal to a child so fully and satisfy his need so long as play. Physical games are for bodily

development, intellectual games to impart knowledge and develop the mind, symbolic games impart some spiritual truth to help in life.

The importance of play has been, and is being, emphasized, and it is said that the nations that have shaped history are those which have been devoted to play. A very important part of the college games in which the young men and women indulge is the development of power, poise, self-reliance, and courage. These acts of play—these contests—are in part a training and serve to develop habits of order and attention, and to strengthen character, self-control, and judgment.

Songs, Stories and Pictures are so selected as to call forth mental images the child can easily grasp and retain. The value of music as a factor in elementary education had been recognized for a generation before pictorial art had been accorded such recognition. Music, like representative art, must begin in feeling and intelligence and not in technique. Musical centers are awakened by the songs dealing with the sweet, simple experiences of common life. Stories give an idea of right duty. It is important to be familiar with a number of good stories. If a story is well told, children will love to hear it over and over again. A story that will appeal to children must have a good beginning as well as a good ending. Children never tire of the old expression "Once upon a time" or, "Many, many years ago." A story must be full of action and the teller must see the sights and feel the emotions she is describing. Repetition, such as that of the story of the "Three Bears" or "The House That Jack Built" is always fascinating to children. The story is of value to stimulate the imagination, and the fairy story and fable are especially helpful. Children are natural hero worshippers and if told good historical tales, they will grow to love great heroes as they will love their best friends. Then, too, children are exceedingly fond of animals, and simple little tales of the ant, the toad, or the bee will not only instruct, but greatly interest them. The moral must be an integral part of the story. The roots of a vital interest in literature and true history are started to grow by the stories of the Kindergarten.

Art centers are definitely developed by the suggestive work in color, form, and symmetrical arrangement. Since the themes of the great masterpieces deal with the fundamental experiences of human life and portray vital facts of Christian-

ity, this growth of art insight cannot but deepen and enrich the emotional and spiritual life of the children. John Quincy Adams has said, "What we make our children love and admire is more important than what we make them learn."

The Gift and Occupation exercises are the foundation for art and manual training work. Their purpose is to develop skill of hand, to give knowledge to the child by materials and not word of mouth, to develop the powers of mind, as observation, memory, imagination, and reason, and to give opportunity for expressing his own original ideas in invention. These occupations of the Kindergarten start growth-centers of industrial, constructive, and productive power, and give all children, rich or poor, reverence for work and productive achievement. The children work at their varied occupations not merely to produce things but to arouse and develop vital centers of intellectual and moral power.

Social roots are started to grow by leading the little ones to live through the best experiences of the race in the games, stories, and occupations.

The true religious elements have their roots developed by the reverent opening and closing exercises, by the songs, by their experience in aiding in the production and development of the life of flower and plant, and by the gradual recognition of a power behind the life and growth and movement of plants and animals and of the universe as they see it revealed in sun and moon and stars, in wind and cloud and in rolling seas, or lakes or rivers.

The Kindergarten is the youngest child of Christian education. More than anything else, is immense value to all Christian growth and power gained from daily presence within its walls and surrounded by its spiritual atmosphere.

The value of the Kindergarten for children, and Kindergarten training for teachers is being increasingly recognized in missionary work. The little ones will take with them the memory of many songs about God, Christmas songs and Bible stories they have come to know so well, the blessing asked at luncheon time, the ideas they have gained about fruit, flowers, grains, trees and stones, and the God who made all these things for us. Then there is the special adaptability of the Kindergarten idea in training of little ones in foreign lands. The teacher has an immense advantage as she may begin at once to apply her methods without waiting to overcome all the

obstacles of language and custom as a teacher of older pupils must do. Among educators, none aims more consciously than the Kindergartner to develop the whole child, the whole being.

Our most enduring work will be with the children. Not only do we desire to educate the child's mind and body with the charming symbolic exercises of the Kindergarten, but we will teach each day a little of the story of the life of Christ and also Christian prayers and hymns.

The Central Congregational Church of Topeka, Kansas, organized a Kindergarten as one of its working agencies in 1893. In discussing the step taken by this church, the pastor, the Rev. Chas. W. Sheldon, said, "When we consider the value to a church of work done for the children by holding their growing life in close sympathy with church life and so educating the future supporters of the church, it is surprising that the Kindergarten has not found its way more quickly and generally into church activity. The stimulus to the Sunday-school, to the home, to mothers, and to every part of church life is instantly and continuously felt."

A Paulist Father, when asked if he did not fear the materialistic tendencies of the times would weaken his church, replied, "Oh, no, we Catholics catch our people young and they never get away from us. We hold that if we can have the care and guidance of a child under seven years of age, it will always come back to the church in after years, in every important crisis of grief or joy in life. That is why our great church is unaffected by the godlessness that alarms others. We make Catholics of little children, and they never cease to grow as the twig is bent."

Not only is the influence of the Kindergarten upon the children remarkable, but its influence is extended and deepened by means of training classes and mothers' meetings, until it is recognized as one of the most helpful means of building up the church and neighborhood. It will be found well-nigh indispensable, not only in building up character in children, but also as a means of reaching the homes that would otherwise be closed, and of bringing other members of the family under its influence. In the effort to win the goodwill of the parents, nothing will be more successful than opportunities given to their children. By careful and tactful visitation and invitation, the Kindergartner dispels suspicion, wins the confidence of the mothers, and secures a welcome which enables her to get

into the homes and affords an opportunity to become acquainted with conditions there. The touch of the Kindergarten upon the home is nothing short of remarkable.

Mothers' classes, among lines of work carried on, must be given first place. Many of the mothers can best be reached through their children. The serious discussion of the fundamental problems of motherhood and childhood open up a new world of thought to many. It gives a new meaning to life, and leads to the formation of higher ideals and nobler purposes. The inspiration that the Kindergarten gives to many young mothers is one of the reasons for its success. They come to the mothers' meetings for the special purpose of getting the help they need with their children, and an effort is made to acquaint them with the fundamental principles of child-rearing as they are embodied in the theory and practice of the Kindergarten. In thus bringing the teachers and parents together, mutual problems can be discussed and the views of each enlarged.

The Kindergarten is a constructive and preventive philanthropy, contributing an influence for upbuilding and ennobling of character which cannot but produce gratifying results in the future.

But Kindergartens cannot be carried on without the organization and maintenance of training schools from which its supply of workers can be recruited. The successful management of a Kindergarten demands a Kindergartner of experience and ability. Workers are needed in the Kindergarten, and, as practical experience with the children must necessarily constitute an important part of the training, the candidates are assigned to actual work in the Kindergartens, usually from the time they enter the course, and continue such work until it is finished. We can get the equipment and materials for a good Kindergarten, and a large number of girls are willing and anxious to take the training, but we lack experienced workers and experienced women to train the girls. Those who are in the work have not time to train the girls, but they do it from necessity as there is no one else who is capable. As the demand for Kindergartens increases and adequate opportunities for Kindergarten training are still lacking, many, with little or no preparation, will attempt to open Kindergartens, but with only superficial insight into its tendencies they will soon deteriorate into mere mechanical routine, while a thorough

acquaintance with the practical working of the Kindergarten cannot fail to give new insight into the meaning of it as an institution and lead them to place a higher estimate on its principles, and their own ideals will be strengthened and uplifted. We are, to-day, perhaps, the youngest child of the International Kindergarten Union. Our experience has been limited to that of organization, to the launching of a new work in a new country; and, like all pioneering, it shows elements of crudeness, yet there are certain fundamentals which we are endeavoring to recognize, and, above all, we seek to maintain a high standard for the training work.

It is no small testimony to the many-sidedness of the Kindergarten that organs differing widely in aim and character should have adopted it as an agency for the furtherance of their own particular aims. Temperance societies, business concerns, and social settlements have adopted it. Its principles are being accepted and applied in Sunday-school work and it has become an agency in Church and missionary work.

It has been impossible to discuss here in detail various problems that present themselves in the application of these principles to various phases of work in the Kindergarten, or even to touch upon many of them, but we want the coöperation of educators, parents, and friends in perfecting this scheme of child-culture destined to meet a great need. We are glad of this opportunity to let others know what aims, purposes, and ideals we are striving to attain, and to receive from other educators the help and criticism we need. We shall hope to be mutually helpful by a better knowledge and sharing of each other's problems.

May the friends of the Kindergarten be stimulated to even greater efforts in its behalf and those who have thus far given it but little thought be led to give it favorable attention.

To my dear friend Mr and Mrs Coats
with much love and good wish.

Hawkwood
July 1st 1908

In Memoriam:—Dr. Griffith John

ON the 25th July Dr. Griffith John peacefully passed away at Clapton, a suburb of London, where he had been living ever since his return to England rather more than six months ago.

Dr. John was born at Swansea in South Wales in December 1831. Having studied for the ministry at Brecon, where he acquited himself with great credit as a student, he was sent out to China along with Alexander Williamson, by the Directors of the London Missionary Society. They arrived in Shanghai in September 1855. The Society they were connected with was at that time represented by a band of strong men and illustrious missionaries. In Hongkong were Dr. Legge and Mr. Chalmers. In Amoy were the brothers Stronach. In Shanghai, among the older men, were Dr. Medhurst, Dr. Lockhart and Alexander Wylie; among the younger ones, were Muirhead and Edkins. Other devoted men there were who on account of death or sickness, before long dropped out of the ranks.

The first six years of Griffith John's life in China were spent in the Kiangsu province. Several of his colleagues had been sent to China, as he himself had been, with a view to their moving farther afield when the way for advance should open up

During Griffith John's first year he came powerfully under the influence of Dr. W. H. Medhurst, one of the wisest, most devoted and most scholarly Missionaries who ever came to China. In later days Mr. John often alluded thankfully to the impressions that friendship had made upon him. Dr. Medhurst was then an elderly man and in poor health. In September 1856 he returned to England where he died shortly after his arrival.

Griffith John was by nature always enthusiastic, always intense and always sanguine. By grace, and by cultivating habits of self-control and self-discipline, he was also always industrious, always persevering and always alert. These characteristics showed themselves equally whether the immediate matter in hand was study and preparation for his life's work, or itinerating, preaching and carrying on other forms of service in the neighbourhood in which he lived.

In 1861 he saw the beginning of the fulfilment of his hopes when Hankow was opened as a Treaty Port and he was appointed, along with a colleague, to commence there a Mission of the London Society. Griffith John will always be associated with Central China in the minds of those who knew him, and in the minds also of all who know Hankow and Wuchang from the point of view of the new moral and intellectual life that contact with Christian Missions has brought within reach of the Chinese people. Consuls, Officials of all sorts, and Merchants come and go, and their very names remain unknown to the Chinese inhabitants, but the name of Yang K'eh-fei, as Dr. John was called by the Chinese, long ago became a household word with thousands and tens of thousands of the people, not only in Hankow but throughout a large tract of country in Hupeh, and also in Hunan. An amusing

illustration of its use, as a name to conjure with, was seen some few years ago in Ch'angsha the Capital of Hunan. In order to meet the demand then beginning in Hunan for elementary books for teaching English an utterly illiterate Chinaman, producing a perfectly worthless and grotesque English primer announced on the title page that it was by Yang K'eh-fei! He knew the worth of the advertisement but left his customers to find out for themselves the value of their purchase.

To tell the story of Dr. John's work in a few words would be an impossible task. He had an unlimited faith in the ministry of preaching as an instrument for reaching the masses. Not that he underrated other agencies for carrying on Missionary work, but for himself, 'his pulpit' as George Herbert says 'was his throne.' Yet he was always far more than a preacher. Almost any scheme for uplifting and benefitting the Chinese would have his sympathy, and his help as far as he could give it. Into his own and serious enterprises I shall not now attempt to enter. It is not the multitude of the incidents that can be related in connexion with any man, nor the varied forms of his activity, nor the record of what are accounted his 'successful' undertakings, that either make the man's life, or that explain the character and secret of his influence. At the back of all real human greatness there must be always some great faith, some deep convictions, some noble and self-sacrificing purpose and aim. 'Griffith' is the Welsh for 'great faith,' and Griffith John's name answered to his character. He believed immoveably and with the whole force of his heart and mind in a living and righteous God, in Jesus Christ as the effulgence of God's glory, and in the Cross as the way of life. He believed also in man and in men, as capable of being restored by Christ to the dignity which God designed for them, although for the present we have all lost our heritage through sin and wilfulness, and self pleasing. He had a deep and vivid conviction that China and the Chinese had been created and kept all through the ages for a great end, and believing this he reckoned that the one great business of his own life was to be, in God's hand, an instrument for China's salvation. To bring the Chinese to the knowledge of Christ and to faith in Him, and to experience the power of His grace, was Griffith John's lifelong aim and the purpose which dominated all his thinking and all his action.

Correspondence

EDUCATION *vs.* EVANGELISM.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR:—In an advertisement of his report on Foreign Missions, in a recent number of The Literary Digest, "Pastor" Russell, the leader of Millenial Dawnism, who has recently made a tour of the mission fields of Asia, makes the following strong statements in reference to the methods at present being used to win Asia to Christ:

"The present methods cannot be called successful: because Christianizing endeavors seem pretty generally to have ceased. Present missionary endeavors are almost exclusively along the lines of secular education. . . . There are evidences of positive teaching in the past but there is very little positive religious teaching now being done, because the people would resent it and keep their children from the schools." And much more to the same effect.

For some months a leading Baptist layman in Georgia, Mr. Thos. E. Watson, editor of The Jeffersonian Magazine, formerly a member of Congress, and candidate for Vice-President on the same ticket with W. J. Bryan, and a man of great intellectual power, has been making similar charges against our mission work.

It is also a fact that there has been great difference of opinion in the missionary body itself as to the wisdom of using so large a part of mission funds and so large a part of the missionary force in the teaching of what we call "western learning." Some missions have even been rent asunder on this question, my own among them.

It is also a fact that there is no New Testament precedent for this form of mission work. The apostolic church gave itself to the preaching of the gospel to the masses and the training of an effective ministry.

Our justification for this work is that of Christian expediency, the right of the churches of Christ to use any proper method to help establish His Kingdom on the earth.

Evangelistic work is founded on the direct command of Christ, so is the teaching of religious truth, that is, Bible truth, to our converts. "Preach the Gospel to every creature . . . teaching them to observe all things whatsoever I commanded you."

Christian education must justify itself in a way that evangelistic work need not. The latter is based upon Christ's command: the former upon expediency. Our educational work must produce fruit to justify its existence or it must be abandoned and all our time given to evangelistic work and training of the Christians, especially a native ministry, in the Word of God.

With these preliminary statements I want to give my experience to your readers. If I am wrong I want to be set right. If I am right, it seems to me we ought to go most thoroughly into this whole question when we all believe that we are entering upon a new era in the history of missions in China. In the eight years that I have been a missionary to China I have had the pleasure of meeting hundreds of

my fellow workers, and I believe, from my contact with them, their one great purpose in life is to establish as rapidly and efficiently as possible in China the Kingdom of our Lord Jesus Christ. They want to adopt the method or methods that will be most fruitful to this end. I believe that all will agree that if our methods are right we ought to work them to the utmost of our strength and ability, if wrong we ought to change them.

Now I came to China eight years ago a most ardent educationalist, under the impression, from books I had read, that direct evangelism had failed to reach any but the clod-hoppers and coolies of China; that we could hope to win the educated and upper classes only by using Western learning as a bait. I was a member of the Board of Trustees that founded the Shanghai Baptist College and Seminary and was proud of the part I had in it. I had little patience with those in our Mission who opposed the putting of tens of thousands of mission money into that plant although we had few students in sight to put into it.

After eight years of observation and close study of this question in such educational centers as Nanking, Soochow, Hangchow, Shanghai, Tientsin, Peking, and talking with many fellow workers I have been compelled to change my views considerably. I want to put my conclusions before your readers and if I am wrong I want to be placed right, for I know that the great majority of workers do not feel as I do.

Some of the conclusions to which I have been led are as follows:

1. The large emphasis that has been placed upon educational work has caused and is more and more causing the neglect of evangelistic work. We claim about one million adherents out of China's four hundred million. We are concentrating our efforts upon the million to the large neglect of the four hundred million. A comparatively small part of our mission forces and funds is now being used for evangelistic work.

2. Our colleges and universities have not been the successful evangelizing agencies it was claimed they would be, certainly not enough to justify the enormous sums of money expended in comparison to other forms of work. The number of college graduates who are active, working Christians to-day are not sufficient in number to justify the claim of being such agencies, in *comparison to the amount of money and labor spent*.

3. Our colleges have up to the present failed to give us the trained native ministry we had a right to expect. Most of the Chinese preachers I know have only the old Chinese education and Bible training. Our college graduates have gone into business or government service.

4. The tendency of higher education is always to emphasize intellectual culture to the neglect of moral and spiritual culture, to substitute training of the mind for regeneration of the heart, learning for character. "Knowledge is power" but power for evil as well as for good as we all know. In a recent copy of *The Record of Christian Work* I find two statements in two different articles showing how this tendency is at work in Europe. One writer, speaking of Germany, says: "Nowadays everyone wishes to be cultivated: no one uncultivated.

Now what is culture? True culture means the possession of religion, morality. All other things cannot produce culture. Honors, pleasure, gold cannot: neither art, literature, science, technique, trade, discoveries, inventions, politics. . . . . In the schools every weed of the field is brought in and examined, every river in Brazil counted up. And the Saviour of the world gets first twelve hours, then four, then one, and finally in the very cultivated schools no hour. As if the weed in the garden counted more than the Saviour of the world."

Another writer says of Italy: "The writer of these notes fell into conversation with a clever Italian barrister from Turin, who gave him much information about the intellectual life of Italy. The growth of the University of Naples and the intellectual keenness of Neapolitans, their skill as investigators in biology, in psychology and mathematics, were constantly dwelt on. 'But they have no character! It will take a century for the development of character!' was the repeated refrain which ended the eulogies."

France is the most scientific nation on earth but what of morals and religion there? All America has been stirred recently by revelations made by Mr. Crane and others as to the disgraceful moral life of large numbers of students in our American colleges and universities.

This result will always follow where culture of the Christian life is neglected for the mere training of the mind. My observation has led me to the same conclusion that Mr. Russell's has led him, that even on the mission field the Bible and Christian training is being crowded out by the pressure of the secular branches. We must expect the same fruit here as indicated above.

5. Our present methods tend to the pauperization of the Chinese church. The effort to graft on to the weak Chinese church, just out of heathenism, a great educational system, patterned after that of countries which have had Christianity for many generations, is like trying to produce fruit from a young fruit tree by some extraneous method instead of waiting for the tree to reach maturity and bring forth fruit out of its own life. The foreigner furnishes everything and pays for everything and as a natural corollary controls everything. When will the native church get on its feet while it is coddled and controlled in this fashion? All incentive to self-support is taken away by the constant inflow of foreign money, and the Chinese Christian is overwhelmed as he sees the expensive school buildings, church houses, and other equipment put up by foreign money. He knows he can have no control in the management of these things and he either hides away his few cash in shame, or, worse still, is led to look to the foreigner for the financing of all religious enterprises. To me this is one of the most reprehensible results of our present mission methods.

6. In my opinion the approaching competition of government schools will have the tendency to still further weaken our evangelistic efforts as we pour in the men and money to keep up with the development of the Chinese system.

7. We have been congratulating ourselves of late because our

mission schools have played so large a part in the awakening of China. There is not the slightest doubt that their influence has been very great.

But let us not deceive ourselves into believing that the westernizing of China means the Christianizing of China. The two terms are not in the least synonomous. The one may help on the other. And on the other hand it may hinder. The westernizing of Japan half a century ago has certainly not yet been followed by its becoming Christian. Is it not true that the missionaries in Japan made the mistake then that we shall be tempted to make now, that is, concentrate our efforts on school work and neglect the winning of the masses to Christ? Unless I have been misinformed the mission schools of Japan have been guilty of inoculating the church of Japan with western materialism, a Godless evolutionism, higher criticism of a destructive kind, and other isms that run riot in our western colleges and universities. The result is a cultured church but a church that has no evangelistic spirit to speak of and will never win Japan to Christ until there is some good old-fashioned preaching of Jesus Christ and him crucified, in the life of the church itself.

No, let us not believe that we have won China to Christ because we have convinced her that a locomotive is superior to a wheelbarrow, a steam boat to a junk, an electric lamp to one using bean oil, or a Republican government superior to an absolute monarchy.

In conclusion it may be said that this criticism is all negative. But I have a constructive program to offer. It is not original. Any one who is interested to know what it is will find it in I Corintians 1: 18-2: 16. It is dwelt upon at some length in this passage but it is the spirit of the whole New Testament, the evangelistic spirit.

If we work under this program, we shall never let secular education be more than an auxiliary. We shall let nothing, however important or desirable in its right place, displace or even interfere with our evangelistic propaganda. After eight years of close study of the subject I am convinced that the majority of the Missions in China are in grave danger of putting second things first and first things second.

Yours sincerely,
T. F. McCrea.

Southern Baptist Mission.

THE INDEPENDENT CHINESE CHURCH.

To the Editor of

"The Chinese Recorder."

Dear Sir: As one of many who must have read with unusual enjoyment the June "Recorder" on Chinese churches and the Missions, I write to thank you and to suggest that this increasingly important subject may be soon taken up again.

Dr. Campbell Gibson says:— "When we come to practical details, and try to define the departments of service which should soon pass into Chinese hands, many complex considerations come into view." It would be a help to know what has actually been done in missions where the independence of the Chinese church has made definite progress. Let me mention one of the latest steps in this direction taken here in

Shantung. When a church (or pastoral district) can provide the whole of a maximum salary for their pastor it thereby becomes independent (自主). Among other powers its pastor becomes an ex-officio member of the Provincial Church Council. He is made responsible for all the work in his pastoral district. This work includes examination of candidates for church membership, conducting of baptisms and communion services, managing cases of discipline, starting primary schools, and encouraging the church to support and manage their own evangelists. In fact, a resolution was passed to prevent the foreign pastor from assisting in the church work in the independent church areas, except on the express invitation of the Chinese pastor. This looks like a "hands off" policy, does it not?

I should make another suggestion which is that we might endeavour to obtain some Chinese opinions on this subject. If some of our senior brethren, whose missions are marching in the vanguard towards Chinese church independence, could obtain written opinions from their brightest Chinese pastors, we might learn how the Chinese themselves are regarding our efforts, and it may be that many false moves would thus be avoided by us.

I am, Yours etc.,
HENRY PAYNE.

THE TERM QUESTION.

To the Editor of

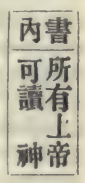
"THE CHINESE RECORDER."

DEAR SIR: There must be not a few workers who, while anxious to do all that is possible to promote the interests of union, yet feel themselves unable, *on conscientious grounds*, to join in using the union term 上帝 for God.

The fact that two of the Bible Societies use this term exclusively, while the third Society prints only a limited number of editions with 神; and the further fact that the various Tract Societies mostly use 上帝 in their publications, together constitute a serious difficulty for us who cannot use this term. Yet, are we to be *forced* into line on this point against our convictions?

May I ask through your columns, will those who believe that 上帝 is not, and that 神 is the correct term to use for God kindly communicate with me? Perhaps we may together think of some way out of the difficulty.

Meanwhile we here stamp all literature with 上帝 thus:—



Yours truly,
G. CECIL SMITH.

P.S. Should any readers be interested to know *why* we object to using the term 上帝 I shall be glad to hear from them.

G. CECIL SMITH.

THE DECEMBER NUMBER.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I am very glad to see the Rev. Wm. Campbell's letter in your issue for April. His suggestion will, I am sure, be largely supported by the mission experts on the field, and will be of the utmost service to our valued brethren working at the Home Base. All honour to them, but we understand our own work best, or we should be

unworthy of the trust the home-church and friends have reposed in us. Let the contents of the December number be reprinted and circulated in all directions.

Yours sincerely,

J. A. B. Cook.

A CHINESE EXHIBIT.

To the Editor of

"The Chinese Recorder."

Dear Sir: I desire to bring to the attention of missionary friends a matter in which many of them will be interested. The International Institute is now carrying out a plan to establish in connexion with its work what ultimately may be called a Museum, but which now we simply call an Exhibit. The exhibits at present are to be Chinese and not foreign. They are to show the skill and handicraft of the Chinese from the different provinces. In this respect the exhibit may be called an industrial one. We also hope to secure samples of the products of the soil. In this respect the exhibit might be called agricultural. We also hope to increase the trade of Chinese products with people who come to Shanghai from abroad. In this respect the exhibit may be called a commercial one. We hope to secure in due time sufficient articles of our own rather than depend on things which are loaned to us by others. When that time comes, this department of our work will be called a Museum.

Those of our friends who are interested in this effort of our Institute can help us in many ways. They can inform us what are some of the special articles, products or handicraft of the particular section where they live. They can also inform us of the Chinese with whom we may get into communication, and perhaps they can do even more by helping us to secure some of these things worthy of exhibiting. They can also give us information as to the particular products of the soil worth exhibiting. They may be able to secure for us some mineral specimens. Suggestions as to what we should get and how we should conduct our work will be gratefully accepted.

I am, etc.,

Gilbert Reid.

MORE SPIRITUALITY NEEDED.

To the Editor of

"The Chinese Recorder."

Dear Sir: Do not the unfortunate events in Korea indicate that the time to take stock is when the atmosphere is still? Racial and religious prejudices exist wherever two or more men live together, and always predispose to disturbances. In China for many years yet, missionaries and their converts must be the rods to attract this lightning, whenever there is a thunderstorm. The future is not likely to be less dangerous than the past. "The twelve" clearly understood and recognised the natural limitations of their position when they bade the brethren look for "seven men of honest report, full of the Holy Ghost and wisdom" to "serve tables" that they might give themselves "continually to prayer and to the ministry of the word." Has the inwardness of the situation been as clearly sensed by missionaries in China? Would not the Church have been more independent, and our

converts more robust, if, as a body, we had more distinctly recognised the absolute spirituality of our calling?

We rejoice that some prominent personages in the new regime are Christians, but are we sure that they are stalwarts who place Christianity first and everything else next? Has the native Church become the force which, *a priori* we might have expected from her numerical strength? A few years ago it was frequently stated on missionary platforms at home, that Christianity in the East could not be expected to develope along the same lines as Christianity in the West. The statement was made by leading missionaries, and it was always greeted with loud applause, but as a matter of fact the Church in the East is only a replica of the Church in the West. We have transplanted bodily our European and our American methods of Church government, we have reproduced our theologies, our creeds, and all our private, pet theories. Consequently, the Church of Christ in the Orient, because at all points dominated by Occidental influences, presents no distinctive individuality, and no freshness of view; nor has it given the West any new interpretations of the Scriptures such as many at home looked for, when once the religious thought of the West should come in contact with the ancient religious methods of the East. Consciously, or unconsciously, we missionaries have always been so much in evidence that we have smothered inspiration. Instead of being content with proclaiming the Way of Salvation from self, from self-seeking, and from the separation of one's own interests from the interests of others, we have brought with us our Western concepts, and, forgetting that the Western civilisation and environment into which we were born are only the *outcome* of Christianity and not Christianity itself, we have left our followers little to do but to repeat the error of the Scribes, and say what they have heard.

An essay would be necessary to properly develope this theme and to definitely delineate the limits of the Christian missionary's message to non-Christian peoples, and, perhaps, after all, it might prove indefinable; but the sympathetic student may understand what is meant by studying the manner in which Lao-tsz provides a clue for every reform by simply proclaiming the might of the irresistible Tao. May not we, with far greater hope of success, rest the whole weight of our life's effort on the majesty of the indwelling Christ, leaving our converts to work out every other problem for themselves? As *foreign* advisers in the realm of the Spirit, accredited to a people whose traditions are widely diverse from our own, should we aim at anything other than developing a pure vehicle through which the Holy Spirit can work unhampered? His spiritual force can only pour down as we remove every element which would impede its flow. He cannot give His Power where it would be prostituted to personal pursuits.

Yours truly,

C. SPURGEON MEDHURST.

Our Book Table

The object of these Reviews is to give real information about books. Authors will help reviewers by sending with their books, price, original if any, or any other facts of interest. The custom of prefixing an English preface to Chinese books is excellent.

Missionary Gleanings from Theological Magazines and Literature. G. G. Warren, Changsha.

In the "Expository Times" for November 1911 there is a capital sermon by Professor the Rev. George Jackson, B.A., Victoria College, Toronto, Canada. He deals with a certain phase of modern criticism that would rob us of the great Commission of the Saviour as given in Matt. xxviii. 19,20.

In the first place, we are reminded by these men that our Lord said certain things that are difficult to harmonise with a world-wide purpose:—e.g., the command as He sent out His disciples to "go not into any way of the Gentiles" (Matt. x. 5,6, 23). His statement to the Syro-Phenician woman (Matt. xv. 24ff.) Furthermore, Christ's own ministry was itself confined to these limits.

Mr. Jackson's first argument is "Do not the very restrictions imply and reveal a consciousness on some one's part that the Gospel that the twelve were sent to preach was fitted for a wider world than Judaism? Why should Jesus say: 'Go not into any way of the Gentiles; enter not into any city of the Samaritans' unless already to His mind or theirs the thought were present: "this is a message not for the Jews only, but for all men"? Dismissing the idea that the thought could have been the disciples', the preacher claims that it must have been the Lord's own thought. He adds the further argument of the need of Judaism as a starting point for the world. Next, we are brought face to face with the absolute rejection by some writers of the passage at the close of Matthew. In the first place Dr. Denney is quoted, because of his felicitous way of saying: "Every known form of the evangelic tradition puts such a charge, or instruction or commission into the lips of Jesus after His resurrection." And again: "Granting that the Resurrection was, what our only authorities report it to be, the manifestation of Jesus in another mode of being in which it was possible for Him, at least for a time, and when He would, to have communication with His own—granting this, there is no reason why He should not have said such things to them as the Gospels tell us He did say."

Next we are shown how the Apostles at once begin to do the very thing this rejected Commission tells them to do. Harnack, who rejects the text, says that this was inevitable in the nature of things. But Mr. Jackson adds: "Surely the most reasonable and adequate explanation of the abounding missionary activity, of which the Book of Acts is the record, is, that behind it all lies the definite authority of Christ Himself." Moreover, the twelve were all Jews. "In face of the opposition which met it on every side, how

could the missionary idea have gained and kept its feet unless it had been able to plead some sure clear word of His?''

But, say some, there was a very active Jewish propaganda of their faith among the Gentile nations in the days of our Lord. "But, whatever may have been the character or the results of this movement—and we really know very little about it—it is impossible to recognise in it the true forerunner of the Gentile mission. When we remember what has been the history of the Jews both ancient and modern; when we think of Pharisaism scornfully picking its way through a world of publicans and sinners: when we listen to the shouts that greeted St. Paul on the streets of Jerusalem at the mere mention of the Gentile name—'Away with this fellow from the earth: for it is not fit that he should live;' and when we remember that still, in this day of Missionary Societies, the Jew has none, that indeed hardly anything is more unthinkable than that the wealthy Jews of London and New York should unite for the conversion of China and Japan to the Hebrew Faith, it is vain to seek in Judaism for the head waters of the great stream of missionary activity.''

"Hardly less mistaken are those who speak as if the real author of Missions were St. Paul." Unless we are at liberty to dismiss all that the Apostle tells us of his relations with Christ Jesus, we are bound to accept his oft repeated word that he was an Apostle to the Gentiles "by the will of Christ.''

In the second part of the sermon we are taught to regard the whole Bible in words quoted from Dr. Horton, as "a clear, ringing, and everlasting missionary injunction." 'In a sense Harnack is right: it is "in the nature of things" that the disciples of Christ should preach Him and His Gospel with the utmost ardour.' The working out of this thought is as good as it could be in the short space that could be allowed in a sermon. But no one would be more ready than the preacher himself to acknowledge the shortcomings of this part. Rather than still further abbreviate the already too much shortened portion, let us search into this argument and each in his own way work out the thoughts connected with the necessarily universal character of the religion of our Lord and Christ, the Saviour of the world.

The "London Quarterly Review" for April 1912, has a suggestive article on "The White Man in the Tropics" by Dr. E. Walker. It condenses in a readable form that can be enjoyed by medically "lay" readers, an account of recent progress in the treatment of various tropical diseases now known to be dependent on microbes that have part of their life history in mosquitoes and other insects, part in human beings. The gains to missionary work are shown in such figures as these: "Of 89 officers employed by the Church Missionary Society on the Gold Coast, 54 died and 14 returned home in broken health. To-day the death rate in Freetown is only 22 per thousand." We are all fairly well acquainted with the main facts of these gains through our own better health. But the article gave me one most interesting new thought concerning the gain to Mission work in the improvements that it gives

us a right to expect in the increased health of the races native to these infested regions.

"The unparalleled reduction of sickness and misery and death thus opened out must be fraught with momentous and unforeseen consequences. Its ultimate results it is impossible to estimate, but some of the more immediate are obvious. The enormous reduction of the death rate must entail a great increase in the population. The increase will be the larger because of the improvement in the birthrate consequent on the lessening of the power of malaria, one of the leading causes of the low birthrate. The people who survive will also be stronger and healthier, and before another generation is over we may look for a more vigorous and virile people. We have heard much of the upheaval and revival of the East. If malaria can be successfully combated in India, that revival will be intensified. Freed from the depressing and degenerating influence of that fell tyrant, we shall find instead of an enervated, morally inefficient population, a nation of strong and vigorous men, strong to think, strong to fight. The temperate zones will not then have a monopoly of progressive, far-sighted men of initiative and insight. The West will then have to meet the East renewed in strength and moral force. . . . As in the East, so in Africa and Central America. Much of the backwardness of these nations is due to the incidence of disease. Given the chance of its destruction and devitalization, there is a chance of these people coming to their own and a prospect is opened up of progress and competition hitherto unknown."

What a prospect, too, is opened of Christ coming to His own, and of our inheritance in His enlarged Kingdom. Whatever the thoughts of statesmen and tradesmen may be as to competition, there can be only one thought for the servants of Christ: That He may be glorified in a strengthened India and China and Africa is pure unalloyed joy. That the period of actual missioning of the East by men and women from the West should be shortened, would cause no sorrow to any missionary. We welcome every thing and thought that can strengthen the local churches. That they may increase, and we decrease is the aim of our work and the burden of our prayer. If, as it would seem, God is in part answering our prayer through medical work, we shall but have an added clause of thanksgiving to the many with which we mingle our prayers on behalf of our medical colleagues.

Systematic Theology by A. H. Strong, D.D. (The Griffith and Rowland Press, Philadelphia.) $3. Gold.

This well-known and standard work is now published in one volume, in clear print, and on India paper and makes a handsome and easily handled book. The work is most comprehensive and up-to-date. The examination of various theories, new and old, is very thorough, and weighty reasons are always given for agreeing with or differing from opinions discussed. The treatment of Ethical Monism, Inspiration, and Perfection, is specially fresh. Emphasis is laid on matters apt to be forgotten, an excellent remedy for a distorted perspective of revealed truth. Quotations from Scripture are always apt,

and writers of every age and country are made to contribute to the discussion in hand. In addition to accuracy and fulness of treatment, there is pervading the book a spirit of reverence and earnestness which makes the work more than an ordinary theological treatise; it is devotional and spiritually refreshing. Every missionary ought to have this book on his shelves, and constantly in his hands.

A. G. S.

To The Editor of the Book Table.

DEAR SIR: At Kuling three years ago, when some mentions of the Higher Criticism were hissed, it was shown that some of the missionaries, at least, do not think this subject can be considered by the faithful. I have long wished for some book that would make it easy and plain, and that was written by a man of such protestant standing as to command respect. And I have just found and read such a book. I have written a review, to my mind too brief to be very satisfactory—but brief reviews are the demand and so I have done what I could in a few words.

Modern Thought and Traditional Faith, by George Preston Mains. New York, Eaton and Mains. Pp. xxi and 279. Gold $1.50 net.

Dr. Mains, who is so well known in Methodist circles as to make anything that he writes a guarantee of its soundness, has written, not a great book but a very useful one. By far the larger part of it is taken up with the so-called Higher Criticism and its results, for which indeed the first chapters prepare the way, dealing with the history of the middle ages, the Renaissance, science, and philosophy. And it is for this that we believe the book to be particularly valuable. Disclaiming all pretence of being himself one of the higher critics, the author yet shows that he has studied and followed the subject as closely as one of his busy, practical life could be expected to do, and in a few, short, crisp chapters he shows of what great value such studies can be in giving reasons for a deeper regard for the various books of the Bible and their interpretation, and above all for the Person and work of our Lord Jesus. As a curious instance of how extremes sometimes meet one is reminded, in reading this book, of the similarity that exists between the way the Roman Church refused to substitute the Copernican for the Ptolemaic theory of the universe and forced recantation from Galileo of what in his heart he knew to be the truth, and the way in which the ultra-protestant church of to-day tenaciously clings to old theories of interpretation of the Bible(not, it may be noted, to the Bible itself, but to theories about the Bible) and refuses to believe that the world was not made in six days of twenty-four hours each. Dr. Mains shows how these old ideas must inevitably give way to the progress of attested facts, and that it is by no means necessary to accept and believe all the thoughts of all the writers among the higher critics any more than it is wise to reject them all. To those who have stood in fear of this subject, and who, because of that fear, have been unwilling to investigate, this book is recommended as being a clear and valuable exposition of what criticism has done, stated in simple language free from technicalities and reassuring to faith.

G. F. M.

Intellectual and Political Currents in the Far East, by Paul S. Reinsch, Professor of Political Science in the University of Wisconsin. Houghton, Mifflin and Co. Boston and New York ; $2.00 (gold) net.

Professor Reinsch has not contented himself with chronicling events and pointing out their effects, but has gone more deeply into his subject by studying the thought of the leaders as given in their writings and showing how this thought has resulted in recent movements—and from this point on, he has left his readers to formulate their own prognostications of the future. While he does not ignore Confucius, Mencius, or Lao-tsz, Confucianism, Buddhism, Taoism, or Christianity, his concern has been more with those, both ancient and modern, whose writings have been most quoted by those responsible for the changes of very recent years and for the revolution of 1911.

The chapters on India and Japan are of equal interest and profit to one whose studies lead him beyond the country in which he lives, and, while there are statements here and there throughout the book that one or another reader will question, the book is on the whole one of the best and most suggestive that has appeared for some time, and it has the refreshing quality of dealing not with the outward customs and habits that are seen by the traveler, but with the inward currents that really are vital in the thought of the peoples of the East and that have given them such political conditions as they have had in the past, with the causes for the great alterations in forms of thought and government that are taking place in the present.

G. F. M.

The Chinese, by John Stuart Thompson. Published by Bobbs-Merrill Company, Indianapolis. $2.50 net.

The writer deals with his subject with the confidence and boldness of the "globe trotter" yet with the insight and appreciation of the "old resident." He naturally makes some mistakes such as on page 254, "Wen-li is the common speech of the masses only in Honan and Shantung," p. 250 "The native Ming Kings of the *fifth* Century," p. 248 "No Chinese street has *side* gutters," p. 149 "The Imperial color is red." These, however, are not serious, but there are two statements more serious which need correcting, p. 356. "The farthest inland and most populous province is Szechuan, ... Here Tibetian lamasery influence is now strong 'Lama Su Poh Sing' (we belong to the Lamas)." This gives an entirely wrong impression as the Tibetian lamas have no influence whatever farther east than Tachienlu True, hundreds of lamas visit the sacred Mount Omi every year, and there is a dilapidated temple in Chentu served by two priests who have to beg for their food ; but to say that the people of Szechuan "belong to the lamas" is a statement quite wide of the mark.

Another statement on page 247 is also incorrect. "The temple is placed 4,000 feet up the 12,000 foot mountain and is reached by ten thousand steps which were cut in the solid rock *by the pilgrims*. Nothing more aptly reveals the unsatisfying portion of China's religion than these *agonizing feats* prescribed for the faithful." This is utterly untrue. The fact is the pilgrims are in such a hurry to get to the top and then away

home again that they have scarcely time to write their subscriptions in the priest's book! The real facts are: the pilgrims are asked for subscriptions to build the road, or they may voluntarily, as a penance, offer to build so many yards, *but they always* get stone masons, who live on the mountain, to do the "agonizing feat" of cutting.

The illustrations, from photos, are most excellent. The book is well written, and well got up. Some of the chapters are of permanent value while, perhaps, some of the others are already now "out of date."

J. V.

Chambers's Effective Readers.

This is a new series of Readers consisting of Primers 1 and 2, Infant Readers 1 and 2, an Introductory Reader, and Books 1, 2, and 3. The books are splendidly got up and the price ranges from 4d to 1s. The books are well illustrated, many of the pictures being coloured and throughout the series a successful attempt is made to correlate symbol, sound, and idea in accordance with the "Suggestions" outlined by the Board of Education as explained in the Preface to the first four books. As far as the Introductory Reader great stress is laid on the Phonic System and up to the Second Infant Reader much time and space is devoted to Word Building. Books 1 and 2 give at the end, lists of difficult words and introduce composition, and Book 3 has, at the end, on each lesson, a list of difficult words, meanings, and exercises in composition. The words in use as far as the Second Infant Reader are for the most part of only one syllable, but when a word of two syllables is introduced the syllables are divided by a hyphen. Every lesson in the series is interesting and many of them, especially in Books 1, 2, and 3, are very instructive. In the preface, teachers are recommended to make the pictures the subject of conversations and where lists of new words are put at the beginning of the lesson—up to Introductory Reader—they are advised to see that they are thoroughly mastered before the children attempt to read the sentences. Poetry is introduced in the Introductory Reader and is used more and more as the series progresses. One very pleasing feature is the introduction of stories that are quite lengthy. In the Introductory Reader "The Fisherman and his Wife" extends to 14 pages and in Book 3 an extract from the Mill on the Floss, "Maggie Tulliver and the Gipsies," extends to 18 pages. Altogether the series is a most admirable one and we can most heartily recommend it to teachers.

R. G. D.

The Revolution in China, by E. J. Dingle. Commercial Press. $7.50.

Mr. Dingle's Chinese Revolution belongs to a class of books on China which ought not to be encouraged. While containing some things of permanent interest it is vitiated by superficiality, haste, and an absence of perspective.

Correspondents naturally desire to relate what they have taken much pains to see, and Mr. Dingle's observations in the neighborhood of Hankow and Wuchang were extensive. No uninstructed reader, however, would get an idea from this narrative how little relation

there was between the marchings and countermarchings, "battles" and "defeats" in the Hupeh province and the subsequent course of political events which were determined by quite other than military considerations. What took place in Shanghai, in Nanking, in Canton, and in Peking is for the most part frankly ignored by the author, as outside of his province, which in a volume with such a title is inexcusable. The order of the chapters also should be quite inverted, the account of past risings, and the troubles in the Szechuan province especially ought to have been placed at the beginning and not at the end. Mr. Dingle's travels through several provinces gave him some insight into Chinese life and its conditions, but they by no means constitute him on authority on things Chinese, as he seems (at times) to suppose. If his pages serve as material for some real historian, it will be one who has much larger knowledge, much wider vision, and who is not hastening to catch the market first.

A. H. S.

From Putnam's Sons. The Knickerbocker Press, New York and London.

Through the Postern Gate, A romance of seven days, by Florence L. Barclay, author of "The Rosary," "The Mistress of Shenstone," etc. 6/-.

Some missionaries doubt whether they ought to permit themselves the dissipation of reading novels, but no one doubts that if the relaxation is allowed, one should choose only the best novels. There is no gainsaying that "The Rosary" was the "best seller" of its season and one of the finest stories ever written. In "Through the Postern Gate" the achievement of "The Rosary" is paralleled. The heroine, Miss Christobel Charteris, is the "Honourable Jane Champion" come to life again and the hero, Guy Chelsea, is Garth Dalmain with his lavender ties and button-holes to match. How "the boy" lays siege to "Jericho" and carries the citadel by storm in seven days makes thoroughly interesting reading.

The Wheels of Time, by Florence L. Barclay. 1/-.

There is no disguise in this book. "The Honourable Jane" re-appears in all the attractiveness of her strong personality. And Dr. Deryck Brand and his wife "Flower" are the other actors in the brief drama. The Hon. Jane preaches, in this thrilling story, a tremendous sermon on to the text "Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." It is a powerful sermon but it is also a good story.

Lavender and old Lace, by Myrtle Reed. 6/-. 32nd Reprint.

This very dainty book contains the fascinating story of a newspaper maid and a newspaper man who had, perforce, to cease for a time their efforts to enlighten the world and met in the sweet country far from the madding crowd. Of course the inevitable happens but it happens very prettily and with much brilliant conversational thrust and parry before Cupid's battle is lost and won. The characters are all life-like and many of

them intensely amusing. The maiden aunt who goes to Europe and returns with her tardy lover dragged in triumph at her apron-strings. The lover, an old salt, who reminds one of the picture of the sailor pensively gazing at a handful of photographs and wondering "if these girls are all true to me." Hepsey, who brought Joe to the scratch by remarking "It ain't for sech as me to say when there's courtin' and when there ain't after havin' gone well nigh on to five year with a country loafer what ain't never said nothin'" and gentle old Miss Anslie who suggests the lavender and old lace. Altogether a most enjoyable book.

A Melody in Silver, by Keene Abbott. 2/-.

A boy's story of a little boy who had no "favver" but found one for his adopted Mother in an altogether boyish and delightful way of his own.

The Land of the Blue Flower, by Frances Hodgson Burnett, author of "Little Lord Fauntleroy." G. P. Putnam's Sons. 1/-.

A child's story telling of a wise King who taught his people how to overcome evil with good.

Journal of the American Association of China. No. 26.

Contains an account of the annual meeting of the Association, "two memorable edicts," an interesting account of the "Shensi Relief Expedition" and much that is important and interesting to all well-wishers to China.

English-Japanese Conversation Dictionary. Kelly and Walsh, $1.25.

To any one going to Japan for a holiday this book is as indispensable as a suit-case or a tooth-brush. Simple, comprehensive, and portable enough to be carried in the vest pocket.

Friends Foreign Mission Association. Annual Report.

A record of good work done the wide world over.

From the North China Religious Tract Society. A. C. Grimes, Agent, Tientsin. The Lord's Prayer and The Ten Commandments. On sheets. 21 x 15 inches. Lithographed border. Characters in black and gold. 25 for $1.

These are just the thing to give to enquirers. They certainly cannot be produced at the price for which they are sold.

China's need of Jesus Christ 中國須用耶穌基督論. By M. Wang Chong-Tsai and Mr. Pien E-chuan. $2. per 100.

Christian and Confucian ethics compared 儒道與耶穌道講論是非有何分別論. By a member of the Swedish Mission at Shasi and Mr. Pien E-chuan. $1.50 per 100.

"Vaccination" and "The Care of Children." 論種牛痘之緊要. 爲母者當如何育養赤子. By Mr. Keng Hsi-tien. $1. per 100.

These are good tracts in good Mandarin by Chinese writers. One congratulates the North China Religious Tract Society on enlisting these new and good men in the Holy War against superstition and ignorance.

Religious Allegories 喻道新編 (in Mandarin) $2.75 per 100.

Highest and Deepest 高厚論. $1.80 per 100. By Dr. W. A. P. Martin.

Dr. Martin's "Religious Allegories" has been in the hands

of the public for more than half a century. The book is now issued for the first time in Mandarin and is sure of a welcome. The allegories will adorn many a Chinese preacher's sermons to the help and edification of his audience.

"Highest and Deepest" is a catechism for scholars by a scholar. Dr. Martin's bow abides in strength; we welcome this booklet from his pen and feel sure it will win many thinking men to the Saviour.

A new Catechism 聖道問答, by Rev. W. Hopkyn Rees.

"In the language of Scripture and almost entirely in the words of Jesus." $1.10 per 100.

J. D.

Missionary News

Griffith John. A Reminiscence.

By E. W. B.

"Know ye not that a Prince and a great Man is fallen this day in Israel?" Such must have been the first impression in the minds of thousands as they read the message flashed across the world that Griffith John was dead.

The next thought however would be one of great relief and profound thankfulness that it had pleased God to spare His veteran servant further suffering and weakness. For a weary period ere his release our leader might in truthful humility have used of himself the very words of another missionary waiting in prison for the end,—"For I am already being offered and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown . . . . . which the Lord . . . . shall give me at that Day."

Many of Griffith John's intimate friends will vie with each other in bringing grateful tributes to his memory. The writer cannot claim to be numbered in the list of such personal friends. It was never his privilege to speak to him and though twenty years on the same mission field their paths never crossed. He never saw him but once and then merely as one of his hearers at a public meeting. And yet that one momentary touch of a master spirit and a burning zeal turned the whole current of his life. How one brief glorious hour may shape a destiny and once for all determine a life work! And because of this one vivid contact the writer feels constrained to place his own modest wreath among the many crowns that will be laid upon that shrine.

It was in 1881, just thirty years ago. The writer was then a boy of sixteen at a Boarding School in the West of England. He was about to leave school and enter on a mercantile career. But man proposes, God disposes. At a critical hour one week-night came Griffith John, then home on his second furlough, in the prime of his powers and with already quarter of a century's pioneer work behind him. He gave an address in the local

church. The school was duly marched up to the missionary meeting. What the speaker looked like, what he said, cannot be recalled, but for one of these boys at least that night marked an epoch Then and there he found his vocation, heard the Voice that cannot be silenced and dedicated himself to the China Mission field. Ten years of training followed and then the vow was redeemed, the vision fulfilled and he too landed on these shores whose spell that brief address had cast over his youthful soul. Some will see no marvel in all this. To them it is a trite and commonplace thing that happens every day. Others also heard the call through the same inspired lips. But who shall analyze the power of a Christ-filled personality? We speak glibly in our poor language of the "personal magnetism" of such a man, but it was more than that. Power was given to Griffith John, not only to labour long and loyally himself in China, but also to awaken in many another breast the sacred ambition to follow in his steps, as he himself followed the Master whose service is perfect liberty.

Tsingchowfu, Shantung.

The University of Nanking,

Department of Missionary Training.

School Year:

October 15th, to June 1st, 1912.

PROSPECTUS.

The Conference of Missionaries held at Mokanshan last summer passed the following resolution:

Whereas the present individual method of studying the Chinese language is, without doubt, responsible for an alarming waste in the time used in acquiring the language, and for a decided loss in efficiency during the whole career of a large part of the missionary force, as well as a deterioration in many cases of both health and spiritual power, *Resolved*:—

A. That we approve the establishment of a language school for the lower Yangtse valley;

B. That we request each Mission represented in the lower Yangtse valley to take the following action:—

1. To approve the proposal for the establishment of this school, and urge strongly upon the proper authorities in China and at home, its importance;

2. To elect one representative on a committee in China which shall be authorized to take steps for the early establishment of such a school.

The Conference also appointed a committee which it instructed to conduct a temporary union language school for a month during the winter of 1911-1912. This school, which was held in the Shanghai Chinese Young Men's Christian Association building during the Chinese New Year holidays, met with success far surpassing the most optimistic hopes. One hundred and seventy students from all sections of China, and representing twenty-eight American and European Boards, were enrolled. The faculty was made up of fourteen experienced missionaries, who were assisted by competent Chinese instructors. The temporary school created such a sentiment in favor of the proposed permanent school, that the student body and faculty unanimously voted to urge the permanent language school com-

mittee to take steps at once looking toward the founding of such a permanent institution.

The permanent committee met without delay. After thorough discussion it was decided that the only feasible plan for immediate action, as well as the most economical and most desirable plan, would be to ask the University of Nanking to establish a department of Missionary Training in connection with that institution. We are glad to announce that the Board of Managers saw in this appeal an opportunity for large service and have consented to establish such a school this fall, agreeing to administer, finance, and house the new department.

The Committee, therefore, wishes to heartily endorse the plan for the new department as set forth in this prospectus, and to urge our respective missions, as far as practicable, to avail themselves of this expert supervision of the language study of their new missionaries.

Very sincerely,

J. W. CROFOOT, *Chairman.*

For the Permanent Union Language School Committee.

Shanghai, August 10th, 1912.

The investigations and report of Commision V. of the World Missionary Conference recently held in Edinburgh, has published to the world the inadequacy of the preparation of missionaries, especially along linguistic lines. The insistent demand on the part of the missionaries here on the field for improved methods and more effective supervision during the period of language study, together with the desire to render the largest possible service to China, has led the Board of Managers of the University of Nanking to accede to the request of the committee on Permanent Language Schools, representing the Missions of the Lower Yangtse valley, to establish a department in the University for the training of missionaries.

Faculty.

The management counts itself fortunate in securing the consent of Rev. F. E. Meigs, the head of the Department of Religious Instruction of the University, and a missionary of wide experience and good linguistic ability, to become Dean of this new department of Missionary Training until some man can be secured to give his entire time to the development of this important branch. The University has also succeeded in securing the services of Mr. Wm. R. Stewart, who was secretary of the very successful temporary union language school held in Shanghai, last China New Year. Mr. Stewart will act as organizing and managing Secretary of the new Department. Associated on the faculty with these two men will be the most experienced missionaries and best Chinese scholars of the various Missions in Nanking, besides an adequate staff of Chinese instructors who have had years of successful experience in teaching foreigners.

Who May Enter.

The management feels obliged to limit the student body for this opening year to beginners, that is, those arriving on the field in the fall of 1912, or such persons who for sake of review are willing to enter a beginning class. The teaching staff and

class room space make it necessary to further limit the number of students to thirty. While the University was asked to establish the school primarily to serve the missionaries of East Central China, applicants from other sections of China who find it convenient and desirable to enter, will be heartily welcomed.

Dialect.

The experience of the most successful schools seems to prove the wisdom of making it a one-language school, so it has been decided to limit class instruction to Nankingese Mandarin unless a sufficient number of students from any other language belt register to make it possible to form a separate class in their colloquial. (Those who have studied in these one-language schools have found that the saving of time resulting from improved methods and proper supervision has far outweighed the loss of time necessitated in changing into their colloquial.)

Term.

The term will commence October 15th, and run to June 1st, with two weeks vacation at the Christmas season. For any who may arrive as early as October 1st, a special course in phonetic and character writing will be arranged for the first two weeks.

Course of Study.

The course of study will be based on the best experience of the different missions. A required course within the ability of the average student will be arranged, and supplemental work will be provided for those who have the strength and desire to cover more ground. The seven months' course will include the mastery of the Standard System of Romanization, the first twenty lessons in Mr. Baller's Primer (1911 edition), reading in character and translating the fourth and ninth chapters of the Gospel of John, memorizing the Lord's Prayer and a score or more Chinese proverbs, learning to write at least fifty of the most useful radicals as well as to write and analyse the characters in the first ten vocabularies in Baller's primer.

Daily Schedule.

The daily schedule will be given to the students at the opening of the term. It will include the study of phonetics, methods of study, idiom (grammar), conversational drill, composition, character analysis and building, series of lectures on Chinese language as well as lectures bearing on the general training of missionaries, as well as some guidance in English readings concerning Chinese institutions and customs.

Recitation and Study Period.

The maximum of the required work per day, including study out of class, will be six hours. The schedule will be so arranged as to allow time for physical receation and spiritual development and Christian fellowship, which will doubtless be one of the most fruitful by-products of the school.

Equipment.

The University management has placed at the disposal of this department a suite of class rooms which will be adequate for the first year's work. There are also a number of study rooms and lodgings available for the

use of students. Any overflow from these can doubtless be accommodated in the homes of the local missionaries. If the demand for the school is sufficient to justify it, it is hoped that in the near future the University may be able to provide a special permanent equipment for the department which will include class rooms and lodgings for students in advanced work as well as beginners.

Tuition and Expenses.

Each student will be charged $50.00 tuition for the seven months' term, at least one-half payable on matriculation. Students will be charged not more than $10.00 per month for their personal teachers which will be furnished by the school.

Each student will be expected to bear his own lodging and boarding expenses. Every effort will be made to coöperate with the students in keeping these at the lowest possible figure, consistent with the health and comfort of the students.

Registration.

For obvious reasons, it will be a great help to the management to know in advance the number of students who will attend. To this end the various missions should send in at the earliest possible date the number of places which they would like to have reserved for their new missionaries expected in the fall.

Further Information.

Those desiring more detailed information on any points should address Mr. Wm. R. Stewart, 16 A Kuling (after September 10th, Nanking) or President A. J. Bowen, Nanking.

C. I. M. News.

Yunnan.

Tengyueh :—Writing on May 31, Mr. J. O. Fraser says :—

"A most remarkable thing has happened here this month. One of the school teachers has come to me (with three or four others) wanting to know if I will help to start a Teng-yueh Y. M. C. A. This man, Cheo, is a strong energetic kind of man of between twenty and thirty years of age. We have known him practically ever since we came here, for he has always shown himself friendly to us. He is popular with the boys in the high school ; all that I hear of him is good. Of the others who seem to be following him in this matter, two are from other places, Tali and Yunnanfu ; but they have all studied at the latter place. You have, I suppose, heard by now of the Y. M. C. A. which is being set on foot at Yunnanfu (I have only heard of it through the Chinese). It is this which has infused a vague sort of enthusiasm in these men. They want one too. They know that there are Y. M. C. A's, at such places as Hongkong and Shanghai. So they come to me almost like the Israelites to Samuel "Give us a Y. M. C. A. like the other places." The remarkable thing about it all is that none of them are Christians. It is, to me, very strange that men in their position should wish to start an institution which they know has a direct connection with the Christian Church. But they do not know much about the Y. M. C. A. rules, objects, methods, etc. Nor, I confess, do I. They only have a copy of the provisional rules drawn up by the Association at Yunnanfu.

They seem to think that the Y. M. C. A. is a kind of select young men's club, which can be joined by anyone of the right age and of good education and character. Their idea is that the Association exists for the purpose of showing forth the principle of "universal love" (poh-ai)—of doing good works as occasion may arise—and of keeping a watchful eye on the officials with a view to interference in any case of obvious injustice or unrighteousness. I have had no experience whatever in Y. M. C. A. work. Still less do I know how its work is carried on in China. I really feel at a loss to know what to do. As far as I can see, Cheo, at any rate, intends seeing the thing through. I am loth to hold back, and am nervous about going forward. They want me to give them a start, though by no means to have the whole affair in my hands. They suggest using our mission premises for the time being until suitable premises are obtained outside. Mr. Cheo, with commendable candour, says: "Of course no one will be *forced* to become a Christian." But if ever I have felt incompetent since coming here it is now. I have prayed, and still do pray, about the matter. And I have taken no step yet beyond writing an urgent letter to Mr. Graham asking for advice. Mr. Cheo has agreed to take no step until I get a reply. Looking at the matter quite coolly it seems to be taking a grave step to go hand-in-hand with heathen—even if well-meaning—men in forming an institution to which the sacred Name of our Master is directly attached. I feel the need of great caution not only on this account but because of these men's (may be well-meaning) wish to interfere in politics. I think I may almost say that Tengyueh is a place of quite unique political conditions. It is a frontier town between China and our mighty Indian Empire governed by the Power from which Christianity is supposed to emanate. It is constantly being scraped by the grit of international friction. I have made mistakes in the past—not been cautious enough in a place where caution is imperative—and I am now anxious to avoid any shadow of suspicion in regard to interference in politics. But I do not wish to hang back either, or miss an opportunity, if such it should turn out to be. And I would be willing to do almost anything to lead even *one* of these men to Christ. Please pray for me. I am in a difficult position."

North China Tract Society

The North China Tract Society met in Pehtaiho, Thursday, August 8th. The Report of the Board of Managers shows that in spite of all the disturbances during the year, the sales amount to $3,406.76.

There have been various new publications during the year, such as Dr. W. A. P. Martin's "Highest and Deepest," a book intended for the scholarly class; a new catechism with answers in the language of Scripture, and almost entirely in the words of Jesus, by Rev. W. H. Rees. "Christian and Confucian Ethics Compared," "Care of Children," "Vaccination," etc.

The London Tract Society and the American Tract Society have made generous contributions; the former society also contributing considerable quantities of books. $783.83 was received from

the local constituency in the form of Life and Annual Memberships and donations.

The Society still has a debt of 2,700 taels on its Tientsin property. The salary of the business agent must also be raised. We would bespeak the coöperation of all friends who believe with us that the dissemination of Christian literature is one of the most powerful agencies for good in the world.

WM. H. GLEYSTEEN,
Secretary.

Action of the General Assembly of the Presbyterian Church in the U. S. A., Louisville, Ky., May 23rd, 1912.

Resolved.—1. That this General Assembly records its gratitude to God for the wonderful providence which has given to our fellow Christians in China a new government which has as its fundamental principles liberty both civil and religious, equality, enlightenment, and progress.

Resolved.—2. That we extend to the Christian church of the new Republic our heartiest congratulations upon the unparalleled opportunity now offered it to glorify God and serve their nation, by helping to lay a foundation of truth and righteousness which will insure the stability of the newly-established Republic.

Resolved.—3. That we assure the Christians of the United Republic of China, that they have the hearty God-speed and unceasing prayers of the Christians of the United States of America.

Resolved.—4. That the Stated Clerk of the Assembly be instructed to send to Dr. S. I. Woodbridge, Shanghai, China, a copy of these resolutions to be published in *The Chinese Christian Intelligencer.*

Attest: WM. H. ROBERTS,
Stated Clerk.

Union Language School Souvenir.

The souvenir of the Union Language School (Shanghai) has been printed, and copies have been mailed (gratis) to the faculty and students at the addresses given to the committee last March. Those who fail to receive their copy because of change of address should communicate with the proper party at first address. Other cases of failure to receive copies, please report to the undersigned.

A limited number of copies may be bought at 20 cents each by applying to

FRED C. MABEE.

Shanghai Baptist College, Shanghai. (After September 1st.)

The Month

The Government.

After considerable excitement, President Yuan Shih-kai's nominees for the Cabinet were, with the exception of one, elected. Some pressure was brought to bear from the outside ere this was accomplished. A bill was framed to impeach the Premier; to this President Yuan objected, he having previously stated that he would allow no further change in the premiership during his presidency. President Yuan notified the Manchus that the payment of the second installment of their pension would have to be deferred. On August 5th the Advisory Council finally passed twenty-two articles of the bill providing for a parliament. In accordance with this bill each province will send to the Senate ten representatives; Mongolia, twenty-seven; Tibet, ten; Chinese abroad, six. These will all be elected for a term of six years. The Chamber will consist of from twenty to forty members elected for three years. The financial help promised by Szechwan did not all materialize, as of the gift of one million taels promised only about two hundred thousand were paid in. It was reported that the Government Treasury was empty. Dr. Sun started a project to establish a bank supported by foreign and Chinese capital in equal proportions. One of the reasons given for this project was that it would enable the Government to raise money without the necessity of a big loan, which has been the subject of so much discussion. Later, however, it was reported that the negotiations for a loan from the International Group would be resumed. The people of Honan have taken a defiant attitude toward the Government with respect to the re-planting of opium. The Government experienced considerable criticism by its summary execution of two generals, by name, Waung Hui and Chang Chien Wu. This action was taken by President Yuan on the advice of Vice President General Li. The two generals were charged with plotting a counter revolution. The criticism of the Government, however, was aimed against the execution of these two generals without a proper trial rather than against the execution itself.

Education.

The following excellent summary of the Regulations passed by the Educational Conference is quoted from The North China Daily News:—

"The magistrates of every city, town, and village are required to establish primary schools and higher primary schools in proportion to the number of children, but two or more villages are allowed to combine. Furthermore, magistrates are empowered to organize educational committees to assist locally if in accordance with the wishes of the people. Magistrates are empowered to exempt poor villages or to delay the establishment of schools while they may recommend the use of private schools. Private primary schools may be established with the sanction of the local magistrate.

The primary course of instruction will last four years and the higher primary three years. The curriculum of the former will consist of simple ethics, the Chinese language, arithmetic, drawing, physical drill, sewing, singing, and manual training; the two latter subjects are optional. The higher primary course includes history, geography, science, drill, agriculture, and commercial training. English may be substituted for agriculture, while another foreign language is optional.

The report is criticized on the ground that there is no village in

which some parents are not able to contribute and, on the contrary, there is no city in which all parents are able to do so. It is contended that the question of exemption ought to be individualized—poor villages getting extra Government support. It is also argued that the report allows magistrates undue authority in not opening schools or in closing schools, and that the sanction of the Ministry or some other high authority ought to be necessary.

Foreign Advisers.

An important step has been taken in appointing Foreign Advisers to the Chinese Government. On August 1st, Dr. Morrison was appointed to this position; and on August 4th, Prof. Ariga, a Japanese, was appointed on similar terms. On August 10th, a French military attaché, Mons. Brissand, and the Commander of the French troops in Tientsin, were appointed as Military Advisers. While the appointment of Dr. Morrison and Prof. Ariga was received favorably, considerable protest was evidenced against these military advisers. Both Mr. Rockhill and Prof. Jenks were approached for the same purpose, but they were not appointed.

Floods and Disasters.

There has been considerable disorder in Ichang, and brigandage in Kongpei. Another dyke broke near Wuhu, with the result that considerable territory was flooded and much damage done.

Missionary Journal

BIRTHS.

At Huchow, May 24th, to Dr. and Mrs. F. P. Mangrt, a daughter (Jean).

At Pasadena, Cal., July 25th, to Rev. and Mrs. T. J. Preston, a daughter (Marjorie May).

At Pehtaiho, July 30th, to Rev. H. P. and Mrs. Shortley Luttrell, of Weihweifu, a son (Colborne Heine).

At Kuling, August 9th, to Mr. and Mrs. R J. Gould, B. and F. B. S., Hankow, a son (Eric Morrison).

At Chefoo, August 17th, to Mr. and Mrs. T. Sorensen, a son (Olav).

MARRIAGES.

At Berkeley, Cal., July 5th, by Rt. Rev. W. F. Nichols, Leontine Ford Smith to George B. Fryer, Inst. for Ch. Blind.

At Jersey, C. I., July 16th, by the Rev. W. A. Grist, Edwin J. Dingle, C. C. R. T. S., Hankow, second son of Mr. D. J. L. Dingle, of Sydenham, to Lilian Mary Grandin (L. R. C. P. & S. E.), late of Chaotongfu, Yun., third daughter of Mr. F. P. Grandin, the Magnolias, Regent Road, Jersey.

DEATHS.

At Los Angeles, Cal., July 15th, 1912, Charles Vanderburgh Faries, son of Dr. W. R. Faries, born at Weihsien, Shantung, January 30th, 1900, suddenly, of infantile paralysis.

At Clapton, England, July 25th, the Reverend Griffith John, D D., late of the London Mission, Hankow, passed away very peacefully in his 81st year.

At Chefoo, August 3rd, Miss K. M. Aldis, C. I. M., from typhoid.

At Kweiki, August 16th, Miss M. Scammell, C. I. M., from dysentery.

ARRIVALS.

August 11th, Miss E. H. Morton, S. P. M. (ret.)

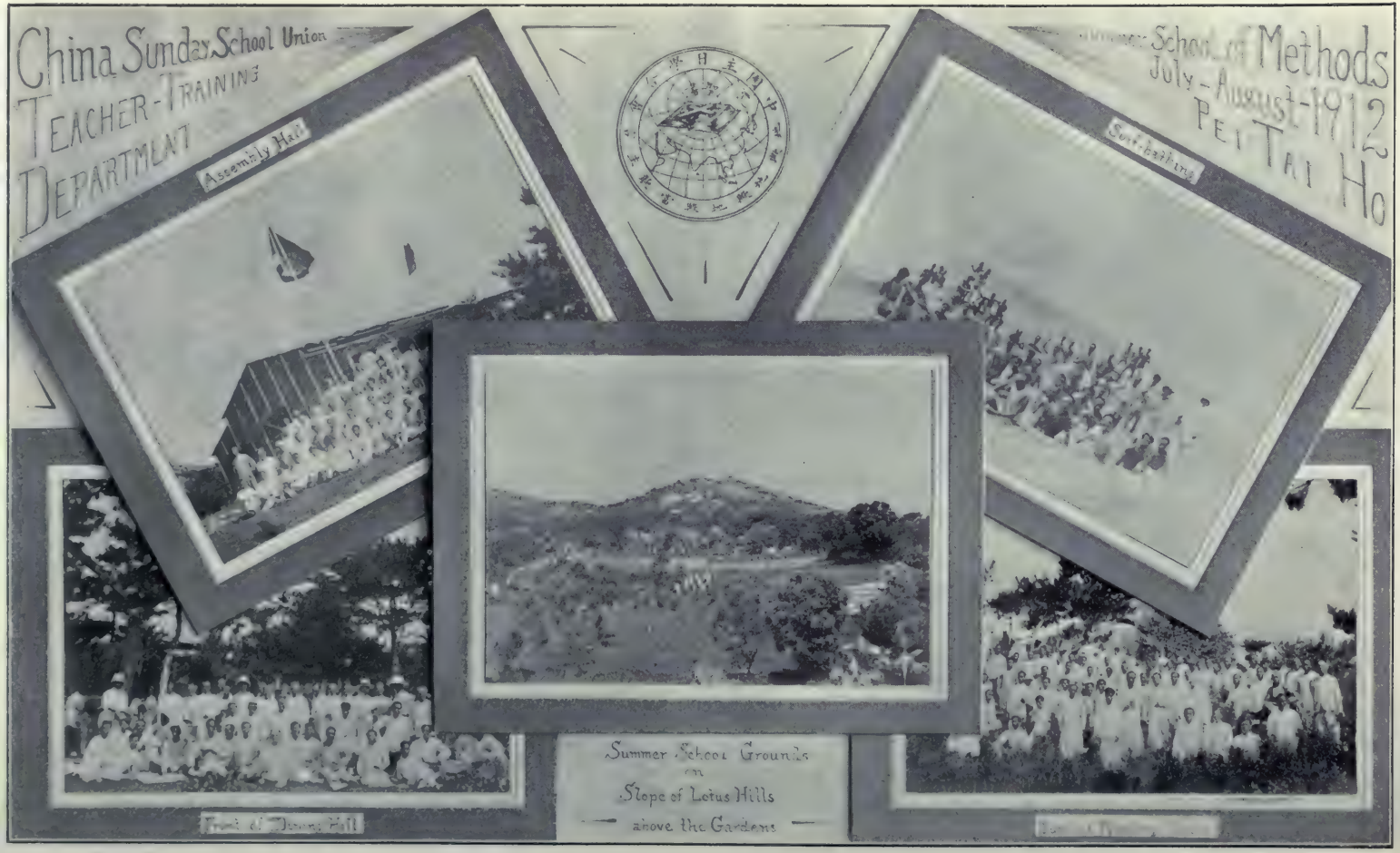
August 12th, Miss B. Talbot, S. P. M. (ret.)

August 13th, Mr. and Mrs. G. B. Fryer, Inst. for Ch. Blind.

DEPARTURES.

August 6th, Rev. A. R. and Mrs. Saunders and daughter, C. I. M., for England, via North America.

August 20th, Miss A. R. Darling, C. I. M., for England, via Siberia.


China Sunday School Union
Teacher-Training
Department
Assembly Hall
Summer School of Methods
July - August 1912
Pei Tai Ho
Sun-bathing
Summer School Grounds
on
Slope of Lotus Hills
above the Gardens

THE CHINESE RECORDER

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VOL. XLIII OCTOBER, 1912 NO. 10

Editorial

Summer Conferences.

WHILE we do not aim to Westernize the Chinese yet there are many effective methods of Christian work that can with profit be transplanted to China. Among these is the Summer Conference, the number of which is rapidly increasing. The need that justifies the elaborate conferences held in the homeland is accentuated in China. The loneliness of the average Christian worker in China, whether Chinese or Western, renders imperatively necessary opportunities for stimulating and feeding his heart and mind. For the Chinese Christian workers these conferences not only provide an opportunity for study, they also are a means of enabling them to realize the growing strength, the growth in numbers, and influence of the Christian community. The isolated worker may easily be overwhelmed by the thought of the immensity of the task before him: these conferences enable him to realize that he does not stand alone, even humanly speaking, but that he is part of a rapidly growing body of earnest workers, who are determined to master the task before them in spite of its immensity. Such encouragement is almost equal in value with the few additional facts that he acquires.

* * *

Women in Conference.

OUR only regret concerning the report of the Woman's Bible Conference is that praiseworthy humility has resulted in its being too brief. We could wish that more information had been given

us about the women who met and, in the hottest part of the summer, gave themselves so earnestly to the study of the Bible and the strengthening of their spiritual life. The securing of women for Christian work in a land like China is attended by tremendous difficulties; the claims of family life preclude much thought of careers such as those to which so many single foreign women are devoting themselves. But the readiness with which this group of women assembled brings encouragement in that it shows that the number of women who are able to devote themselves to Christian work is on the increase in China. We need not emphasize the fact that the regulations of family life create a need that only consecrated women can meet, and can only hope that this and similar conferences shall come to have as prominent a place in the work of Christian organizations as those held for men.

* * *

The Spirit of Reverent Research.

BIBLE study ought to be something more than a knowledge of the bare text or the committing to memory of edifying passages. That we have the Bible given to us and that we base so much upon it obliges us to make every effort to understand it. It is true that it reveals many of its treasures to the unlearned, that it is the people's book rather than the scholars' book, and that salvation is not confined to those who know. At the same time we have to confess that it is not a simple book which can be understood without study; the single fact that the original is in Hebrew and Greek ought to prevent anyone from maintaining that. No one who reverences the Bible ought to shut his eyes to the flood of light which has been poured upon its interpretation by modern methods. What alarms many people is that many critics appear to be so radical as to tend to unsettle confidence in the sacred book. But as soon as we pass from critical theories to the assured results of scholarship we shall find that so far from weakening trust in the Bible they will prove, to anyone who takes the pains to understand them, aids to faith. The spirit of reverent research which characterises so much of modern scholarship has greatly widened and strengthened the foundations of belief.

Missionaries, it may be said, are not sent to teach criticism to the Chinese, but equally they are not sent to teach prejudices for fact or to keep their converts and themselves in a holy ignorance.

The Spirit of Tolerance.

REFERENCE is again made in our Correspondence Department this month to an attempt to get the missionaries to "protest" against the teachings of certain prominient Christian leaders. While recognizing that those who sought to bring about this matter were conscientious, yet we can not help but regret that they felt such a step necessary. The fact that there is a desire on the part of some to take such a step leads us to remark that one thing that is absolutely essential for the missionary body is a spirit of Christian tolerance. It is true that the missionaries do not all agree in their interpretation of the Bible, yet we need to remember that success in winning men to a better life has never rested upon any particular creed or belief. We need to remember, too, that no corps of Christian workers can claim a monopoly in likeness to the character of Christ. The test of any man's right to speak to his fellowman is not a dogmatic statement, but his likeness to the one great Personality who alone can change men. Let us be willing to listen to all; liberal enough to allow every man the right of private interpretation; but let us follow none but those whose characters are dominated by that nobility which shines out above everything else in the life of our Master.

* * *

The Spirit of Evangelism.

ONE point in the article on "Chinese Students in Council" demands special emphasis; it is summed up in the phrase, "The College students are, as never before, taking responsibility for evangelization." It is true that the Christian Church seems to move but slowly toward the solution of the problem of self-support, but this is explained in part by the fact that the Foreign Mission Boards are constantly, through the erection of expensive plants, pushing over beyond the strength of the Chinese Christians. But, after all, if the schools we establish, the chapels we build, and the books we print are used to good purpose, we have no cause for regret. For we are here to spend and be spent for the uplift of the Chinese. Again and again, however, we are reminded that in willingness to face the problem of evangelization the Chinese are rapidly developing. Who can tell what it means, both in influence and in the results of active evangelistic work, for a hundred students to spend the summer in preaching in the country? There are

some who think that our mission schools do too much in the way of training men for business and other vocations: the facts to which we have referred are proof that they are doing much more than this, for it is evident that the spirit of evangelism is taking strong hold on the hearts of many of those who in future years will be the leaders in China.

* * *

Religious Nurture of Chinese Christians.

THE title of this editorial paragraph indicates the central idea of the second "Summer School of Methods" held by the China Sunday-school Union in Pehtaiho. The report of this conference should be read with great care, as it indicates at the same time the tremendous needs of the great numbers of yet undeveloped Christians together with the yet unrealized possibility for meeting this problem in the China Sunday-school Union. All that was possible was done to make known to the Chinese leaders the best methods used in the West. Yet the whole conference was influenced by the thought that these methods might be adapted to the problems of Chinese Christians, and that this adaptation could not be accomplished without the help of the Chinese leaders. The fact that more than half of the members of the Christian churches in China are unable to read presents a problem of intensive development that is almost as pressing as the problem of extensive evangelization of the yet unreached masses. We might well ask the question: "Shall the missionaries pay more attention to the development of their Christians who have already been won, and leave the question of evangelistic expansion to the native churches?" Certainly, the constantly increasing numbers of those who are so much in need of religious nurture will, in time, get in the way of the effective evangelization of the rest of the Chinese. We feel that the Sunday-school Union has grasped this problem at an opportune time, and can only hope that all those who are interested in the nurture of the Chinese Christians will stand by the China Sunday-school Union.

* * *

The Bible in China.

THE two articles dealing with the translation of the Bible into the Chinese language fit in exceedingly well with the general idea of this issue of the RECORDER. For, if the Bible is to be studied, there must be

Bibles available. These two articles look at the same problem from two points of view, and both impress on us the extreme difficulty of the task of giving our Bible to China. For our encouragement we may remember that the production or reproduction of a Bible is a slow process. Both the articles agree in this that neither seems to have in mind the day when the Chinese will for themselves take the Bible and put it into their own tongue. It is possible that Chinese translators of the Bible will be able to find the figures of speech that, while not literal, yet express clearly the sense of the original. But, of course, the Chinese will not do this until the Christian Church in China has made the Bible its own. Let us hope that before long the history back of the King James version of our Bible will find its counterpart in China. Again, with reference to the difficulty of representing to the Chinese some of the ideas and conceptions found in the Bible, we are apt to forget that the Bible must, to some extent, create its own atmosphere before it will be fully intelligible. Until, then, the Chinese make the Bible their own and the Bible creates its own atmosphere, we shall need, possibly yet many times, to travel "the long road from Genesis to Revelation" in our attempts to pass on to others what has become of inestimable value to us.

* * *

Evangelization by Newspaper Advertising.

THIS is the subject of an article in the *Japan Evangelist* for August in which Rev. A. Pieters gives details of the methods employed, and success attained, in carrying out a plan for reaching the population at large with the Gospel through the secular newspapers by paying for space at advertising rates. With official endorsement, and equipped with funds which he had no difficulty in raising at home, especially among business men, Mr Pieters started in by opening an office in the business section of Oita last February. Newspaper men welcomed him with enthusiasm and, excepting the necessary limitations in connection with such press laws as those affecting slander, he was allowed to put anything in the space for which he paid. The first advertising was naturally preparatory and intended to acquaint the public with the missionary and his purpose, and yet, in twenty-five days, it brought in one hundred and twenty-six applications for literature. During the second month the plan was developed by presenting the Christian truth, as such,

in the papers so that those who were not interested nor even curious might be reached. After seven articles of an introductory nature there was a regular and systematic presentation of the doctrine of God, as Creator, as one only God, manifesting His omnipotence through Nature and His omniscience in Nature.

* * *

Applied to China. One of the most encouraging results was the fact that day by day letters came in asking for instruction and stating that such and such an article had made a deep impression on the writer. It is too early yet to speak of results in the way of conversions, but the facts given in the paper before us indicate that the people of that district are being reached with instruction in the elements of religion more extensively and more rapidly than by any other method known. The question naturally presents itself, can such a method be followed in China? There seems a special opportunity in these days of crisis and during this period of flux. Later, in spite of political, social, and educational developments, there may come a period of conservatism and rigidity when such an experiment would be impossible. We do not forget that the Japanese are, to a greater extent than the Chinese, close and constant readers of the newspapers, and that the Chinese are more naturally averse to unconventional methods; but recent experiences show the opportunities presented in the new China through the newspaper press; and the passing away of General Booth, of the Salvation Army, reminds us of the place for unconventional methods in following the calling of being fishers of men. Such a method as has been so far successfully tried in Japan is worthy of serious consideration by workers in China.

* * *

Dr. Mott's visit to China. Before these lines are read nearly every Mission station in the country will have received the Central Committee's Circular announcing Dr. Mott's visit to China early in 1913, as a delegate of the Continuation Committee of the Edinburgh Conference. Readers of the "Recorder" may be interested to know that the preparations for Dr. Mott's visit are now being taken vigorously in hand, and that the Committee's energetic Secretary, Rev. E. C.

Lobenstine, is visiting the chief centres in South China. Centres in North China will be visited in October.

The programme that is being arranged, we understand, runs something as follows, subject of course to slight modifications:—

Dr. Mott expects to reach Hongkong at the beginning of February, and the First Conference will be held in Canton from about February 3rd to the 7th. At this Conference it is expected that between 60 and 70 delegates will be presented, representing Missions and Chinese Churches in the provinces of Kwangtung (including Hongkong and Hainan), Kwangsi, and Fukien. The second Conference will assemble at Shanghai somewhere about February 12th, and will consist of representatives of Missions and Churches working in Chekiang, Kiangsu, and Anhwei. From Shanghai Dr. Mott proceeds to Tsinanfu and Peking. The Conference at the former centre is provisionally fixed to commence on February 20th, and that at the capital some six days later. The Tsinanfu Conference will be for workers in Shantung. The Peking Conference will be inter-provincial—Chihli, Honan, Shansi, Shensi, and Manchuria being represented. The Fifth Conference is to be held at Hankow, and is to occupy four or five days from about March 4th. Delegates will assemble at Hankow from Kiangsi, Hunan, Hupeh and, if possible, from Szechwan and Kweichow. The concluding Conference, the members of which will be composed of delegates from the five Conferences already alluded to, will be held in Shanghai about March 14th or 15th.

In each of the centres where the Conferences ought to be held local Committees are being formed and methods of choosing delegates and securing representations of Institutions and special forms of work are now being discussed.

A series of questions are being drawn up and these will be forwarded to the chosen delegates and others in due time. Considerable interest is already aroused, and the Conferences should be the means of bringing our present most urgent needs before the Mission Boards and the Churches at home. Again we would commend these coming Conferences and all who are engaged in arranging for them to the prayerful remembrance of our readers.

The Sanctuary

"The effectual fervent prayer of a righteous man availeth much."—St. James v, 16.

"For where two or three are gathered together in my Name, there am I in the midst of them."—St. Matthew xviii, 20.

"The Love of Christ Constraineth Us"

II Cor. 5:14

How Much?

"The night lies dark upon the earth—
And we have light;
So many have to grope their way—
And we have sight.

One path is theirs and ours—
Of sin and care—
But we are borne along,
And they their burden bear.

Foot-sore, heart-weary, they
Upon their way,
Mute in their sorrow, while
We kneel and pray.

Glad are they of a stone
On which to rest,
While we lie pillowed on
The Father's breast."

Pray

For the continued strengthening of the volunteer Christian activities of the Colleges, and that the students sent out at the end of their course may take places of leadership in the evangelization of their own people. (P. 576.)

For the success of all that is being done to combat the materialistic literature that is now reaching China through Western books and also through translation. (P. 578.)

That the subjects of Christianity and Social Progress may continue to be strongly presented to the Chinese, and to be of increasing interest to them. (P. 578.)

That the greatest possible amount of broadened vision and deepened consecration may result to both preachers and their flocks from the serious study under inspiring leadership found in the various summer conferences. (P. 582.)

For the Bible Societies in their work of making the Bible accessible to all nations and tongues; and for those who are doing the work of translation. (P. 587.)

For those, both missionaries and pundits, who are preparing new translations of the Bible in Chinese, that they may have strength for the work, the grace of patience, the spirit of harmony, and the divine illumination necessary to the right understanding and proper rendering of the sacred text. (P. 591.)

For the ordinary uneducated Chinese—those most devoted to the worship of numerous gods and demi-gods about which they can give no intelligible account as objects of worship. (P. 591.)

A Prayer for Blessing.

Almighty Lord, Who is a most strong tower to all them that put their trust in Him, to Whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore our defence; and make us know and feel that there is none other Name under heaven given to man, in Whom, and through Whom, we may receive health and salvation, but only the Name of our Lord Jesus Christ. Amen.

Give Thanks.

For the definite results that are known to have accrued from the decision meetings of conferences of Chinese students held during the past twelve months. (P. 575.)

For the great improvement in Bible study in the Colleges shown in the past five years. (P. 576.)

For the apparent success of the evangelistic compaigns, and for the responsibility for evangelization taken by college students—especially by those in North China who spent their whole vacation period in preaching in the country. (P. 577.)

That the manifestation of strong Chinese leadership has been a marked characteristic of the student gatherings during the past year. (P. 580.)

For the manifestation of a real concern for the unity of the Christian Church on the part of the Chinese Christians, and for the intensity and unanimity of opinion already expressed. (P. 582.)

For the really great work accomplished by the Bible Societies in giving the Scriptures to the world in five hundred languages and dialects. (P. 587.)

Contributed Articles

Chinese Students in Council

W. W. LOCKWOOD.

"I CAME to this conference uncertain as to where my life should be spent; I return to my college determined to spend my life as a Christian teacher." "I came to this place resolved on giving my life to making money; I have now definitely decided to give up business and prepare myself for service in the Church." "I have been a pastor for five years; in the past few months on account of discouragements I had decided to give up the pastorate, but these days spent together with you men send me back thankful that I can represent the King in some needy field."

These are typical of scores of testimonies heard at the decision meetings of the twelve conferences that were held for Chinese students during the past twelve months. They ring like echoes from Northfield, Lake Geneva, and other student gatherings in the West where the college leaders of other lands have met to consider together the claims of the Kingdom of God upon the young life of the nations.

The first regular summer conferences of Chinese students held under the auspices of the Young Men's Christian Association met in 1904. The three gatherings held that year were marked with such definite results upon student life in the colleges represented that other conferences were organized to meet the needs of the students of various localities and language districts. The past year regular gatherings were held as follows:—North China at Tungchow; Yangtse Valley, near Kiukiang; Kiangnan, at Hangchow; Shantung, at Weihsien; two for Fokien province, one in Foochow and one in Swatow; one for South China in Canton. For Chinese students abroad there is one conference in Japan and three in America. The eight conferences in China are aimed especially for students in Christian colleges and although students from government and gentry schools have been welcomed, yet the program has had in view the student and the Christian work in the Christian

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

institutions. In addition to the above there was held last year and this a Government students' conference in North China, mention of which will be found below.

The purpose of these conferences has been first to give the individual student clearer vision of spiritual truth; a fresh inspiration for service; a more definite decision as to his own life relationship to the Kingdom of God. Combined with this has been the strengthening of the volunteer Christian activities of the colleges through methods of Bible study, evangelism, and social service to make the Christian student body of the college a force in the evangelization of the community during college days and to send them out at the end of their course to take places of leadership in the evangelization of their own people, whether this be as pastors, teachers, translators, professional or business men.

The programs of these conferences vary in detail, but they are on much the same general plan. The mornings and evenings are given to conference sessions, the afternoons to recreation. The morning sessions include an hour of Bible study; an hour of discussion of methods of Christian work among students; an hour to a set address on a topic closely related to the establishment of Christian faith. The evenings include a life work meeting followed by a delegation conference which sums up and deepens the best impressions of the day's program.

The past five years have shown great improvement in Bible study of the colleges in China, particularly in the ability of the leadership. At these conferences the Bible study is given a prominent place. As a rule the conference is divided into sections of from eight to twelve students and a leader is assigned to each. The leaders of these groups are students or younger Faculty men. One or several courses are offered and these leaders meet in a normal class for an hour each day for special coaching under an experienced leader, foreign or Chinese. This Bible hour has proven of great inspiration and practical help to the strengthening of voluntary Bible study in the colleges.

The "Conference Hour" usually occupies the middle period in the morning schedule. During this period the delegates are divided into four sections and each of these under an experienced leader discusses a phase of the work of the Student Young Men's Christian Association. This hour is

planned so as to give each delegate an opportunity to express himself, that is to make it, in reality, a "conference hour." After several days of consideration of topics assigned, each of these divisions brings before the whole Conference a report of their findings in the form of a commission report or policy. This is discussed and with corrections and suggestions these reports stand as policies of work for the student Association for the following year. These reports bring out the best experience, new plans, and suggestions from each Association and assist each Association to change its policies so as to suit its own peculiar conditions. Courses of Bible study, methods of training leaders, forms of religious meetings, evangelistic campaigns, schemes of social service are evolved from these conferences. Never before have evangelistic campaigns been more successful than at present, and some of these can be traced for their beginning back to the student conference where a little group of young men caught a new vision of opportunity and service. The college students are, as never before, taking responsibility for evangelization. This past summer over one hundred students from Peking University and North China College at Tungchow spent their whole vacation period in preaching in the country. The results of this work during the past few years have been beyond calculation both in the effect upon the region and in the results upon the students themselves. Many have in this way acquired their first taste for Christian service. The Student Glee Club from Tungchow went to Peking this past year and gave a concert at which they earned $200 to assist in carrying forward the summer evangelistic campaign. Other Associations are beginning to do effective work among the students of non-Christian schools in their center, notably at Boone College in Wuchang. The young men at St. John's College have for a number of years conducted with success a school for village children with from one to two hundred students in attendance.

Probably the most effective meeting at these conferences is that held at the twilight hour, usually out of doors on some sightly spot overlooking the surrounding country. Through the appeals of devoted men in these life work meetings, the students are brought face to face with their individual responsibility in relation to the work of the Kingdom of God. Many have been the battles fought and won in the quiet of this evening hour. Some of our most effective of the younger

workers in the missions to-day point back to one of these meetings as having finally clinched their purpose to give their lives to Christian service. Various life callings have been presented; such as the Christian teacher, the Christian physician, the Christian business man, but almost without exception the climax of the series is reached when some devoted pastor like Pastor Li, of Soochow, has held up before the men the sacrifices and rewards of a life spent in the Christian ministry. Perhaps no single service has meant so much to men deciding for the ministry as this twilight hour at the Summer Conferences. Yet all the decisions have not been for the ministry; others have decided in the same spirit to enter other professions for which they seemed better fitted. Out of one group of men who gathered at the Kiangnan Conference five or six years ago, we have to-day an ex-President of a National Board in Peking; two leading men in the Board of Foreign Affairs; an editor of one of the leading Christian periodicals in China; one who captured the De Forest prize for oratory in Yale University last year; two leading pastors in Central China, and a secretary of the Young Men's Christian Association; all men who there faced the great issue of life in one of these life work gatherings and, if we are to judge from the visible results, we can not but feel that they decided above all to do the will of God.

Last year in North China was held the first regular conference for Government school students. While necessarily varying considerably in the program yet the same spirit characterized these gatherings. An admirable account of the conference held last year has recently been published by Mr. J. S. Burgess, of Peking, under the title "Some Tools for the Student Work," which should be read by all those who are engaged in student work. A second conference for Government school men was held this past summer at Wo Fo Ssu, Western Hills, northwest of Peking, and the results were such that it is quite likely this plan will be extended to different parts of China. Besides the inspirational addresses, special emphasis was placed in this conference upon the presentation of Christianity in its relationship to the nation and its adaptation to the solution of the problems of Social Progress. Also much is done to combat the materialistic literature that is now reaching China directly through Western books and also through translation. The subjects that this year proved of greatest interest were those connected with Christianity and

Social Progress, and these were presented by the strongest speakers obtainable, Chinese and foreign. Both of these conferences have resulted not only in giving those leaders present a better idea of Christianity and its applications, nationally and individually, but some of those in attendance have come for the first time to realize Christ as a personal Saviour.

Notable among student gatherings are those held by the Chinese who are studying abroad. Meetings of this sort have, from time to time, been held in England and the United States and have now become a regular part of each year's schedule. Last year and again this year three conferences for Chinese students were held in the United States under the auspices of the Chinese Students' Christian Association. This past summer the students of the eastern states met at Northfield, those from central states at Lake Geneva, and those from the Pacific coast met near San Francisco. The first two were in connection with the American Students' Conferences. This year at the Eastern Students' Conference, out of fifty students present, twenty were non-Christians at the opening, but through the tactful persistent work of the Chinese Christian leaders sixteen of the twenty left the conference decided upon beginning the Christian life. While the percentage of decisions for the Christian life has not always been as great as this, yet at every conference there are promising young men who, for the first time in their lives, come to know what Christianity is and what it can be for their lives. When it is considered that these are the men who come back to China to become leaders in the provincial and national government, the presidents of Government colleges and the leaders in industry and commerce of the new China, we come to the conclusion that there is no more important work in the world than presenting before these men the claims of Christianity.

One most important by-product of these conferences is the international good will that is promoted by these men of the East and West spending ten days together. The East has come to know and, therefore, appreciate the West; the Western student has perhaps for the first time come to know the Orient; it has broadened his sympathies and made him to appreciate the splendid qualities of those brothers from across the seas whose hopes and ambitions, joys and sorrows, whose spiritual needs are much the same as his. At these

conferences men who know China from personal contact are especially welcomed. One hour each day is given to considering the claims of the different religions of the world upon China as a nation and upon men individually, and the question as to how China is to be evangelized. Usually an experienced "China hand" is invited to preside at these seminars. Last year in the eastern states Dr. Harlan P. Beach presided at the decision meeting and Dr. Wisner did the same in the central states' conference. At this time when religious liberty is promised to all those who will be engaged in the public service in China there is perhaps no greater opportunity for the Christian church than the reaching in the right way these future leaders who are living abroad under Christian influences. It is gratifying to note that in the various college centers in Europe and America this fact is at last coming to be appreciated.

One marked characteristic of all these student gatherings is the strong Chinese leadership manifest. Since their establishment they have been under a committee of arrangements, made up almost entirely of Chinese. These committees have fixed upon the program, invited the speakers, and conducted the conference. Year by year these men in charge have grown with the increasing responsibility which they have felt, and there is not one of these gatherings that could not be held even in the absence of foreigners. Furthermore, it has been deemed advisable each year to use a large proportion of the Chinese as speakers. Five years ago perhaps two-thirds of the speakers were foreigners, to-day the percentage of foreign speakers is small. This has not been because of any anti-foreign feeling, but rather because it has been felt that the Chinese who has a vital message for men has many advantages in giving it before the students in his own language, backed up by his own life. Yet the conference committees are not slow to express the debt they owe to the missionaries who have coöperated and still coöperate to make these gatherings a success. These are great days for which the faithful have long prayed, in which the sons of the land, well trained in college and church through years of mission work, are themselves assuming the responsibility for this great task to bring to the feet of the Master this influential group of men who are being trained in our colleges for the great tasks that lie just before.

SUMMER BIBLE SCHOOL FOR PREACHERS AND EVANGELISTS,. AT HANGCHOW COLLEGE.

Chekiang Summer Preachers' Institute

P. R. BAKEMAN

THE first session of the Chekiang Christian Workers' Institute met in Hangchow from July 9-18 on the beautiful grounds of the Presbyterian College. The Institute was significant in several respects.

It is the first attempt on a large scale in this region to provide spiritual and intellectual refreshment for the great bulk of Chinese workers who must bear the heat of the battle through the year in the midst of depressing heathenism and with little outside succor and inspiration. That the Institute reached a real and felt need was clearly evidenced by the response of those for whom it was established. The anticipated attendance of sixty or seventy was swelled to just one short of two hundred. In the gathering were represented our ablest pastors and the humblest country evangelists and colporteurs, ranging in age from the youth barely out of his teens to the gray-haired veterans, remnants of the first line of converts. But the great bulk were men from thirty to forty-five, those who must form the vanguard of the Christian force in the next twenty-five critical years.

So large and diverse an attendance put a severe strain upon the plans of the Institute, and some discomfort and crowding of classes resulted. But in spite of these handicaps, teachers and students put in ten days of solid work with a large degree of satisfaction to both. The students were divided into two classes, according to ability—there should have been at least three. Each class attended required work from eight to nine a.m. and from three to four p.m. with electives from 9 to 10 and 4 to 5. The subjects and teachers were as follows :—

Dr. Garritt:	Isaiah 6—12, and Amos.
	The Epistles from a Pastoral Standpoint.
Dr. Price:	Homiletics
	Special Study of Selected Portions of Scripture.
Mr. Box:	Introduction to the Gospels
	Life of Christ
	The World's Preparation for Christ.
Archdeacon Sen:	The Seven Churches.

Mr. Tong Chin En :	Church History.
Mr. Malpas :	The Person of Christ.
	The Reformation.
Mr. Chiang Tsong Hai :	How to Preach the Bible.
Dr. Yang Vi En :	Methods of Bible Study.
Mr. Robert Fitch :	The Growth of Religion.

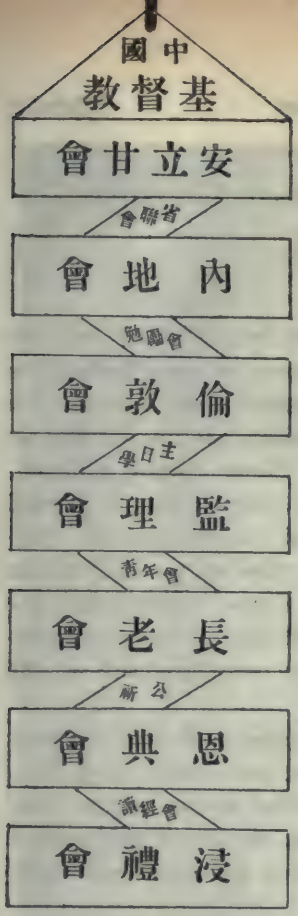
All but a few of these were continued daily through the entire session. What ten days' such serious study under inspiring leadership will mean in broadened vision and deepened consecration to the two hundred preachers and their scattered flocks is beyond our power of computation.

The devotional half hour of the Morning Watch from 6:30 to 7.00 and the evening inspirational services provided the spiritual tone and religious warmth needed to fuse into living reality the severer work of the class room. Din Li Me and Dr. Yang were the leaders in bringing the message which lifted the gathering to a higher level of Christian life and devotion to Christian service.

A most encouraging feature of the Institute was the genuine interest displayed by the Chinese leaders and the hard work which they contributed towards the management. A strong representative committee was appointed to plan for the continuance and extension of the work of the Institute next year.

One of the most interesting and significant things was the spontaneous and enthusiastic demonstration by this representative body of Chinese Christians on the question of Church Unity. The subject was proposed by the Chinese. The discussion consuming two entire evenings was participated in almost exclusively by them. And even the most sophisticated of the missionaries was unprepared for the intensity and unanimity of opinion expressed. There was even serious discussion as to how the Chinese Church would manage should the parent denominations in the Homeland withdraw their aid because of the Heresy of Union. The emotions of the delegates found expression this year in the appointment of a Committee "to beat the drum and blow the trumpet."

The sentiment of the meeting on the question of Union was depicted most graphically in two cartoons of heroic size displayed at the closing session. The first represented the Church AS IT IS—in the form of seven *tablets* each bearing the name of one of the denominations. These were arranged depending from one another by connecting links representing



respectively the Provincial Federation Council, Christian Endeavor, Sunday-school, Y. M. C. A., Week of Prayer, and the Institute. The second cartoon showed "THE CHURCH AS IT WILL BE." A circle with a red cross as center bearing the inscription "The Chinese Christian Church" formed the core of a larger circle divided into twenty-four segments each naming one of the provinces or dependencies of the Chinese Republic. This is the ideal of Chinese Christians.

[To the left, as well as underneath, will be found reduced copies, in black only, of the two large cartoons referred to in the foregoing article.—Ed.]

Women's Summer Conference, Shanghai, August 1912

MISS SPURLING.

A THOUGHT which came from the heart of God brought forth an enquiry from a missionary as to whether any Bible Conference for Chinese women would be held this summer. This question was asked of the worker in charge of the Bible Study and Prayer Home, Shanghai, and, conscious of lack of accommodation and preparation, it seemed as though nothing could be done. But the thought of waiting hearts stirred us to prayer and an offering to God of the few small loaves and fishes. For this He was waiting and the touch of His almighty hand made it sufficient to feed the multitude. It was only to watch and quickly enter in faith as He opened doors.

As soon as the friends of the Southern Baptist Mission were aware of the need of quarters they generously lent their church and school-house, and later on some rooms in the girls' school. They have the earnest thanks of all; it was truly a gift from God and during hot August days was always delightfully cool.

Into this prepared place were gathered from many stations (some quite far away) over sixty women and girls, all with expectation written on their glad faces. Most of them arrived in time for an informal meeting, held in the afternoon of July 31st, to welcome them and explain the rules. These were very simple: they were asked to refrain from shopping and visiting during the three weeks to be devoted to Bible study; also to preserve silence as far as possible during the afternoon resting and quiet time, and in the room which had been set aside as a prayer-room. The Lord blessed with a very sweet spirit of unity and content throughout the time. The work commenced on August 1st, and ended on August 21st, and the simple plan God had shown was followed out daily.

From 8:00 a.m. to 8:30 was devoted to prayer with a few words from one or other of the workers, after which an hour was given to the Life of Abraham. A short recess followed and then a study in the Book of James. The morning session closed at 11 o'clock. Dinner, rest, and quiet time, filled the

WOMEN'S BIBLE INSTITUTE, SHANGHAI, AUGUST, 1912.

interval until 4 p.m., when all who wished to pray gathered in the vestry until 4.30.

At this hour the afternoon meeting was held, closing between 5:30 and 6 p.m. The subject was the Book of Romans. Ladies or gentlemen not in the school were welcomed to all the classes. On Sundays all joined in the regular services of the Baptist Mission and a special meeting was held in the afternoons.

The last morning was given up to a Testimony Meeting and many of the women took part. There were also some additional meetings on the Second Coming of our Lord; these were arranged in the prayer-room of the school-house in answer to requests which came from the women themselves, and were held after supper.

A few facts may be of interest. The Hangchow Mandarin was found more suitable than any other dialect. Most of the students were Bible-women or teachers with more or less knowledge of the Scriptures.

Nearly all paid their own expenses or were provided for by the missionaries who sent them.

The food-money was all that was asked of them, three dollars and fifteen cents per head for three weeks.

All other expenses—fuel, lights, servants, etc.,—were provided for by the Lord, and we have to thank some friends for special gifts. Great pleasure was given on the last evening by an exhibition of limelight pictures of the Life of Christ, shown by the pastor and native evangelist of the Baptist Church, the latter giving explanations from the Scriptures. For this and the many other kindnesses all unite in heart-felt thanks, and ask our Father to reward His children who offered so willingly to Him.

It is with deeply humble and grateful hearts we review this time, thanking God for His blessing and the manifest way He kept His hand over every detail. The results are in the care of Him Who knows the secrets of hearts; through His Word and by His Spirit He has spoken, and not least in value are the lessons learnt by the workers, of deeper humility and dependence on Him. From beginning to end He kept them conscious it was not their work but His, and that many were sharing in it who were unable to be present but were helping much by prayer and practical interest. We give Him all the praise for He is worthy.

Kuling Convention, 1912

G. G. WARREN.

THE Convention at Kuling this year was conducted by Mr. W. B. Sloan, the Treasurer of the China Inland Mission, and Mr. S. D. Gordon, the author of a series of well-known books. As usual, the dates were from the last Sunday in July to the first in August.

Mr. Gordon preached on the first Sunday morning, and Mr. Sloan in the evening. It was intended to invert that order on the following Sunday, but Mr. Gordon was unable to take any meetings after the Friday, and indeed had to stay on at Kuling for a few weeks after the Convention to recruit.

Mr. Sloan took for the main subject of his addresses lessons on Faith to be learnt from the history of Abraham. He was followed from day to day by an attentive congregation. Mr. Gordon on the Monday morning gave us an exquisite and characteristic study on the 91st Psalm, based on the fancy that it had a connection with the Tabernacle life of Moses. On later days, he gave a series of four addresses on the "Following of Christ." Most hearers will retain a memory of the oft-repeated phrases concerning the "Bethlehem birth," the "Nazareth life," the "Galilee ministry," the "Jordan temptation," the "Gethsemane agony," the "Calvary passion," the "Joseph tomb," the "Transfiguration mount," the "Resurrection morn," the "Ascension glory."

The two speakers were very distinct in manner as well as matter. They wisely decided not to conform to the original program sketched out by which they would both have spoken at the same meeting. They divided themselves into afternoon and morning speakers. Certainly neither would have been heard to advantage either following or followed by the other.

It is a long time since there has been such a large attendance at the Convention meetings as there was this year.

The Wednesday afternoon meeting was given up to a Memorial Service for Dr. John, which of course was attended by a large congregation.

A Translation of the Bible for Three Hundred Millions

An Address before the Missionary Conference at Battle Creek, Mich., January 5th, 1912.

CHAUNCEY GOODRICH.

AMONG the mighty forces changing the stream of time, and helping to bring in the *new* time, must be mentioned the great Bible Societies of England and America. I need not stop to show, in this presence, that the Bible is that leaven which is changing the world, whose silent and pervasive and divine influence is working, and shall continue to work, in every land and in every tongue, till this wicked world is redeemed, and the millions whose garments are now assoiled and bedraggled, shall stand in white.

Among the greatest works the Bible Societies have accomplished, largely in the last great century, should be mentioned the translation of the Bible, or parts of the Bible, into about five hundred languages and dialects. What it means of study and toil and patience, and what it needs of divine illumination, to render the original faithfully into this polyglot of tongues, I understand a little now, after a score of years given partly to one. It is a long road from Genesis to Revelation.

China herself, supposed to be the home of a Babel of tongues, and lying all too near, one might think, to that tower of bad memory, has had, during the past century, not far from a score of translations. According to the Nestorian Tablet, the Bible, under the auspices of an Emperor of the Yuan Dynasty, had been translated in whole or in part five hundred years ago, but long since wholly lost. Morrison began the work soon after arriving in China, and the first complete copy of his translation was published in 1818. Who has not seen the well-known picture of Morrison and his pundit working together on this Bible? His translation, like Marshman's published four years later, was long since laid aside and superseded. In nearly half a century of missionary work, I do not happen to have seen a copy of either. They are buried out of sight, like the lower strata of the coral islands, upon which all the future generations have builded.

So with Gutzlaff's translation of the New Testament. Some twenty years after Morrison, a Committee was chosen to make a better rendering, which Committee by and by split on the name for God—over which there was a long and trying controversy—and also on the principles of translation. The result was two versions, the one more elegant, and the other more literal.

These early versions of the Bible were all, or nearly all, in classical Chinese, an open book only to scholars. But the Bible is for the common people as well as for the learned. To be understood by all, it must be rendered into the colloquial of different localities. For this purpose, Bible translation committees were formed in Canton, Swatow, Amoy, Foochow, Ningpo, Shanghai, Peking, and perhaps other places, besides a few renderings being made by individual missionaries, as one by Dr. John of Hankow; also a Roman Catholic translation,—forbidden, however, by Ricci to the laity—and a translation of some books into the language of the aborigines in the S. W. of China. In some places special Chinese characters were created for the work, as no characters existed suited for the language as spoken. All the labor involved has been immense, and the expense to the Bible Societies of publishing these various editions has been very great.

In the second great Conference of Protestant Missionaries in 1890, a scheme was projected for giving to China a Union Bible in three versions, namely a high and a low Classical Version, and a Mandarin Colloquial Version. One of these classical versions was later dropped, the remaining version is being rendered in a rather simple classical style, and is easily read by all scholars throughout the Empire, and even in Corea and Japan.

The Mandarin Colloquial is in the spoken language of three-fourths of the population of China, or in round numbers of three hundred million persons. The surprising discovery had been made at length that, with the exception of the south-east segment of China, namely from Shanghai to Canton—a section filled with numerous dialects, mutually unintelligible—all the remainder of China, from Kueichow to Peking, and including the whole of Manchuria, speak one language. The sounds of characters are sometimes different, and tones differ widely, but the language of the people, with the exception

of local differences, is the same. I have myself preached the glad Evangel from beyond the Great Wall on the north, to Hsianfu in Shensi, and along the Yangtszekiang to Nanking.

To secure the elimination of local differences, a Committee (first of seven members, later reduced to five) was chosen from widely distant localities; from Peking on the northeast to Kueichow and Szuchuan on the southwest, each member being reënforced by a scribe from his own locality. This Committee, after considerable work in private, held its first meeting in 1896, and has continued its meetings nearly every summer and autumn since that time. Up to the present time, the New Testament, the Psalms, Job, Genesis, and Exodus have been revised, while Numbers and Leviticus are nearly ready for the Committee. The New Testament has twice been carefully revised by the Committee, and is now—with or without the Psalms—being widely scattered and read in all Mandarin-speaking China.

The chief rules which the Committee adopted for their guidance are four.

1. *The language must be universal rather than local.* This rule has necessitated, especially in the beginning, a great amount of labor and tedious discussions. The great surprise to us, after all the process of elimination and evolution, is that so little remains in the translation which does not seem quite natural to every part of the wide field. And the reason undoubtedly is that, while there is no end of local differences in different localities, they have not crowded out nor rendered obsolete the universal language.

2. *The language must be, like our King James Version, simple enough to be readily understood by all classes when read from the pulpit.* This was a difficult problem, I think the most difficult ever undertaken in Bible translation in China, viz., to make a rendering at once simple and chaste, a rendering very near to the language of the common people, while not offending the canons of good taste. It is somewhat with the Bible as with the Hymnal, the most difficult rendering of a hymn is that which is near to the speech of the people.

3. *The rendering must be as near to the original Greek and Hebrew as the idiom of the language will permit.* This canon we have counted of the first importance, and it has resulted in a vast number of changes from the old translations,

including the translation known as the Peking Version, and much loved by us in the North. As far as the work has progressed, the translation of our Committee, like its sister translation the Classical, runs pretty close to the Revised English. It must be added that this has cost a vast amount of work, but work that greatly needed to be done.

4. *The figures of speech, so far as possible, must be rendered directly and without paraphrase.* Previous translations have usually introduced these figures, with which the Bible is filled—witness the Psalms and the Gospels—with a paraphrase and a comparison, as for example, "God is our refuge and strength," rendered in the Peking Version, "God is our helper and protector, and He gives us strength." "Jehovah is my rock and my fortress," rendered, "the Lord protects me like a high mountain, like a fortress." "Blessed are they that hunger and thirst after righteousness," rendered, "Blessed are they that long for righteousness like being hungry and thirsty." Such paraphrases lose the beauty and poetry, and some of the precious meaning of the original. Our Chinese teachers cried out against such renderings, one of them, a fine critic of language, a pastor, and a man of deep Christian experience, exclaiming, "Just as if the Chinese could not understand figures of speech!" The Chinese language, including the everyday speech, is filled with such figures. By and by, in Chinese as in English, these figures will be household words, gems of beauty, from which the truth will flash and sparkle like light from a diamond.

During all the past years, the time and strength of the Committee have been heavily mortgaged to other important labors, the members giving not more than half their time to this great work. Arrangements are now making by which, through the large liberality and wise prevision of the great Bible Societies, it is hoped the Committee will be set free from other work for a few years, and meet a year hence in one place—probably in Tientsin—for continuous and uninterrupted labor till the work is completed.

I may say for the Committee, that nothing but the feeling that this rendering of the Bible into the spoken language of one-sixth of the population of the globe is one of the most important translations of the century, has held the Committee steadily to the work, and now renders it possible to give

up other pressing engagements, in order, if possible, to finish the task.

For the first time in the twenty years of my connection with this Committee, of which I am now the only charter member, I have opened my mouth to speak of this new translation of the Bible, and I now especially bespeak your prayers—for the members of the two Committees—for strength for the work, for the grace of patience, for the spirit of harmony, and for the divine illumination necessary to the right understanding and proper rendering of the sacred text.

I think forward to the time—coming by and by—when the Bible, the book of books for China, as for every land, shall be in the homes of the millions, and in the hands and hearts of the men, and the women, and the children of the new China which is just now, through much tribulation, being born. When the Bible is read, and loved, and obeyed in this quasi heavenly Kingdom, then we shall see the coming in China of the true heavenly Kingdom. Ah! How beautiful will it be to witness the coming of the Kingdom of Heaven in China!

Chinese Christians and Bible Study

A. SYDENSTRICKER.

THE Chinese have for ages had their three religions, besides others of less note. They have for many generations worshipped the images of imaginary deities, the sages, heaven and earth, and what not, all without taking the time and trouble to investigate in order to ascertain how much of truth or the contrary there may be in these cults. There is perhaps nothing with which the Chinese have to do about which they know so little, as their religious and semi-religious cults, we mean the ordinary uneducated Chinese—those most devoted to the worship of these numerous gods and demi-gods. It is very difficult, if not impossible, to find any among these who can give an intelligent account of the objects which they have been worshipping.

This fact presents one of the greatest difficulties in the way of many of them becoming intelligent Christians. Just as they have been devoted to idolatrous worship generally for some temporal good, or because it is customary, so now many are

ready to become Christians actuated by similar motives, and often with as little desire to become intelligently acquainted with the new religion. It is a discouraging fact that comparatively very few of the common rank of Christian laymen read the Bible. A rather small minority cannot read at all. Many of those that can read cannot do so with ease and satisfaction, their knowledge of characters being too limited.

Now, in what has been said above, the writer simply refers to facts familiar to many of us, not at all for the purpose of laying any blame on the Chinese as they are to-day ; for it is not easy to see how they can be largely blamed for this non-inquiring attitude of mind—something to which they have been trained for many ages. We have referred to what has been said by way of introduction to something in which—not the Chinese—but *we* are to blame.

The writer of this paper was placed on a committee appointed by the late Centennial Conference, the express aim of which is: To promote Bible Study among and by Chinese Christians. We have had a difficult and somewhat discouraging task before us. It is not difficult to collect those in the employ of missions and some others into Bible institutes for ten days or two weeks at a time for the purpose of Bible study ; and very much good can be done in this way. But it is quite another, and an infinitely more difficult, thing to get the ordinary Christian to read, and much more to study, his Bible. How this can be most effectively accomplished is not yet very clear.

The writer has thought long and carefully on this question. It is quite true that at least heretofore the lack of interest on the part of the Chinese Christian in investigating the new religion which he has adopted has come largely from his previous training, or rather the lack of training ; now, when so many things new are coming into China and when there is so much more mental activity than there has been heretofore, if the Chinese still remain inert in the matter of Bible reading and study, we missionaries must largely blame ourselves for this state of things. And I feel perfectly safe in saying that we are largely to blame for it.

To anyone who has carefully investigated the matter it will be very clear that we have not as yet put the Bible before the Chinese in a readable, intelligible form. This may seem a hard statement, but anyone who will make careful inquiry will

find that it is true, and true in spite of all the translations that have been made. The writer of course does not refer to the commentaries that have been written—mostly for those in the schools, far above the average intelligence, time, and purse of the common Christian layman.

In order for the Bible to be readable, intelligible, and enjoyable by the Chinese Christian, it must be put into clear, simple, idiomatic style, free from foreign idiom and modes of expression, and this no matter whether the version be in Wên-li, Mandarin, or *t'u-hua*. As long as the translator insists on transferring English, Greek, or Hebrew idioms and words into a Chinese style, made by himself to suit his idea, so long will the Chinese Bible be an unread and largely an unreadable book by the Chinese Christian.

The reviser sits at his table with his Chinese writer at hand, generally a foreign-trained man, either in a mission school or in some other way, and tells the writer what to put down. The scribe, accustomed to look at the text in some degree from the foreign point of view and anxious to remain in good favor with his employer, becomes largely his servant and amanuensis and has not the courage to offer objections to the foreign Chinese that he has to write. This is by no means an imaginary or overdrawn picture.

The writer for years took a large interest in the forthcoming Revised Mandarin version of the New Testament. He hoped much from it. It was the wish of the Chairman of the Revision Committee to make the version so simple that the man on the street could read it. But he confessed that the result was a compromise between the several members of the Committee and was not satisfactory to anyone.

There are several facts respecting this version that tend to create surprise. A few years ago, when the version was nearing completion, a member of the Revision Committee inserted a notice in the RECORDER stating that up to date *only six* missionaries had sent in suggestions and criticisms as requested by the Committee, thus showing a culpable lack of interest in a matter of very great importance to us generally. And now when the version has been completed and put before the public a like want of interest is generally apparent.

And this is by no means because the version is above criticism. Intelligent Chinese Christian scholars, who had little or no part in the revision, say that in some passages the revision is

an improvement on the old version, while in others the old is superior, giving hardly a small balance in favor of the revision. Certain it is that the style of the old is simpler and more easily understood than that of the new. Some modern educated Chinese seem to prefer the revision; others who can read English, read the Bible in English because, they say, the meaning is clearer than in Chinese.

But the best judges as to suitableness of the revision are those Chinese who have not been trained into foreign modes of thought, and their testimony is strongly against the revision. As illustrating the way in which they regard the matter, take the following incident: One day the writer was in company with two Chinese evangelists and a non-Christian day-school teacher. The writer called the attention of the evangelists to a certain clause in the Book of Acts which the revisers had coined, containing also a newly-coined word from the same source. I asked one of them the meaning of the expression, to which he replied, "We know what you foreigners intend to mean, since we have heard your explanation, but the Chinese itself has not that meaning." This is a sample of a large number of passages and expressions where the foreigners have read a meaning in that does not inhere in the Chinese, and this is one feature of the revision—as well as many other books made by foreigners—that makes the book so largely unintelligible to the purely native-educated Chinese.

The *great fault*—mistake, shall we call it?—of the Revised Mandarin is the attempt to make it closely and slavishly literal. This will spoil any version of the Bible into any language. When the Revised English Bible was prepared the attempt was to make it a word for word translation, as near as possible. Although at first it was very popular, its popularity soon began to wane; and even the American Revised has not yet established itself and probably never will. The tendency in the English-speaking world seems to be to either return to the authorized version, or to produce versions that reproduce the *plain sense* of the original in idiomatic English. The translators of the "Twentieth Century New Testament" say: "No purely verbal rendering can ever adequately represent the thoughts conveyed in the idioms of another language." This is true in translating the New Testament into English and manifold more true in any attempt to make a literal translation into Chinese. Dr. Weymouth, the translator of the "New

Testament in Modern Speech," says: "It is plain that this attempt to bring out the sense of the Sacred Writings naturally as well as accurately in present day English does not permit, except to a limited extent, the method of literal rendering—the *verbo verbum reddere.*" Again, he says: "An utterly ignorant or utterly lazy man, if possessed of a little ingenuity, can, with the help of dictionary and grammar, give a word-for-word rendering, whether intelligible or not, and print 'Translation' on the title page." See his preface and read all that he has to say on this point. Now all that has been said above is much more emphatically true when translating the Bible into Chinese.

A man who has to wade through the Greek or Hebrew Bible on the crutches of grammar and dictionary is ill-fitted to translate the Bible into any language. The man who has spent his mission life in the schoolroom or over books is also generally ill-prepared for this work, because he does not well know the current language of the people. But the man who would pose as a translator, while at the same time ignorant of the original languages of the Bible, is a contemptible fraud, altogether unfit to be mentioned in company with translators.

The writer engaged in Bible work has gone over the Gospels in the Revised Mandarin repeatedly with several Chinese teachers and very carefully. The result is a profound conviction that this version is unsuitable for the rank and file of Chinese Christians, including church members, inquirers, catechumens, *et cetera.* This repeated review has brought to light facts like the following:—

1. In attempting to be closely literal a very large number of passages and phrases in their meaning are obscure to the Chinese. We foreigners, being familiar with the sense of these passages, read our own meaning into the Chinese text, which is often a meaning quite different from what the Chinese text bears. This is seen in numberless places, and often where we we would least expect to see it.

2. A very considerable number of passages are quite unintelligible to the Chinese reader, he not knowing what meaning the foreigner intended to read into them.

3. In some passages the revisers missed the plain sense of the original entirely.

4. Some passages convey a meaning quite different from that which the revisers intended that they should convey.

All of these statements can be verified by passages taken from the Gospels alone, and taken together form a considerable portion of the volume.

Of course to those teaching in mission schools such defects may not be so easily seen, since the students are more or less accustomed to foreign modes of thought in studying foreign-made books. But for those of us who are working among the generally illiterate converts gained from the masses, the case is quite different. What we need—and need very sorely—is clear, concise, idiomatic translation that gives the plain sense in the language currently used by the people. All transferring of foreign terms and words, all marginal references to the 古卷 and 原文 are just so many stumbling-blocks.

One reason why Buddhism has taken such a hold on the Chinese is the often beautiful language in which Buddhist books are written ; on the contrary, there is little doubt that one great reason why the Bible has so far no larger interest to the Chinese is the semi-foreign style in which it has been put.

The Kuliang Summer Convention

T. H. COOLE, M.D.

THE Kuliang Convention was scheduled to begin Tuesday, August 20th, but it was on the following Friday that the meeting opened. Very early Friday the Boy Scouts were mobilized and instructed to spread the news that the Rev. Walter Sloan, the leader, and his wife had arrived and that the initial service would begin at 10:30 a.m.

Kuliang weather during July had been ideal, but August ushered in almost daily showers of rain. Brother Sloan explained his late appearance on account of the usual series of delays in oriental travel which caused his missing the boat planned for at Shanghai. The absence of his colleague for the summer campaign, Dr. S. D. Gordon, on account of his continued sickness at Kuling, was tenderly mentioned. We had been looking forward with much anticipation to the presence of Dr. Gordon. This was to have been his first visit and, coupled with his reputation as a leader in the things pertaining to the Kingdom, the pleasant anticipations now make us feel his absence the more keenly. Much sympathy was expressed for

this friend of ours who was giving up his own summer vacation that the missionary body of China might be refreshed by his presentation of the Word.

This sorrowful absence made the series of meetings very heavy for Brother Sloan, but no word of this was heard from his lips. The leader very beautifully referred to his colleague as the complement of himself in that while he confined himself to the abstract presentation of his theme, Dr. Gordon spoke in pictures and made the scenes to live.

The theme of the morning prayer-meetings was that of prayer. It was soon made evident that the leader did not belong to that class of believers who would limit the horizon of prayer. "To ask freely in the Master's name is the privilege of every Christian. Ask abundantly, ask freely." Thus he pleaded earnestly. Day by day he advanced his argument for a wider conception of what Christianity is and should be in our lives.

Regarding the man himself, he has that beautiful faculty of so presenting his thought that we think of him as a brother beloved, one of ourselves. He spoke throughout in a pleading voice. He did not use illustrations to vivify his teachings, but relied on the orderly march of his thought. He did not use humor as an aid except once when we got a "taste" which was "dry" as his national form of humor is said to be. It came when introducing a revised text from the Revised Version: he said, "I feel sometimes like saying something sarcastic about some of these revisions but I refrain."

During the Convention a typhoon broke in upon us, damaged some of the cottages, incidentally damaging the room in the cottage where he was being entertained. This interfered somewhat with the orderly progress of the meeting. However, it passed away as quickly as it came.

On Saturday, August 31st, a reception was given in honor of Brother and Sister Sloan at the Kuliang Club which was largely attended. This gave the opportunity to get acquainted with the leader and proved to be a very enjoyable occasion. On Sunday afternoon, September 1st, the closing sermon was preached after which a union communion service was held with the ritual of the Methodist Episcopal Church for this year. The veteran missionary Dr. J. H. Worley had charge assisted by others. It was a fitting close to a blessed meeting by typifying the unity of believers.

Brother Sloan impresses you as a very spiritual type of a man. His message was listened to by appreciative people. A test question which he proposed to us will linger in our hearts and minds: "Is your life more characterized by the citizenship of this world or by that of the Kingdom of God?"

Language Study

EDITED BY J. DARROCH.

THE language study page in the July RECORDER attracted a good deal of attention and was very favourably received. I have had several lists sent to me for publication, but few attempted to translate the English words given under "list of terms wanted." The editor of a well-known Shanghai paper suggested 熱心 for "enthusiasm"; 熱心 is well translated by "zealous." Perhaps 熱血 is as good an equivalent for "enthusiastic" as there is in the language, but a good deal depends on the connection. 惟一神 and 獨一神 are certainly wrong as translations of "Unitarianism." These terms denote "monotheism." I would choose 純一神 if I had to translate the term, but the aim of this column is to collect terms used in current magazines not to make them for ourselves.

I append a list sent in by Rev. H. S. Phillips of Foochow. Mr. Phillips is apprehensive that some of his translations might be improved on. I publish the list as it was sent, but shall be glad to receive suggested corrections.

代議制	Delegated authority	資本	Capital
直接制	Direct authority	勞働	Labor
資格	Class as to ability	預算	Estimate
人格	Rate of wages	積極	Permission
推事	Police magistrate	消極	Prohibition
律師	Barrister	意匠	Invention
進步黨	Liberal	企業	Manufacturer
保守黨	Conservative	顧問	Advisor

Mrs. C. W. Mateer has made a very complete collection of the new terms coming into common use and is seeing her MSS. through the press now. The list will be of considerable interest to students when published. Mrs. Mateer kindly allows me to print the appended chapter on "suffixes" from her manuscript.

SUFFIXES.

The addition of one or two characters to a word or words, as the English language uses suffixes, to impart a certain definite modification of meaning, though not a new departure in the Chinese language, still is very much more common than formerly. Not only do new combinations continually arise, but more such suffixes appear from time to time.

The three following are used as suffixes as we use -ers,-ors, -ists, or -kind, to designate a class or form a generic. They may be used interchangeably.

家 Its use in this sense is not new, (see Les. 27), but the number of new combinations now coming into daily use seems unlimited. This word is often used to denote one of a class.

界 Sphere, a boundary,—wider in its meaning than the above, and not used in the singular. It may also be translated *sphere*, *circles*, *world*, etc., or by some distinctive generic, as 女界 *the female sex*. Or the definite article before an adjective may make it generic, as 青年界 *the young*.

派 A class or race, now often used to indicate a school of thought, or as a suffix -ist or -ism, as, 千年後派 post-millenarianism.

世代 An age, a race, a generation. Used like 界.

時代 Like the above, but covering a shorter period. This term gives a chance for the growing self-consciousness of the age to characterize itself and its contemporaries.

思想 Conception, idea—formerly used as a verb,—to think; now used also as a noun, interest, conviction, conception, idea.

主義 Principle, doctrine, a policy,—now used as a suffix corresponding to our -ism.

術 Art, method,—now much used as our suffix -tion. A few instances of each of these are given below. Others will be found under the various topics.

政治家 Politician or politicians. All the following with 家 may be either singular or plural.
演說家 Lecturers.
哲學家 Philosophers.
創作家 Inventors.
飛行家 Aviators.
格致家 Scientists.
電學家 Electricians.

專門家 Specialists, experts.
著作家 Authors.
美術家 Artists.
外交家 Diplomats.
理財家 Financiers.
動物界 Animal kingdom.
植物界 Vegetable kingdom.
游牧世代 Nomads, the pastoral age. (lit. wandering shepherds generation).
專制時代 Age of tyrants.
人道主義 Humanitarianism.
唯物主義 Materialism.
鐵血主義 Blood and Iron doctrine. Bismarckianism.
素食主義 Vegetarianism, from hygienic rather than religious motives.
羣衆主義 Gregariousness.
個人主義 Individualism, egotism.
報復主義 Revenge, vengeance.
排外主義 Anti-foreign policy (lit. drive out the outsider.)
從新主義 Readiness to grasp new ideas.
革命思想 Revolutionary conviction.
宗教思想 Religious interest.
政治思想 Political conceptions.
飛行術 Aviation.
催眠術 Hypnotism.
愚弄術 Deception.
寫眞術 Art of painting.

The Second Summer School of Methods

HELD BY THE CHINA SUNDAY SCHOOL UNION AT PEHTAIHO, 1912.

ON the morning of August 22nd, 1912, a group of 60 Chinese church leaders sat in the Hall of the Summer School at Pehtaiho, N. China. Before them on the blackboard was the following question :—"*Outline an adequate plan for the religious training of the Chinese Church membership.*" This is, perhaps, the first time so representative a body of Christian leaders ever had the opportunity presented to them of facing such a question. But these Chinese leaders

were not sitting together as a general church council. Missions have held their annual meetings, and missionaries their provincial, federation, and national conferences. But the privilege of coming together for the discussion and formulation of definite church policies has not yet come to Chinese leaders of the Chinese church, except as relating to limited fields or separate organizations.

Nor is the gathering a convention or conference. For the question on the blackboard is an examination question and one of two questions set for one of the final examinations of the "Summer School of Methods," called this year by the China Sunday-school Union at Pehtaiho. The second question of the examination throws some light on the purposes of this School. It reads as follows:—"*How many of the recommendations*, proposed in answer to question one, *are you yourself intending to help put into effect*, on your return to your field of Christian work?" As a large proportion of the students had already before coming signified their intention of carrying into effect definite lines of teacher-training work, etc., on their return, by their acceptance of the carefully worded call to the Summer School; and as the final examination paper and its final question became a virtual promise to help in executing the formulated plans for Christian training, one might venture to call the school a SCHOOL OF APPLIED SCIENCE. The blessing that may follow in ten provinces and more than that number of missions, when 28 teachers and 30 preachers return to their several fields of usefulness, having thought and studied and prayed together over this great problem for six weeks, and made definite decisions to help in the working out of that problem, the blessing to the work as a whole can hardly be estimated.

There were in all some 70 men who attended the Summer School: of these about sixty took the examinations and will receive certificates from the China Sunday-school Union. It would be of interest to read the answers to the two questions above-mentioned, but of perhaps more intelligent interest if one realizes fully the nature of the problem the Chinese leaders had been facing for the 40 days.

The problem was not that of the *evangelization* of China. It was the problem of the *religious nurture of the Christians* of China. A study of the measures to adopt and the forces to use for securing an adequate growth, both in Bible knowl-

edge, in personal character, and in Christian activity, of the seed implanted in the hearts of the Christians by the evangelistic agencies.

Stated briefly, some factors of the problem that they had before them were as follows;—250,000 Christian communicants; perhaps as many more baptized children, youth in Christian schools, and enquirers; 20,000 Chinese Christian workers; and 4,000 foreign helpers. More than half the Christians unable to read, and in addition unable to buy books to read. Hardly one in twenty of the communicants is under the age of twenty-one, and not more than one-third are women. Half at least are probably farmers, and living a dozen or so in a village; and these villages being scattered over an area half as large as the United States. These are some of the factors of the problem.

Other features of the problem baffle us the more, as we listen to the discussions among the Chinese leaders—for many of the sessions of the Summer School were in the nature of "Round Table Conferences" and all are alike teachers and taught. How can adequate religious training be secured in the *homes*—the natural and seemingly indispensable place for such training—when the almost hopeless conditions of ordinary home-life are considered, where but few of the large family are Christians and the privacy and leisure required are well-nigh impossible to expect? How can efficient nurture work be planned and adequately carried forward in the *country churches*, where the membership is small and scattered over a large extent of territory, and likely no resident pastor or teacher? How can adequate religious instruction be given to a lay membership with a *low average church-attendance*, and certainly in some sections of the field but slight intention to set aside the *Sabbath* either as a day of rest from daily labour or as an opportunity for worship and Christian training? How shall time be taken by the undermanned and not sufficiently prepared *Chinese preaching agency* for carefully planned and patiently worked-out lines of Bible teaching work, when the doors for preaching the Gospel are open now as never before? And how, again, shall the *foreign missionary himself* be led to realize more fully that the fundamental condition to a satisfactory harvest is a constant and patient nurture of seed already planted, when all about in these days of phenomenal changes crops are apparently springing up in a night?

But a mere study of conditions will not, of necessity, suggest the remedies. The *methods* and *forces* capable of solving such problems as are suggested above must be most carefully studied and understood. The methods and materials that have been used by the missionary through the years are largely those brought with him from the home-land. Certain of these have been proved efficient in the hands of the Chinese brethren, but others have not stood the test of transplanting. It is thus the clear duty of national organizations, such as the Sunday-school Conference Committee, not only to help the missionary body in finding the best methods in use in the home-lands, but, after careful investigation and perhaps experimentation, designate for the Christian worker those methods which have been successfully adapted for use in China. In this investigation it is obviously the part of wisdom to associate with them the Chinese church leaders. Sitting with them at the same table, our knowledge of home methods is supplemented by their intimate acquaintance with Chinese conditions and needs; missionary theories may be corrected by actual practice; alien seed-thoughts be sown in native soil, but made indigenous by the absorption of native nutriment.

To the above end, for 40 days there have been conducted at Pehtaiho courses of study and investigation along three distinct lines, viz :—

1. How one man should teach another—*Biblical Pedagogy.*
2. How a group of men may organize for the teaching of a body of people—*Sunday-school Organization and Method.*
3. How Christ taught in Palestine—*Christological Pedagogy.*

Text-books on these subjects have not, until recently, been available in Chinese, although a few short treatises on some of the topics have had a limited circulation. The China Sunday-school Union is certainly most fortunate in being enabled, by the grant of a Publication Fund from the International Sunday school Association, to arrange for the translation and publishing of a series of teacher-training text-books. Several of the books were available for use at this year's Summer School, in proof-sheets.

At eight o'clock each morning the students met for an hour of study and discussion of the principles of Religious Pedagogy. Several chapters of Gregory's "Seven Laws of

Teaching" were in type and used in the class work. The course was conducted by Mr. Tewksbury. Professor Porter of North China Union College gave several interesting lectures on Child Development.

At 9:30 a.m., came the Sunday-school hour, conducted by the S. S. Union General Secretary. The three Sunday-school books by Miss Archibald and her father, mentioned above, were supplemented by an American Sunday-school Teacher-training book, viz.—Axtell: "The Organized Sunday-school," published by the Baptist Publication Society, Canton.

In the afternoon at 4:30 came the course on the Teaching Methods of Jesus. It is with special satisfaction that Professor Beardslee's "Teacher-training with the Master Teacher" is found in the list of these first Bible teaching books. Prof. Beardslee, not the Sunday-school lesson writer, has been for many years in Hartford Theological Seminary in America. The book consists of a series of "studies of Christ in the act of teaching as a means of learning how to teach," and "aspires to seal a close alliance between would-be teachers and the holy Christ." It is quite unique in literary style, in its terse, forceful comments and its concise directions for deep study. An attempt has been made to get not only the content but the style into Chinese. The faithful study of these thirty lessons will, we are sure, be a revelation to many, of the consummate skill of the Master Teacher and an incentive to a more careful and consistent working out of His method in our teaching of His Word. The lessons each day were led by Dr. Pyke and Mr. Ewing of Tientsin and Mr. Wilder of the Union Theological Seminary in Peking. Mr. Goforth of the Canadian Presbyterian Mission gave four most helpful lectures on the "Holy Spirit as Teacher," illustrated in the lives of the early Christian church leaders.

In addition to the three lines of study mentioned above, a number of lectures were delivered by leading missionaries and others. Mr. Cunningham of Paotingfu told of the most interesting Sunday-school work carried on at his station. Distinctly helpful was the testimony of Rev. John L. Stuart, for many years missionary at Hangchow, regarding the established habit in the Chekiang Southern Presbyterian Mission of Sabbath observance throughout the whole day, many of the churches having the regular custom of eating together the noon meal at the church center. Inasmuch as the feasibility of such a plan

of utilizing the *whole Sabbath* for Christian nurture at the church center had been questioned, the testimony of Mr. Stuart was of conclusive value. A "Round Table Conference" led by Rev. J. Leighton Stuart of Nanking Union Bible School, on the subject of Bible study work throughout the country, was enthusiastically entered into and difficult to close. A distinct call was voiced by the delegates for specialized theological schools. Drs. Smith and Corbett, Revs. Wilder and Corbett, Jr., were eagerly listened to on subjects helpful to the students. Devotional addresses were delivered by Dr. Pyke, Rev. Murray, Rev. Ch'eng Ching Yi, and others. Greetings and words of encouragement were welcomed from Revs. Candlin, Webster of N.Y., Grant, Frederick Brown, and others. The first Sunset Meeting was held on the rocks at the top of the Lotus Hills. It was a rare treat to everyone privileged to be present. Rev. S. D. Gordon was able to be with the school for this one evening before he left for the South. His subject, "The Master's School," was especially appropriate, as looking forward to the days of study and association to come, and the absolute need of the Master Teacher's own presence in the school-room.

Living with the delegates in the hostel was Rev. Ch'eng Ching Yi, above-mentioned, as the Chinese member of the Edinburgh Conference Continuation Committee, and pastor of a London Mission church in Peking. He delivered several most illuminating Scripture expositions at the Summer School.

Not only has the Summer School had the advantage of advance sheets of the new Teacher-training Course, but the two new series of *Graded* Lessons already published and other three now in press, were before the delegates for criticism and suggestion. The men were thus able not only to discuss *methods* but *material* as well.

In the discussions of the Summer School once again this summer has been constantly kept in mind the fact that the present Chinese church membership is largely a membership of *adults*. Thus an insistent problem in every denomination is the nurture not only of children, but of adults—many of whom are, however, but children in age of church membership and in ability to read and understand the Bible. To this end the Graded Courses must include helps adapted to adult beginners as well as child beginners. The regular Interna-

tional Uniform Lessons should also provide for this large class of learners. Until, however, such special courses are worked out, it was suggested that the already published simple children's helps could be used with adults of limited attainment, by having the adults study the simple helps *for the purpose of teaching them to others.* Thus studying the helps not as learners but as teachers, they would themselves of course learn far better than ever, and in addition gradually become helpers in the nurture work of the church.

Along this same line came perhaps the most interesting and fertile suggestion of the whole conference, viz.—That in every center, small and large, each Sabbath morning there should be held a *Preparation or Training Class.* This class should include all who could be prevailed upon to attend for any period previous to the morning preaching service. In country places the attendants would likely arrive singly or in groups at different times. In large centers the class might be conducted at a definite hour. The conduct of the work would be in the hands of a few leading members. These would keep on hand an ample supply of varied and graded helps, leaflets and cards, suited to many varieties of mind and states of Christian life. Many such helps are at present available or in process of preparation. They are very inexpensive and thus within the reach of every congregation. The class should be conducted according to the so-called 'laboratory method,' so commonly used in the best schools, viz.—each member of the class is given—preferably as he comes into the church—a leaflet or card fitted for his special degree of Christian progress. If help is needed in the study of this leaflet, it may be given by the leaders or some one assigned by them—here is a splendid opportunity for mutual helpfulness on the part of the church-members. Thus for the hour and more preceding the morning service the early arrivals have been busily engaged in Bible study of the best kind, in study for the definite purpose of giving out to others. For the meaning of the training or preparation class is simply this, that every one receiving a card or leaflet, and who has been taught and has studied the lesson-story, *is in turn expected to tell that story or truth, and hand a like card to someone else, in the Sunday-school session, which should follow the morning preaching service.*

It will be immediately noticed that the suggestion briefly outlined above makes possible what many missionaries have

hitherto thought difficult of accomplishment, viz.—*the establishment of a regular Sunday-school work in connection with every preaching center.* By regular Sunday-school work is here meant, the organization of a Bible teaching service among the lay members, officered by them and largely taught by them, which all the church-members and their children regularly attend, and where a regular lesson system and helps are used. The crux of the situation has always been felt to be *the lack of proper teachers.* No organized Sunday-school movement can be hoped for in China until this insistent question is adequately met. The suggestion above-mentioned seems in part to meet the difficulty. It solves the teacher-problem by *training up* teachers, and by so doing not only providing helpers for the work of Bible instruction but teaching these helpers themselves in the very best, and most scientific, way, i.e., providing a way for them to "*learn by teaching.*" The more one thinks through this simple suggestion and its possibilities the more eager he becomes to see the method adopted universally. The Sabbath would thus become not only a day of worship and listening, but others than the few leaders would be able to share in the joy of *studying to tell!* A whole church thus leagued together, for worshipping and hearing and studying and telling, can hardly fail to find itself a real power in the community.

This brief description of the Summer School of Methods at Pehtaiho would not be complete without referring to the surroundings of the School. The sessions were held in buildings erected among the pine trees along the Southern slope of one of the Lotus Hills. The Lotus Hills are located about a mile and a half from the grounds of the Rocky Point Association, where live most of the missionaries who get their summer rest at Pehtaiho. The hostels and hall are built of German barrack material, purchased after the Boxer troubles were over and the German soldiers were withdrawn from their summer quarters at Pehtaiho. The "Lotus Hills Gardens," filled with magnificent strawberries for the Pehtaiho and Tientsin markets, are on the slope below the hostels, and help to pay the annual rent on a part of the property. It is hoped that a fund can be obtained to purchase the property in total, for the use of summer gatherings of Chinese leaders.

The School was organized by the election of one of the leading Chinese pastors as president, and other officers and

committees for helping forward the general purposes of the gathering. Not the least important committee was the Physical Committee, which each day at 11 o'clock in the morning led the students the half-mile to the sea-beach, for the wonderful bathing for which Pehtaiho is so justly noted. This Summer School has cost the China Sunday-school Union sixty pounds, we understand. Much of this sum was for the payment, as promised, of the return expenses of many of the delegates who came from distant places. We are sure that there are few other ways where so small a sum of money could be used to better effect. If the funds are forthcoming it may be hoped that the Union will continue these Summer Schools. We hear that the Fukien Sunday-school Association has sent a unanimous invitation to the S. S. U. to convene a School next summer at Kuliang, a summer resort near Foochow. Moukden has also secured a provisional promise from the General Secretary to help in a Summer School of Methods to be convened in June at that center. An invitation, we understand, is also in hand from Tsingtau. A permanent location for a "China Westhill" and an abundant endowment for training Bible teachers for specialized Sunday-school and Bible teaching work would certainly be one of the most productive investments one could make at this special period of the Bible teaching and Sunday-school work in China!

The days were not all spent in study. Each Saturday was free for excursions to various points of interest. On the last Saturday many of the residents at Rocky Point invited the school to a picnic on the rocks along the sea-front. It was an occasion long to be remembered. One afternoon Prof. Robertson of the Young Men's Christian Association invited the men to his lecture on the Gyroscope and later gave them a special hour of simple experiments, which same they themselves could easily arrange to illustrate religious teachings.

On one of the last days of the Summer School the delegates arranged a most interesting social tea on the hillside. To this tea were invited the missionaries and others who had from time to time helped at the School. At this time there was presented to the General Secretary for the China Sunday-school Union, a brilliant red silk robe, resembling an academic gown but without sleeves. Fastened to the robe were 75 pendants, upon which were written the names of the delegates. These pendants were arranged in five rows around the robe, each row being

one of the colours of the new Republic's five-colour flag. On the collar were four Chinese characters, which translated mean, "The revelation of the right path inspires us students to greater progress." We understand that the intent of the donors is that this robe, worn by the representative of the organized Sunday-school in China, while addressing audiences in the home lands, shall convey to the supporters of the China work the hearty thanks of the students at this Summer School. They would have them know that the things they have learned at the School of Methods have seemed almost a revelation to them. They wish to assure the China Sunday-school Union and all other friends, that they welcome this *Forward Movement along Sunday-school and Bible teaching lines*, and having been shown a path of progress, they want to press forward with enthusiasm.

There were present at the Summer School the two Chinese Associate Sunday-school Secretaries already helping the organized Sunday-school work, one in connection with the Soochow work and the other at Foochow. Mr. Tsang of Soochow has been most helpful in translation and revision work, but language difficulties prevent his help in teaching and discussion. Mr. Ding of Foochow is a very brilliant and enthusiastic young worker from the Church Missionary Society's school at Foochow. He met the language difficulty by calling to his aid a Chinese friend who could act as interpreter. His several addresses on his work in connection with the Foochow Sunday-school Union were most interesting. The Foochow delegates return to be the leaders at a union Sunday-school Institute, convened at Foochow for a week's study, where they will be able to extend further the influence of the Summer Schools of Methods. Few things are of greater importance than the immediate securing of trained Associate Sunday-school Secretaries in the large centers of China. Already another well-equipped young professor, who has studied at both the Kuling and Pehtaiho Schools, is ready to devote himself to the secretaryship in one of the most important centers in the country. The British Sunday-school Union has promised a grant-in-aid for the secretary at Foochow. It is to be hoped other grants may be available soon for work in other no less strategic centers.

Thus a beginning is really being made with the ORGANIZED SUNDAY-SCHOOL MOVEMENT in China. At least

it can be said that its roots are being wisely and firmly planted; and planted in a way we may believe will make it easy for the Movement to become a truly indigenous growth in the Chinese church life. But the appalling extent of the field to be cultivated and the absolute inadequacy of the present forces to overtake the needs, even of the seed-sowing work, make the outlook far from encouraging for any sort of effective and far-reaching effort along the lines of Christian nurture—and yet how otherwise may the *harvest* be secured? May the great Lord of the Harvest—the Master of the Teachers—answer the fervent prayers of his cultivators, and grant more labourers, both Chinese and foreign, and adequate provision for the needs and equipment of the task He Himself has assigned to His people—*the religious nurture of the Christians of China.*

Correspondence

"JUDGE NOT THAT YE BE NOT JUDGED."

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Writing under the above heading, I wish to write with much restraint, but it seems that a wrong thing is being done, for which publication in the RECORDER may be a partial remedy. With many others I have had sent to me a packet of printed leaflets, some in Chinese, some in English, purporting to be sent in an effort to sow Gospel seed "broadcast,"* Among them is a charge of false and dangerous teaching against R. Wardlaw Thompson, S. D. Gordon, and F. B. Meyer, without proof. Further, we are asked to sign a printed "*Protest from China*" against the teaching of these brethren, and to send it to some anonymous persons, to be used one knows not how. It is to be hoped that none of us will be so disloyal to truth, fairness, and brotherliness as to fall into this snare.

We Presbyterians are usually credited with being watchful against heresy, but we observe two precautions in bringing charges, requiring the establishment (1) Of the "major premiss" that such and such teaching is false: and (2) Of the "minor premiss" that so and so has been guilty of teaching it. Many charges break down on the first, many on the second, and I rather think this one would break down on both. Such charges, made anonymously, are self-discredited. But they may be read by many, Chinese and others, who may be stumbled by them. I do not know who the "Broadcast Press" are, but their samples ought not to be sown broadcast,

* They are sent out by "The Broadcast Press," Changsha, Hunan, and Denver, Colorado.

being contraband in the Kingdom of Heaven. I hold no brief for the brethren accused, but all who profess and call themselves Christians are bound to stand for fair play and common honour.

Yours very truly,
J. CAMPBELL GIBSON.

"HIGH-CLASS," ETC.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: It has struck me of late to hear and read (for instance in the China Year Book for 1912, page 145 seq.) expressions like '*Higher-class women*, *Upper (!) middle class*!' e.g., wives of officials, daughters of the higher classes; upper class girls' schools, and other similar expressions. I also understand that there are some missions or missionaries who have made it their special duty to do work amongst these higher classes. What strikes me in the whole matter is this: Are missionaries, followers of Christ, who considered publicans and sinners as His high-class people, the only fruitful sphere of his influence—are we allowed to follow an antique aristocratical modus and divide *souls* which we are to win for the Master into low, middle, upper and high classes? I supposed in Christian thoughts and feelings such expressions had long ago been abandoned and Christianity's great privilege was to overbridge all such divisions and work for one great brotherhood amongst all nations. I myself have for now some fifteen years moved freely in official and other influential and well-to-do circles. If I compare the wives and daughters of these so-called high classes to the countryfolk and other poorer folks I must say that the expression "high" or "upper" class would often better apply to the latter than to the former. It is far from me to say anything against the special mission work done in such circles. What I wish to ask, through your help, is the mere question whether it is decent and right for missions and missionary workers in word or writing—to use such expressions like high classes, etc., etc? For me the prestige of the mission work as a whole seems to be concerned in this matter and I would be grateful if other experienced workers on the mission field would express their opinion on the subject.

Thanking you for allowing me space in your valuable paper,

I am,
Faithfully Yours,
CH. W. KASTLER.

Peking.

A PROTEST.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: We are grieved to see in the RECORDER for September just to hand, the *favourable* review by "G. F. M." of Dr. Mains' book, "Modern Thought and Traditional Faith." What a contrast is this review, presumably of the same book, to one we were reading only a few days ago in a paper sent to us from New York! That any two reviewers should be so diametrically opposed, the one to the other, is, to say the least, very significant. And both Christians too! And that any one should *recommend* such a

book, as Dr. Mains has written, to the missionary body in China, or elsewhere, is a cause for profound regret. Is it not a sign of the times, and we do well to be on our guard!

It is because Dr. Mains is so well known as a Methodist preacher, and one who holds one of the foremost-official positions in the Methodist Church, that we are so pained; and it is only when a man who is so *absolutely unsound* is brought forward as a "*guarantee of soundness*," that we take up our pen to protest!

Dr. Mains, if we are correctly informed, advocates all the mischievous claims, to put it very mildly, of the destructive criticism of Astruc, Eichhorn and Wellhausen, and even suggests that "many of the accounts which appear in the earlier records of the Old Testament were simply taken over and adapted from *older mythical or legendary sources*." (The italics are ours.) And this is the book forsooth that we are recommended to read!

The writer of the review in New York, says:—"Correspondencies betwen Tom Paine and Dr. Mains are so marked that it looks almost as if the Methodist preacher quoted from Paine." "As face answers to face in water, so Dr. Mains answers to Tom Paine."

If then, Dr. Mains' theory is correct, the "traditional faith"—the "faith once for all delivered unto the saints"—is no more.

Will the Methodist Church stand for such teaching? I trow not. Anyhow, in Methodism, thank God, there are nevertheless *thousands* of Bible-loving Christians. May their consciences be aroused!

I am,

Yours sincerely,

E. J. B.

Our Book Table

The object of these Reviews is to give real information about books. Authors will help reviewers by sending with their books, price, original if any, or any other facts of interest. The custom of prefixing an English preface to Chinese books is excellent.

Shantung, the Sacred Province of China.

The above is the title of a handsome volume issued by the C. L. S., Shanghai.

Based on half a dozen monographs by able writers and embellished by over one hundred illustrations, it presents a picture of China's Holy Land such as no one has attempted to give of any other province in the Empire.

It is safe to predict that this timely work will not be long in finding its way into the libraries of those who wish to get a luminous view of this country.

Those who seek to know more of the economic conditions of a typical region will be gratified by an introductory chapter from the brilliant pen of Dr. A. H. Smith. Those who take a special interest in philosophy and letters

will find the subject presented admirably by Dr. Bergen in a sketch of the sages of China, while all will appreciate the notices of a noble army of martyrs and pioneers who have done much to usher in a new era.

Forty-six years ago, it was my lot to pass through Shantung by the Grand Canal. Chefoo was then a mere geographical expression and the German, who has done so much to transform the province, had not yet dropped his anchor at the port of Tsingtao.

No sign of the coming transformation was visible, and I earned the honors of a *hadji* by making a pilgrimage to the tomb of Confucius.

Many times since that date have I repeated the visit—not the pilgrimage—and I have rejoiced to note the kindling of lighthouses and the opening of railways. Colleges are counted by the dozen and churches by the hundred.

Slow to admit that the West has anything better to offer them than the teachings of their own sages, the mind of the people has become aware of new forces. The most powerful evangelist now in China is a Shantung man; and there is reason to hope that the Christians of Shantung will take a leading part in giving the Gospel to other provinces.

Other provinces have elements of interest if not equal claims to leadership. Each one might be the subject of a similar volume; then what a *cyclopædia sinica* would be formed by the whole set.

Mr. Forsyth, the compiler, has kept himself modestly in the background, but the touch of his skilful hand is to be seen in every part, and to him is due the success of the whole.

W. A. P. M.

Peking.

A Primary German Course. By Otto Siepmann, Head of the Modern Language Department at Clifton College. Macmillan and Co. 3/6.

To the Public School German Primer, in which Professor Otto Siepmann so admirably set forth the new methods of teaching foreign languages, he has now added the above book, which is intended for pupils under the age of fourteen.

The lessons are accompanied by charming drawings and illustrate gradually the essentials of grammar. In addition there are exercises in English and German and special vocabularies and phrases arranged according to the lessons so that every means is used to impress the subject matter in an interesting manner on the minds of the pupils. By the time thirty lessons are mastered, the students will have acquired a vocabulary of some 1,000 words and have received a thorough grounding in the grammar and idiom of the language. The book is made still more interesting by the inclusion of fables and short stories, poems, riddles, and folk-songs, with music accompanying. By its publication, therefore, the editor has opened the way whereby even the young boy and girl can begin to understand and appreciate some of the thoughts and aspirations contained in the literature studied, and has made it easier for them to fulfil the motto he has himself adopted in the front of the Book:

"Eins musz in das andre greifen,
Eins durchs andre blühn und reifen."

M. V. McN.

Old Forces in New China, an effort to exhibit the fundamental relationships of China and the West in their true light. With Appendix dealing with the story of the Chinese Revolution down to the end of June 1912. And a new map showing the natural resources of China. National Review, Shanghai, $3 50.

Mr. Lanning is an old "China hand." He has been in this country for a third of a century and knows China well. His recent book on "Wild life in China" shows that he loves the hills and streams and is on terms of intimacy with the shy wild things of the woods. Much more has Mr. Lanning studied men individually and in the aggregate. To the, by no means easy, task of writing of "Old forces in New China" Mr. Lanning brings a mind which is a treasury of things new and old. He wields a facile pen and writes in a winning and attractive style. That the subject of his book is one of engrossing interest not only to missionaries, but to all interested in China, goes without saying. The Appendix is a concise history of the revolution and a carefully compiled index enhances the value of the book to busy men who want to get at the facts with as little delay as possible. The map, which was drawn by Norman R. M. Shaw of the Chinese Customs Service, is admirably done and shows at a glance the mineral and agricultural products of the whole Empire.

Lotus Buds, By Amy Wilson-Carmichael, Keswick Missionary C. E. Z. M. S., Author of "Things as they are" etc. With 50 half-tone illustrations from photos specially taken for this book. Morgan and Scott, 12 Paternoster Buildings, London. 6/-.

The "Lotus Buds" are little Indian children rescued from the temples to which innocent babies in that land are dedicated (damned would be the better word). Miss Wilson-Carmichael is a practised author and tells her tale well. The photos are works of art every one. There is not one amongst the whole fifty which is not worthy of being framed, and before one has finished the book, what with the brightly written story and the child's face looking mischievously at you from the full page illustration, one is as well acquainted with Tara and Evu and Lulla and their "accals" (elder sisters) as one is with Christian and Faithful and Greatheart and the other heroes of the immortal tinker's story. Altogether this is a beautiful and a fascinating book.

J. D.

Some Tools for the Student Work. Collected by John Stewart Burgess, Y. M. C. A., Peking. Methodist Publishing House, Shanghai, 15 cts.

To those who want to know what Chinese students are reading and still more what they are thinking, this little book is indispensable. Mr. Burgess has done a good work in sending forth this story of the notable conference held at the Western hills near Peking in July 1911. Everyone who desires to know what kind of man the educated Chinese is and what he would fain become should study this little booklet.

MACMILLAN & CO'S. LIST.

Narratives from Napier's History of the Peninsular War.

A Persian Hero. Stories from the "Shah Nameh." Maid Marian.

These three books are from Macmillan's English Literature

for Secondary Schools series. They are models of English prose and are edited and annotated with great care. No better readers are published anywhere and the price, 1/–, is extremely cheap.

English Lessons for Asiatics.

This book by Mr. Philip A. Wood is the outcome apparently of many years' teaching in the F. M. S. It is a valuable book, especially so for such teachers as have not formulated for themselves rules to meet the peculiar needs of the district in which they work. The book abounds in examples. Here and there it seems to us there are too many minutiæ which are burdensome to the memory. The chapter on Prepositions is one of the best. The work is not exhaustive nor does its author pretend that it is so. We suggest that he redefine The Second Use of the Verb "To Be"; and it seems to us that his definition of a Prepositional Phrase is original.

R. G. D.

Modern English Grammar. J. C. Nesfield.

This book has no preface but on the title page it is announced that the book is Parts I & II of English Grammar, Past and Present, with seven appendices on prosody, figures of rhetoric, and outlying subjects. In addition to the foregoing there is a very valuable chapter on Idiom and Construction.

The treatment of the subject is very exhaustive and the book cannot but be of great value to teachers and senior students. Throughout the book great attention is paid to definitions; that of the adverb is new to us, but we thoroughly approve of it. We thought the "article" had been abolished, but in this book it makes its reappearance. One has not been accustomed to think of he, she, it, and they as demonstrative pronouns and many will take exception to *who* and *which* being the introducers of Adverbial Clauses.

If we would take exception to anything in the book it is to the many sub-divisions of the various parts of speech. For all practical purposes there is little or no necessity to subdivide conjunctions. It is very interesting of course. We do not agree with the author in what he has to say of "do" as a pro-verb. It is in our opinion an auxiliary and nothing else. The whole book it seems to us is ultra-analytical. There are many useful questions scattered throughout and the chapter on prepositions is exceedingly useful and quite one of the best. One of the features of the book is the notes at the foot of the pages wherein the author gives what other authorities have to say on points he has raised and discussed.

R. G. D.

MISSIONARY GLEANINGS.

By G. G. WARREN.

I have not said anything yet about the "International Review of Missions." I suppose that Review ought not to be reviewed in this magazine on the ground that it will be read by all missionary readers. If such an assumption were correct it would be so much the better for the missionary readers. As one reads article after article in this new Review, one has ideas of a wonderful future. One gentleman is gibbeted in the Edinburgh Conference Report for saying

that he had met ONE (the capitals are mine: far be it from such serious work as the nine-volumed Report to gibe with capitals)—ONE missionary who had never studied the "Science of Missions." Had I had the misfortune to have been met by this good brother, I fear he would have had still worse to report; he would have had to say that he had met another missionary who had said that he did not know there was such a science to study. But in these post-Edinburgh days I have at least advanced beyond that. Having read through the nine volumes of the Report (without very much skipping or skimming) and the first three numbers of the Review, I know there is a Science of Missions. I look forward to seeing much better equipped men and women come to China than they were in the habit of sending when they sent me.

The Review is to the Report what the Continuation Committee is to the Conference. Some excellent writers have been obtained. I hardly feel, however, that they have enhanced their fame. If, for instance, I had been set a problem in Higher Criticism by being set to guess the writer of the article in the second number on "Christian Missions and International Peace," I might have guessed a good writer, but it would hardly have been so good a one as the writer of the Summary of Commission IV, the most eloquent thing in the nine volumes of the Report.

Each number has had a China Article. Each has the Edinburgh bee of "Unity" buzzing in its lines. The third is by the only Chinese member of the Continuation Committee, the Rev. Ch'eng Ching-Yi. Mr. Ch'eng's article shows a beautiful spirit, and if I could be convinced as to the advisability of one church for China, I think Mr. Ch'eng would convince me. But he leaves me as hopelessly heretical as ever.

I have most of all enjoyed the articles on "The Growth of the Church on the Mission Field." The first was on the Bataks; the second, on the C. M. S. in West Africa; and the third (which to me is the most interesting of the three) is on Corea. The reading of this magazine is a fine corrective against the parochialism that comes even to those of us who have China as a parish. Nothing smaller than John Wesley's parish gives a missionary sufficient scope.

* * *

One of the great treats of Kuling (and I hope of other holiday resorts) is that of meeting with old friends, and the interchange of books and thoughts of books. One book will ever be associated in my memories with my 1912 holiday.

"The One Christ" by F. Weston, B.D., (now Bishop Weston of Zanzibar) is a great book. It is neither large nor expensive. It is published by Messrs. Longmans & Co., for five shillings net. It has only three hundred pages of fairly large type. I am afraid my readers will think my account of the book extravagant when I say that in my opinion it is the greatest book in the Church's literature on the great subject of the Person of Christ. Let me in self-defence say that in my early theological days I was nourished on the strong food of Dr. Pope's Fernley Lecture on that subject. It was delivered in 1871, just twelve years before

I became Dr. Pope's pupil. It was from 1883 to 1885 (when Dr. Pope broke down) that I got to read the Fernley Lecture aright. Since those days I have read most of what Fairbairn and Sanday, Gore and Ottley, Denney and Forrest, and many another man has had to say on this old, old theme. But until this summer, I had always felt that Dr. Pope's exposition was worth more than all the rest. Now, I acknowledge that Dr. Pope has been surpassed. Bishop Weston's book is a development of the truths taught by Dr. Pope and by all the great theologians of the Church from Athanasius onward. But it is a development.

There are three parts of the book. The first is a clear statement in very modern phraseology of what the Problem of the Person of Christ is—that problem which has engaged the minds of the mighty from the Nicene days till now. The second part is a good sketch of the "Problem in History." The third part has the striking title—striking when the matter it born in mind—"The Solution of the Problem." That is a title not often found in theological books—still less often would it be acknowledged if found. I have never seen any book on the Atonement that has used such a phrase—never read one that ought to have used such a phrase. I, at any rate, acknowledge Bishop Weston's right to use it. If a problem is *solved* there should be an end of controversy. I do not for a moment suppose that all controversy on the Person of Christ will stop now that Bishop Weston's book is published. (It was published, by the way, in 1907—I realise acutely my parochialism in regard to theological literature when I acknowledge that I had not previously heard of the book.) I do say that controversy ought to stop. I feel that Bishop Weston's solution is the only solution of the Truth that underlies the whole statement of the New Testament. The various Kenotic theories of the last century might be accepted if all our Christology were contained in the second chapter of the Philippians and a single sentence in II Corinthians. They are none of them theories that will fit into the uncoördinated statements of the Four Gospels; none of them will fit into the watchwords of the great decisions of the Councils of the early centuries (which decisions do, as far as they go, fit into the Scriptures).

Perhaps the best way of giving the readers what must necessarily be a short summary of Bishop Weston's book is to give in his own language the ten leading sentences for the ten sections that make up the chapter he entitles "The Solution." 1. 'In the first place, then, the Person who became incarnate is purely divine.' 2. 'His manhood is in all points like our own except in the matter of sin.' 3. 'As Incarnate the Son can have no contact with anything in the universe except through the medium of His manhood. Hence it seems to follow of necessity that as Incarnate the Son has no communion with His Father except through the same medium of manhood.' 4. 'The limits of His self-manifestation at every moment were fixed by the capacity of the human soul that He had made His own; for He had become man really, wholly, and perfectly, without any the least reservation. Thus the content of His manhood increased, devel-

oping power and self-knowledge, just as the ego in every man developes increasingly and, so to speak, finds itself as the years go by. 5. The Son 'was conscious of Himself as God-in-manhood. He knew Himself as God just so far as a perfect, sinless, God-assumed soul could mediate the divine self-consciousness. God the Son had become man, and knew Himself only so far as His human soul could mediate that knowledge.' 6. 'The self-consciousness of the Incarnate as God in manhood is so real that He cannot receive anything except in and through His manhood . . . As Incarnate He cannot receive or use or know what His manhood cannot mediate.' 7. 'In postulating a single self-consciousness of the Christ as God in manhood, we must not be taken to mean that He was possessed of only one will.' 8. 'The Incarnate lived truly under conditions of manhood upon earth and therefore came to have a truly human experience.' 9. 'The Incarnate not only underwent a truly human experience; He also left us a truly human example.' 10. 'Lastly, the manhood of the Christ is His proper, assumed nature to all eternity. The state of the Incarnation is permanent.'

Character Building in China. The Life Story of Julia Brown Mateer.

In the biography of Mrs. C. W. Mateer, Dr. R. M. Mateer has drawn a noteworthy picture of a remarkable personality. Mrs. Mateer saw Jesus alone as the only Saviour. Christ held the supreme place in her heart and thought and life. From childhood she had been a Bible student and believed with all her heart in the power of the Gospel to save men and build them up in the faith. She excelled in the power to make Bible stories life-like. Having mastery of the language and being quick and versatile she could interest all classes; the educated, the illiterate old men and women, the children and youth. Although greatly handicapped by years of physical suffering she was always cheerful, sympathic, hopeful, and optimistic. She accomplished a wonderful work as a pioneer in a great Mission field. Both Mrs. Mateer and her husband had high conceptions of the thorough training needed to prepare students for the high functions of the Christian ministry and for successful teachers. No pains were spared to reach this high ideal. It has been permitted to very few to exert so widespread, intelligent, and effective influence.

The writer has been happy in his choice of the title "Character Building in China."

Ability, intelligence, tireless industry, and skill to make the best use of every kind of talent were ingredients which helped to make the character this book ably describes. Frequent quotations from Mrs. Mateer's journal and letters permit her to speak for herself. No missionary nor lover of missions can carefully read this book without receiving useful suggestions and new inspiration. The book is not only exceedingly interesting but contains a mine of information. It is written in good style, and from almost endless material with vigor and naturalness which carry the reader from page to page, eager to know what is coming next.

HUNTER CORBETT.

Y. M. C. A. List.

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No. 13. "Evolution and Christianity."
No. 14. "The Relation of Science and Religion."

Missionary News

The Second Government School Student Conference.

John Stewart Burgess.

The second annual Conference for Government School Students held at Wo Fo Ssu July 9-17, was a striking success. In many ways the circumstances under which the Conference was held were most unfavorable. It was impossible for many weeks to settle the exact date of the Conference because of the uncertainty as to when the Government Schools would close, and the disturbed condition of the country and especially of the students made it improbable that there would be either a large or a successful gathering. In spite of these difficulties 49 delegates from 13 different schools registered, an advance of 11 students over last year's enrolment. The largest single delegation was the 24 students from Ch'ing Hwa College; the Government University of Peking was second, represented by 6 students; Nankai Middle School, Tientsin, was third with a quota of 4 men.

The especial emphasis of this year's Conference was Social Service or the practical work to relieve diseased and maladjusted social conditions which students may undertake. The main platform lectures at 10.30 a.m. daily were occupied with this theme. This series took up successively, "The Relation of the study of Sociology to Social Reform," "The Moral Problems of Society," "What British and American Students have done to solve these Problems," (illustrated lectures), "The Problems of a Chinese City," and finally, "What Chinese Students can do to solve these Problems." The series ended with an open discussion of what the students of Tientsin and Peking can do for their cities. A plan to form a "Social Service League" among these students received from the Conference a most hearty vote of approval. A Committee of five was ap-

pointed to draw up the constitution of the League.

The 7 o'clock morning lectures were especially timely, being upon the theme, "The Relation of Religion to Government." This series started with two scholarly and interesting lectures on the meaning of Government by Prof. Bevan of the Government University. Rev. G. D. Wilder of the Union Theological Seminary, Peking, in his usual clear and illuminating style pointed out the relation of the Christian idea of society to Government, Rev. Chas. Ogilvie of Peking in an energetic address showed the relation between the regeneration of moral character in individuals and national progress. The series closed by a magnificent address by Hon. C. T. Wang, acting Minister of Industry and Commerce, in which he showed how Jesus Christ is the source and power and inspiration of the individual's character.

The 9 a.m. Bible Classes were, as last year, the Conference's centre of greatest interest and inspiration. This rigorous and concentrated daily study of "The Social Teachings of Christianity" was productive of a rich harvest.

The interesting and novel address on the "Gyroscope" by Mr. Robertson, of the National Committee of the Chinese Y. M. C. A., followed by his address on "Science and Religion" made us all realize at once the marvels and the limitations of Science. Mr. Robertson's genial personality and helpful comradeship were a benediction to leaders and students.

If it is possible to discriminate between many good addresses it would seem that the addresses which were most appreciated and most effective were those by Hon. C. T. Wang, Hon. C. C. Wang, Co-Director of the North China Railways, and Principal Chang Po Ling, of the Nankai Middle School, Tientsin. All three of these men left most important and pressing duties to be with us, the last leaving the sessions of the National Educational Society, of which he is the distinguished Vice-President, in order to attend. The testimony of these leading men of practical affairs, each in the top rank of efficiency in his own chosen work, was a striking proof of the power and value of the Christian life.

The tabulated results of this gathering are nine men who have decided to acknowledge God as their Father and Christ as their Saviour, and fifteen who expressed a deep desire to study Christianity. These 24 men were all non-Christians when they came to the Conference, and the total number of non-Christians in attendance at the Conference was twenty-eight. The impress of the Conference upon the hearts and minds of the non-Christian men may be roughly estimated by these figures.

The total amount of blessing upon both Christians and non-Christians, students and teachers, and also upon the servants, who had their own Bible class, and upon the visitors, can not be estimated by figures, but can only be appreciated by those who have felt the power of God to move men's hearts.

Call to the Convention.

In accordance with the Constitution of the Young Men's Christian Associations of China and Korea, the General Com-

mittee has selected December 12th to 15th, 1912, as the time for holding the Sixth General Convention of the Associations, and has accepted the invitation of the Board of Directors of the Peking Young Men's Christian Association to hold the Convention in that City.

This will take the place of the Convention called for November 2nd to 5th, 1911, which had to be postponed on account of the Revolution.

The Convention will meet for the purpose of transacting the business of the Associations, discussing the most important problems connected with the work for Young Men, unifying the forces and methods of work, deepening the spiritual life, and planning and praying for the evangelization of China.

We trust that every Association will, in accordance with its Constitutional privileges, commission delegates to attend the Convention, and that the Churches and other Christian agencies will send fraternal delegates.

We would earnestly request your prayers in behalf of the Convention.

Yours faithfully,

Fong F. Sec, *Chairman*,
Tong Tsing-en, *Rec. Sec.*

General Committee of the Young Men's Christian Associations of China and Korea.

3 Quinsan Gardens, Shanghai.

Yale in China

A Leabury Memorial Library and two Professors' houses have been secured in the United States for the new equipment of Yale at Changsha. The plan consists of a quadrangle of 390×450 feet with an entrance pavilion, cloisters, and quadrangular courts between the buildings, the best Chinese architectural lines thus being followed. The most modern requirements in air space, and lighting for dormitories, class-rooms, and libraries will be provided. The central structure will be the Memorial Library; Professors' houses, and the power-house will be on college grounds outside the quadrangle, the four dormitories, two class-rooms, laboratories, lecture halls, chapel, refectory, and administration building being within it. The dormitories, laboratories, and lecture halls will average 40×120 feet, and will be two stories in height and fire-proof. The entire cost of the twelve main buildings and the pavilion will be about $200,000 (gold). Dr. E. Hume who is forwarding the project was recently honored with an A. M. by Yale.

E. C. Parsons.

An Appeal for Kindergartens in China.

The Central China Kindergarten Association is almost a spontaneous crystallization of kindergarten sentiment in East Central China. It began as a local organization in Soochow, February 1911. Within a few months it included not only all kindergartners in Central China but many leading educators and other interested persons.

SOME RESULTS THAT HAVE ALREADY BEEN ATTAINED.

It is not the intention to give in detail in this paper *all* the encouraging things that we would like our friends, supporters, and well-wishers to know. We call attention to only a very few of them.

The work in Soochow and Shanghai, our two most important stations, has exceeded our faith. In a very short space of time we find that four kindergartens have been opened in Shanghai, taught by members of our Association; at least one other will be opened there in the autumn, and one in Sungkiang.

The Methodist Mission in Soochow has four kindergartens in which there are one hundred and twenty children, and the opening of the fifth is being contemplated.

This Mission has also a training school in which are sixteen young women from five different missions and four different provinces.

Many of us have for years been wondering where the influence is to come from that is going to produce honesty and obedience and install them as Christian virtues in the hearts of our people. The following testimonials, which we feel justified in giving here, will show that for us who are opening kindergartens this question is answered, in part at least.

Mrs. Tsiang, the conservative matron of the Davidson Girls' School in Soochow, into the primary department of which the children are received from the kindergarten, made the following remark to a visitor recently, —"*Our children know truthfulness and obedience and can be trusted because they have learned these things in the kindergarten.*"

The Principal of the above School wrote in her annual report for 1910 as follows: "Two little girls graduated at the close of the fall term from the kindergarten and entered the primary department of the Davidson. *They show in every way that they have profited by their kindergarten training, and the leaven of obedience, of self-forgetfulness, and of alertness which they bring with them is fast leavening the whole lump.*"

THE PRESENT SITUATION.

The present situation in China could demand a whole article by itself, but we shall mention only what especially touches our subject.

The self-government society in Soochow, even before the Revolution began, sent representives to visit the West Soochow kindergarten work. They were so impressed and delighted and so convinced that kindergartens were just what would solve their problems, that they arranged to educate four girls who would promise to open up the work for them, and asked the Principal to find the girls. This is typical of numerous appeals that have come to the school, and so many requests for teachers have been made that the present Class could have been placed many times over.

THE ATTITUDE OF CHINESE YOUNG WOMEN.

The attitude of Chinese young women is shown by the following testimonies gathered from students in training:

1.—The Kindergarten movement appeals to the new sense of power and consciousness of ability in the Chinese women.

2.—It gives women the opportunity they are seeking to serve their country.

3.—It is a womanly vocation and will help to prevent such perversions as when, during the Revolution, women became soldiers.

4.—It prepares women for home life.

5.—It exalts womanhood by giving dignity to her part in the child's education.

6.—It exalts childhood.

7.—It offers the best opportunity for the teaching of Christianity, because young children are at a most plastic and impressionable stage.

THE CHURCH'S OPPORTUNITY.

Now is the blessed time of the Church's opportunity, for these men and women mean to carry out their purpose. They realize the importance of kindergartens and they are going to have them. We believe that they are ready not only to let us educate Christian teachers for them, but to let us supervise their work and help them do it in the best ways.

That the missionaries on the field realize this opportunity is shown by the requests that have come to the Kindergarten Association from individuals, from the Central China Christian Educational Union, and from the National Educational Association, urging that plans be formulated for the extension of the kindergarten in China.

After a careful study of the field the undersigned committee presents the following

RESOLUTIONS.

1. That we recommend that each mission place on the field at least one well trained kindergartner to undertake the establishment of local training centers.

2. That, since the plan of the proposed Union Woman's College for Nanking includes a department of kindergarten training, we recommend that the Churches concentrate their efforts on this and send to the field several especially well qualified training teachers to undertake to give a higher course of training than will ever be possible in the local denominational schools. Knowledge of the Chinese language being imperative for this work, we urge that these be sent immediately.

Respectfully submitted,

Miss VIRGINIA M. ATKINSON.
Miss M. E. COGDAL.
Mrs. R. T. BRYAN.
Miss MARTHA E. PYLE.

Committee on Propagation, Central Headquarters: Soochow, China.

Note: This paper was endorsed by the National Educational Association of China, May 17th, 1912.

C. I. M. News.

Rev. W. J. Hanna, writing from Talifu, Yunnan, on August 12th, says:—

"We have now been in Talifu about one month and a busy month it has been! The Church members and enquirers gave us a hearty welcome and the people are remarkably friendly. We have already gotten in touch with the people, both high and low, and doors of opportunity are open on every hand.

"The man Li on whose account we were detained in Yunnanfu is still in this city but has been ill and taking no active part in the government. He is about to be replaced by another man in a day or two. The officials are all friendly and favorable to Christianity as well as the professors in the Government schools. I have invitations to preach Christ to the soldiers and scholars.

"The services have all been crowded to overflowing since we came, and for more attentive audiences one could not wish. We have all departments of

work organized and in running order. Our days are very full. It is a great joy to have so much work to do and such responsive people. Truly a great change has come over Talifu and all Yunnan since the Revolution. The people have not only rejected their idols but are anxious to know more about the teachings of Christ and the way of salvation."

Mr. Gladstone Porteous in a letter dated, Sapushan, Yunnan, July 26th, 1912, writes:—

"I had a week-end trip last week to one of our out-stations where there is a large chapel built. We had about 200 people at the Sunday services, and forty-six partook of the Communion. The people here are still in want of food. The rains were late this year, and the oat crop which should now be nearly ready to gather is a very light one. The potatoes, too, have not grown well. The principal maize crop in this vicinity is late and not very good. Some of the people had to plant the seed twice; the first sowing to a great extent had perished. We hear, though, that in other districts where early showers fell, the crop is good, for which we are very thankful. In this vicinity we are giving the people some relief work to carry them through till the early crops are gathered.

"The head of the family comes in and works for five days and has his food here, and is then given two *sheng* of rice to take home to his family.

"A number of them have been carrying in stone to pave the road to the chapel and schools, and from our house to these places and the village. This gives them work to do, and will be a boon to us during the long rainy seasons we have. When we have a crowd of people in and the weather is wet the paths are almost impassable after the tramping of so many feet. We have some also getting wood, etc.

"We are hoping every day to hear of the Gospels for Miao, Lesu, and Laka. The railway line has been broken, owing to a landslide, and the books have been detained on the other side of the break. When these books arrive we shall be busy for some weeks getting them into circulation. I expect to have a two months' trip to the Laka people to distribute and introduce the the Gospels."

The Month

Financial Affairs.

On July 12th a preliminary agreement to loan China £10,000,000 was signed in London. This loan had been negotiated by Shiung Shi-ling; and on September 2nd, President Yuan, for the Peking Government, formally confirmed the agreement. The negotiations were conducted quietly, so that the consummation caused something of a sensation. On August 30th this London Syndicate agreed to provide large installments at once; the chief security was to be the Salt Gabel. A prominent feature of the scheme is the establishment of a bank under both Chinese and foreign auspices. As a result of this new movement, negotiations were at once re-opened with the Six Power Group, but of these nothing has yet come. The new Syndicate was to pay £500,000 as a

preliminary installment; £100,000 of this is reported already paid into the Chartered Bank in Tientsin, but it has not been drawn, though this advance payment is considered by the Chinese Government as definitely settling the matter. The British Government protested against this new loan, but the British Press approved. The final outcome is yet uncertain.

Mongolia and Tibet.

Mongolia is in a state of open revolt, the Mongolian princes claiming that the land does not belong to China but to them. The Chinese troops sent there have not, so far, been very successful. Russia intimates that if China sends troops to Kobdo she will help Mongolia. China is willing to make concessions with regard to Outer Mongolia, if she can win again the allegiance of Inner Mongolia.

In Tibet, a compact for the cessation of hostilities was signed on August 12th. The British Government memorialized the Chinese Government that her plans for sovereignty in Tibet were in violation of the Anglo-Chinese Treaty of 1906; with the tenor of this note the Chinese agreed, and apparently are willing to let the Tibetans manage their own affairs. Great Britain's desire to be consulted with regard to any action China might contemplate in Tibet was approved by the United States, but it was rejected by the Chinese.

Dr. Sun Yat-sen.

Dr. Sun Yat-sen's visit to the North was a memorable one. He was royally entertained by President Yuan; and his speeches have tended toward the breaking down of the opposition to the utilization of foreign funds, and the securing of financial assistance or advice. The main feature of his visit was the promulgation of an immense scheme of Government railways. He proposed in ten years to construct 70,000 miles of Government railroad, at a cost of $6,000,000. The plan was to divide the country into twenty districts, each district using 10,000 laborers. The project was supported by President Yuan, and Tls. 30,000 per mensem were granted Dr. Sun with which to make the preliminary arrangements, the whole matter, apparently, being left entirely in his hands.

Education.

The following is from *The Peking Daily News*:—

The Ministry of Education has recently published a new educational aim of the Republic, viz.—to emphasize principles of morality. In addition, ordinances for students and methods for promoting education have been promulgated. The chief idea is that boys as well as girls should be given equal opportunities for education, and that attention should be paid to, not only school training, but also social education.

In a recent cabinet meeting, Mr. Fang, Minister of Education, strongly urged that, in spite of the great financial difficulties, some means should be found to enable the re-opening of schools for the winter semester. He suggested that a special foreign loan should be negotiated with the bankers in the name of the Ministry for this purpose. The Government University of Peking was reported to have already contracted such a loan with the Banque de l'Indo-Chine.

Disturbances.

There has been considerable disturbance and brigandage in Kansu. The attitude of the people of Shansi toward the Government has been exceedingly uncertain. In Canton an ex-revolutionary officer started an anti-Government movement, the aim being to make Canton independent, leaving it to the other parts of China to solve their own problems. In southwest Yunnan there was a serious revolt of the troops. Hotsin, Shansi, was attacked by robbers, and preparations were made to burn the mission premises; they, however, were not destroyed, though the robbers made considerable havoc in general.

Missionary Journal

BIRTHS.

At Kuling, June 25th, to Dr. and Mrs. M. R. Edwards, Harvard Medical School, a son.

At Soochow, July 23rd, to Mr. and Mrs. Chas. G. McDaniel, South Baptist Mission, a daughter (Helen).

At Kuling, August, to Dr. and Mrs. H. M. Eggers, Harvard Medical School, a son.

At Norrköping, Sweden, August 8th, to Rev. and Mrs. A. P. Tjellström, Swedish Missionary Society, a son.

At Chicago, Ill., August 8th, to Rev. and Mrs. John Peterson, S. A. M. C., a son (Robert John).

At Chikungshan, August 19th, to Rev. and Mrs. George O. Holm, Lutheran Brethren Mission, a son (George Samuel).

At "Bethanien," Peking West City, on August 20th, to Pastor and Mrs. Ch. W. Kastler, a daughter (Klara Charlotte).

At Wuhu, August 27th, to Mr. and Mrs. R. Young, a son (Hugh Stevenson).

At Foochow, September 3rd, to Dr. and Mrs. W. W. Williams, a daughter (Evelyn Edna).

At Shanghai, September 6th, to Dr. and Mrs. A. M. Dunlap, Harvard Medical School, a son.

At Taichowfu, September 7th, to Dr. and Mrs. J. W. Hewett, a daughter.

At Chefoo, September 13th, to Mr. and Mrs. Arthur Taylor, a daughter.

MARRIAGES.

At Worcester, Mass., June 29th, F. M. Brockman (Y. M. C. A.) to Miss Jessie Willis.

At Changsha, on August 16th, Maria Downing to Arthur H. Sanders of the Changsha Boys' Orphanage.

At Hongkong, September 9th, Miss Charlotte Bailey to Rev. John L. Bacon, C. M. S., Kweilin, Kwangsi.

DEATHS.

At Soochow, August 16th, Joseph Gordon, son of Mr. and Mrs. Chas. G. McDaniel, of dysentery, aged three years, ten months, and twenty-five days.

At Chinkiang, August 30th, Annie E. F. Orr, daughter of Mr. and Mrs. J. S. Orr, from dysentery, aged two years and four months.

At Sianfu, September 1st, Norah L. Mann, eleven months old daughter of Mr. and Mrs. E. J. Mann, from dysentery.

At the Isolation Hospital, Shanghai, on September 16th, Sophia Manns, M. E. Church, South, Sungkiang.

ARRIVALS.

August 26th, Rev. J. C. Dorward, U. F. Ch. of Scot.; Rev. O. C. Morse, Jr., Yale Mission; Mrs. E. L. Karr, S. Chihli Mission (Ret.) and son of Mr. Houlding; Miss Moberg, S. Chihli Mission; Dr. and Mrs. C. F. Johnson and family, Am. Pres. Miss. (Ret.); Miss Wade, C. M. S. (Ret.); Mr. and Mrs. A. H. Swan for Y. M. C. A., Shanghai.

September 1st, Dr. E. Beatty, Irish Pres. Miss. (Ret.)

September 2nd, Dr. McClure and son, Can. Pres. Miss. (Ret.); Rev. and Mrs. A. W. Lochead and family, Can. Pres. Miss. (Ret.); Mr. and Mrs. Tharpe and family, Brethren Mission; Rev. and Mrs. Wicks, C. M. S. (Ret.)

September 3rd, Miss Jennie V. Hughes, for Kiukiang, M. E. M. (Ret.)

September 4th, Mr. Gilbert McIntosh, American Presbyterian Mission Press. (Ret.)

September 7th, Miss J. P. Brook and Miss M. E. Soltau from England and Misses F. Paul, J. Rabe, M. Welzel and A. Wackwitz from Germany; Miss A. Weid, C. M. S. (All returned.)

September 8th, Miss L. C. Grand, Wesleyan Society; Mr. H. V. Smith, Yale Mission.

September 9th, Mr. Edward Evans, Jr. (Ret.)

September 10th, Miss M. Moler, from North America; Mrs. A. C. Grimes and family. (Ret.)

September 16th, Rev. and Mrs. D. MacGillivray and daughter, C. L. S. (Ret.)

September 20th, Mr. and Mrs. W. D. Boone.

DEPARTURES.

May 24th, Mr. and Mrs. W. B. Pettus (Y. M. C. A.) and two children, for America.

August 27th, Mr. and Mrs. F. McCarthy for England, via Siberia.

September 1st, Prof. E. F. and Mrs. Black and infant, M. E. M., from Foochow, for U. S. A.

September 8th, Miss E. M. K. Thomas, C. M. S., for England.

SHANGHAI AMERICAN SCHOOL.

THE CHINESE RECORDER

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VOL. XLIII NOVEMBER, 1912 NO. 11

Editorial

Present Influence of Missions.

The perusal of the leading articles in this issue of the Recorder will remind us that neither the opportunities nor the influence of Missions in China are on the wane. First there is an appreciation on the part of many leading Chinese of the silent yet effective force that the Missions have been in promoting the ideas which brought about the Revolution. Again, there is the fact that many Christians are prominent in political and other positions. In not a few parts of China it can be said that the Christians are on top. The Christian constituency, too, has grasped more firmly the ideals which make the basis of the new order and has more of the backbone essential to making these ideals living factors in the life of the nation. Furthermore, the Missions and the manifold activities connected with them are still the point of contact where can be quickest tapped the sources of the ideas which are so much in demand. In some quarters, it is true, there is a reluctance to let land pass into the hand of the foreigner, even though he is a missionary. This attitude, however, does not seem to be directed so much against Missions as such as it is due to uncertainty of the results of letting more land pass under the control of the foreigner. Some method is needed whereby land purchased for Christian uses may be conserved for that purpose without being controlled by foreigners. Yet there is an open ear nearly everywhere. Furthermore the Christian

worker is coming to be recognized as a part of the body political and social. Since opportunity is measured by influence, the Christians in the Occident and their colleagues in China are now confronted by a day of opportunity never before enjoyed.

* * *

A New Relationship.

It has been easy in the past to talk fluently of the Chinese taking the lead in Christian work and then to plan unconsciously as though they did not exist. But the day of self-assertion has come; the child has grown. Yet, while the Church in China is a growing influence, the fact remains that the field cannot be covered nor the Chinese Church rise to the maximum of its possibilities without the help the missionary brings. The vital question in this connection is: How can we make our help both acceptable and at the same time a stimulant to the producing of self-help? For, unless what we give stimulates to the increase of effort on the part of those we help, it has failed of its purpose. No gift worth while is given to hoard. We are learning that there has been much waste in the use of this help even under our supervision. Shall we continue to consider the disbursement of the funds we bring entirely our reponsibility, or shall we share it? Did we come to China to make to the Chinese a gift for the establishing of the Kingdom of God in their midst or are we always going to be agents for the planting of the forms and tenets of the divisions of Christianity which sent us here? A gift has no meaning unless you grant a measure of independence in the use of it. Has not the time come to extend the application of the principle of grants-in-aid mentioned by Dr. Fenn? A readjustment is needed here. Those who are to do the work in the future must learn by making mistakes—even though the Missions sometimes feel the results of such mistakes.

* * *

Unity of Forces.

We all realize the increase of opportunities and we are all anxious to use them to the best advantage. If we put the question: What is the root difficulty which hinders us from greater efficiency, the answer will be, lack of unity. Protestantism and the Protestant spirit stand for individualism just as clearly as Roman Catholicism stands for the principle of authority. All of us appreciate the value of individualism, but, at the same time, we must recognise that it is a hindrance where united operation is

required. In undertaking such a task as the founding of the Church in China, we cannot but be struck by the weakness which results from our extreme individualistic policy. We find a large number of separate and distinct bodies working independently of one another, although at the same time they all have a common aim. The question of supreme importance at the present time is: How are these bodies to be combined and made to work in harmony with one another? The Boards of Missions in the home lands are paying more attention to this subject than ever before. As an evidence of this, we have the proposed visit of Dr. Mott to China for the purpose of holding conferences with missionaries, and of uniting them in a common policy. The missionaries themselves have long been conscious of the fact that division results in weakness and consequently schemes of federation and coöperation have been adopted and are being tried. A good deal has been accomplished along these lines. If we mistake not, there is a growing feeling, however, that the only true solution of our difficulty is closer unity.

* * *

Division of Labor. In the meantime, what can be done to produce order out of chaos? In the first place, much more can be accomplished in the work of the unification of the different Churches. In the second place, there must be further division of territory. When China was only sparsely occupied by missionaries, there was little room for interference between the work of one Mission and that of another, but as each Mission has grown and the force of workers has increased, the danger of interference becomes apparent. In the third place, there should be further division of labor. We mean that in all institutional work, the need of one district might easily be met by one Church. If, for instance, in Soochow, a university has been founded by the Methodist Mission, it should serve for the needs of that locality and it would be wrong for another Church to establish another university in close proximity. And so, likewise, in regard to hospitals. Speaking more specially in regard to educational work, we believe that strong universities might be built up in this way as quickly as by the present policy of two or three Missions uniting in one institution. Our reason for saying this is the difficulty of getting two or three Boards at home and their representatives on the field to work togeth-

er harmoniously, in the carrying on of one Mission college. It might be a wiser plan to leave the college under the control of one Board of Trustees representing one Church. Other Missions could found hostels in connection with this university and, of course, would have complete control over their own hostels and over the religious instruction of their own Church members. If they saw fit to support professors on the Faculty of the university, their professors would have a vote on academic affairs. In other words, we would propose the sort of affiliation as exists between the Church of England and Nonconformist bodies at Oxford and Cambridge. It seems to us to be a matter of entire indifference as to the denominational status of a particular university, so long as it is strong and efficient and throws open its doors to all Christian students.

* * *

The Missionary's Principal Message.

WHATEVER modification in methods of mission work may be demanded by present conditions, there is no demand or reason for the modification of the essence of the Gospel of Christ. Dr. Fenn's remark that "no people has ever remained long content with empty shrines, with godless morals, or even with an altar to the Unknown God," reminds us that nearly two months ago, a Southern correspondent to the *North China Daily News* drew attention to a matter which was mooted there, the originator of which had come to them from Shanghai. The idea was to start a new religion, or in some way unify the different religions that now exist in China, by selecting the best elements of each of them, and welding them into a new faith for the people. Such recognition of spiritual need offers a unique opportunity for the regeneration of a nation, by showing that salvation and transformation are only possible through knowledge of the only true God and of Jesus Christ His Son. The aim of Missions has been characterized as "making Jesus Christ known to the world in order to the salvation of mankind." This was emphasized in the resolutions drawn up by the China Centenary Conference. The Edinburgh Conference reiterated this conviction. In this connection we cannot refrain from quoting the closing sentence of Dr. Warneck's letter through Dr. Mott to that body: "This . . . is not merely a question of missionary method, but a crucial question of missionary life. For in the Gospel of Christ, as it was

proclaimed by the apostles and proved by them to be the power of God unto salvation to everyone that believeth, there lies not only the living force to inspire the missionary life at home, but also the power of regeneration for the non-Christian world. The main source of our strength is not in the method, but in the message of this Gospel, in the messengers proclaiming it in the fulness of faith, and in the Christians who have become new creatures thereby."

* * *

"A Modern Mission Policy."

THE article by Rev. C. E. Patton on "A Modern Mission Policy" is full of interest. It indicates on the part of the missionaries concerned a wise use of funds combined with definite plans whereby at a certain point responsibility actually falls upon the Chinese. Often we are so eager to see the work extended that we take up the burden the Chinese ought to carry simply because we cannot wait until they can do it. We have indicated in this article also a scientific study of the field and its conditions. Here again is where haste in real progress is only obtained by going slowly and making one's moves count. While we do not always need the blare of trumpets to announce our arrival yet there are methods of attracting attention which can with profit be employed. Here we have newspapers and posters brought into service. This article might well be read as a comment on Roland Allen's book, "Missionary Methods—Paul's or Ours," a book which minimizes the differences between the problems of modern evangelistic work and those of the Apostolic Church in order to show that success to-day is only possible by going back to the first century for all our methods, but which, nevertheless, emphasizes the need of putting the burden of evangelization as soon as possible on the shoulders which have to bear it longest. The book should be read by every missionary. Mr. Patton has apparenty succeeded in combining the modern methods with the old to which Mr. Allen desires us to return.

* * *

The Educational Association of China.

AT the time of the recent triennial meeting of the Association, and, in fact, before that, there seems to have been a general feeling that the Association was no longer serving any useful purpose. Those who have the interests of the Association at heart, however, are not content to let it die, and

the proposed new constitution, printed elsewhere in this issue, is evidence of an effort to bring the society up to the new conditions that now are confronting it in common with all other lines of activity in China.

One of the greatest hindrances to full usefulness in the past has been that between triennial meetings the Association has been dependent on what could be done by a few busy men meeting once a month to carry on the activities of the society. These were almost wholly confined to the publication of text-books, which, while an important work in the past, is not so much so now that other publishers are furnishing us with the books we need. Nor should this be the sole activity of the *Educational* Association. The need of a secretary who could give his whole time to the work of the Association has been felt for a long time, and was partially met for a time by Mr. Silsby's giving half of his time to the work, being released by his Board for the purpose, but that was some time ago and now the need is perhaps keener than ever. It is therefore a source of great satisfaction to the officers that Dr. Gamewell has given a conditional acceptance of the position of general secretary and that his Board has agreed to allow him to give his whole time to the work.

* * *

The Institution for the Chinese Blind.

We are very glad to welcome the advent of the Institution for the Chinese Blind. While good work is being done for these handicapped members of our community in Peking, Hankow, Foochow, Hongkong, Canton, and other places, nothing of any importance has ever been attempted in the vicinity of Shanghai.

The Institution is founded by Dr. John Fryer who was engaged for thirty-five years in translation work for the Chinese Government and now occupies the Chair of Oriental Languages at the University of California. His younger son, Mr. George B. Fryer, who has been studying the systems in the various institutions for the blind in the United States for the past year, is the Superintendent. A strong Committee of Management has been appointed, with the Rev. G. H. Bondfield as chairman.

The Institution opens during the first week of this month, in temporary quarters at No. 176 North Szechuen Road Extension, where it will continue, in a small way, until the new

buildings are completed which will soon be in the course of construction about two miles beyond the new Rifle Range.

The system of Braille used will be that compiled by Miss Garland of the China Inland Mission, and for the present all instruction will be in Mandarin as far as practicable.

We understand that Mr. Fryer will be glad to receive letters or visits from any who are interested in the welfare and education of the blind, and will explain the workings of the Institution and the systems used.

We wish the Institution every success, as it meets a long felt want, and we shall watch its growth with prayerful interest.

* * *

Triennial Convention of the Y. M. C. A.

The next Triennial Convention of the Young Men's Christian Associations is to meet in Peking from the twelfth to the fifteenth of December. The proposed programme is not confined to the discussion of topics of immediate importance to the Association but includes themes of timely interest and vital importance to the whole Church in China. Among them we note the following:—"Young Men and the Nation," "Christianity Essential to Personal and National Reform," "Christian Service the Highest Expression of Patriotism," "The Influence of Christianity in Western Civilization," "The Progress and Fruits of Christianity in China," "The Message of Jesus Christ to the Young Men of China." The attendance also is not to be confined to the membership of the Association. It is hoped to make the gathering representative of the Christian forces of the nation and to this end a cordial invitation is extended to all Christian bodies to send visiting delegates. The Convention meets in the capital of the Republic at the time appointed for the opening of the new Parliament and the Constitutional Convention. It affords a splendid opportunity—if we are only wise enough to see and seize it—to make an impressive demonstration of the strength and unity of the Christian Church in China, of the high character of its leadership, and of the sanity of the solution which it offers to the problems now before the country. Exceptionally low rates, it is understood, have been secured on the railways; and, while delegates at Peking can not be given entertainment free, arrangements are being made for their accommodation at a minimum cost. It is to be hoped that each Mission will take at once steps to be adequately represented.

The Sanctuary

"The effectual fervent prayer of a righteous man availeth much."—St. James v: 16.

"For where two or three are gathered together in my Name, there am I in the midst of them."—St. Matthew xviii: 20.

Pray.

For the setting up of the Kingdom of Christ in the midst of this new republic as an underlying and permeating controlling force, and that the republic may thus be made a blessing, instead of a peril, to the world. (P. 635.)

That the Christian Church may be faithful to her trust and avoid all temptation to modify the essence of the Gospel of Christ or to relegate it to a subsidiary position, at the same time that she does not hesitate to alter her methods freely to meet the demands and opportunities of the new conditions. (P. 636.)

That China may realize how desperate is her need of Jesus Christ. (P. 636.)

That in discarding the old religions the people will not also throw off the ethics upon which their character as a race has been built. (P. 636.)

That the Chinese may not long be content with empty shrines, godless morals, or an altar to the Unknown God—and that they may find Him Who is the way, the truth, and the life. (P. 637.)

That now, after the revolution, the missions may have as their most striking characteristic a renewal of simple faith in the Gospel, and aggressively proclaim it. (P. 637.)

That true ideas of social service may become familiar to the Chinese, based upon the Gospel of Christ; such as will not degenerate into the old religion of merit-making. (P. 638.)

For such grace in the missionary body as will allow missionaries to make evident to the Chinese that their one purpose is to win them for Christ. (P. 640.)

For such an increase of laborers as will result in there being shown less undermanned stations, less professional men doing laymen's work, and less laymen attempting the work of the professional. (P. 643.)

That the Church may not be led to the use of carnal weapons, to the detriment of her real work in carrying on a spiritual warfare. (P. 651.)

For a more perfect discipleship in which there will be found no slackness of intercession. (P. 651.)

For a more full and complete realization of prayer as a force. (P. 652.)

For a true estimate of prayer, by which it will be seen to be less for obtaining and more for effecting; and in which Christian people will know themselves to be less principals or beneficiaries and more agents or instruments through which God works His ends. (P. 652.)

That the Lord will send more laborers into His harvest—particularly in Chekiang. (P. 658.)

That the Chinese Church may be informed and purified by the Holy Spirit and filled with a divine enthusiasm for the Kingdom of God. (P. 659.)

That God will avert the present danger of the naturalism and agnosticism of the West finding here in China a congenial soil. (P. 659.)

Give Thanks.

That the spirit of discipleship, imperfectly realized though it has ever been, has permeated both the Body and the members of the Church, and from them has spread to those outside as leaven works through a mass. (P. 651.)

For the growth of the Kingdom of God in Chekiang, and the promise for the future that this growth manifests. (P. 657.)

That the Chinese Church is showing its realization of missionary responsibility and is founding missionary societies. (P. 659.)

For the life, the work accomplished, and the example of the Rev. Dr. Hamilton. (P. 667.)

Contributed Articles

Missions after the Revolution

REV. C. H. FENN, D.D.

HAD I been choosing a theme, or writing an article on my own initiative, I certainly should not have selected a title so comprehensive, so ambitious. A symposium on the subject would be quite in place; but this would require the collaboration of many; and the sending out of those terrible questionaires I have, for the present at least, in observance of the Confucian form of the Golden Rule, forsworn. Therefore the observations which follow are neither broad nor profound, but simply the reflections of one man, after almost two decades in China, on a theme in which every missionary in China has a vital interest.

It is but a truism to say that changed conditions require changed methods; yet it would not be equally true to say that a *revolution* in the nation necessarily demands a *revolution* in the mission, for the revolution in the state was itself, by general consent, to a large degree the effect of the mission; the mission, by its past and present methods, being one of the chief revolutionary forces. It would, therefore, be far more true to say that such a revolution in the nation as has taken place demands from the mission such immediate aggressive advance as shall take advantage of all the new privileges and opportunities, and such modification of method as shall make that advance most effective for the accomplishment of that still greater revolution for which we hope, namely, the setting up of the Kingdom of Christ in the midst of this new republic as an underlying and permeating controlling force which alone can establish firmly the foundations of a true republic, conserve the liberty of its citizens, promote its abiding prosperity, and make it a blessing, instead of a peril, to the world. The progress of Christianity in China has been, in a degree, cataclysmic, because the progress of the nation has been of that nature, of late years; yet the Gospel has never lost its

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

character as the silently-working leaven; and the preaching and the teaching and the living of that Gospel will remain unto the end, *par excellence*, the power of God unto salvation, to the nation as well as to the individual. May it not, therefore, be asserted with all confidence that, whatever change in methods of mission work may be demanded by the changed conditions after the revolution, there is most assuredly no demand, no warrant, no excuse, either for the modification of the essence of the Gospel of Christ or its relegation to a subsidiary position among the agencies to be employed in the future for the transformation of this people? China's doors have been thrown wide open to the external civilization of the West, and to its intellectual development, in the introduction of the best of both of which the missions must and will play no small part; but the matter of prime importance is that the missions shall never forget that our reason for being here, the reason for our very existence, is that, in and around and under and above these external and intellectual advantages of our coming, we may bring to China that which can alone make these things worth their cost, namely that knowledge of the only true God, and of Jesus Christ His Son, which is eternal life. China is in desperate need of many things; but the most desperate need of all is Jesus Christ, the divine Son of God, the perfect Revelation of God, the only faultless Teacher and Example, the indwelling Power of a new life of truth and righteousness, of joy and peace, of wisdom and power for the service of the world. Indeed, this need would seem to have become greater than ever, since, in the wake of the revolution, there has appeared a strong inclination to iconoclasm, a disposition to throw overboard not only the old rigging of the ship, but even the old pilot himself, not as having threatened to run the ship on the rocks, but simply as no longer up-to-date. Not only have thousands of the old gods been discarded, hundreds of the old temples appropriated to other uses; but the great sage himself, in spite of occasional tearful and admonitory protests, is being gradually shelved, his philosophy superannuated;—may we not fear even his ethics forgotten? Together with Buddhism and Taoism, even the ancient and comparatively pure worship of Heaven seems destined to find its place in the limbo of "innocuous desuetude," its altar naught but a memorial in the midst of an experimental forest. What is to take the

place of the many Buddhas, the myriad spirits, the ancient sage? No people has ever remained long content with empty shrines, with godless morals, or even with an altar to the Unknown God. These may seem to satisfy and to give a new sense of freedom for a time; but the soul's instinctive demand for an object of worship, for a religious basis to ethics, for some conscious intercourse with the Higher Power, sooner or later asserts itself, if not in the individual yet surely in the race, and will not be silenct. China must and will have a god and a religion, even though Mammon be the god and Commerce the religion; but to the Christian Church, and to its ambassadors the missionaries, has been given an unparalleled opportunity to make Jehovah the God and Christianity the religion of the fourth of the world's population. It can never be accomplisht by presenting Jehovah as a tribal god of the Hebrews, Jesus as the greatest of moral philosophers, Christianity as the highest present attainment in the endless evolution of religious ideas. That which has made the Gospel of Christ the power of God unto salvation is its revelation of the One Living and True God, of whom the myriad tribal deities have been but the imitation and caricature; of Jesus Christ as the unique Son of God, made flesh, living as our example, dying as our propitiatory sacrifice, rising from the dead as the first fruits of our resurrection, forever living as our advocate and indwelling life; of Christianity as the truth of God once for all delivered to the world for the redemption of every one that believeth, be he British or American, Indian, Persian, or Chinese. It is a distressingly sad fact that there are many in these days who have become ashamed of the Gospel of Christ, and fatuously imagine that they have gone far beyond it and created for themselves something much better to present to a people like the Chinese. Would that Missions after the Revolution might have as their most striking characteristic a renewal of simple faith in the Gospel, aggressive proclamation of it, and the confident teaching of it to the Chinese under our training for service, as the only trustworthy weapon for their warfare and instrument for their redemptive ministry!

But the Gospel of Christ is no mere system of doctrine: it is preëminently the expression of that doctrine in a Life, the one perfect life, the pattern and the power for every other life which takes perfection for its ideal. Christ came not merely to

save men's souls, nor merely to make the individual happy in his own spiritual attainment, but above all to teach that the best assurance of one's own salvation comes from efforts to save others, that the truest happiness is in contributing to the happiness of others, that the highest spiritual attainment is intimate association with Jesus Christ in ministering to men though it involve the laying down of life itself. Ideas of social service are very foreign to the Chinese. Such ideas introduced apart from the Gospel of Christ are certain to degenerate into the old religion of merit-making, which has proved so powerless to uplift the suffering or enoble the performer of these ultimately selfish deeds. But Missions after the Revolution will surely give an ever-increasing emphasis to that most practical manifestation of the Gospel, true Christian social service, in the name of Christ and directly for His glory in the salvation of souls. As in the past Medical Missions have avowed the evangelistic motive as distinctly paramount, so in the future will all the new forms of social service to be undertaken stedfastly hold before them the banner of the Cross. Efforts are already inaugurated in Peking and elsewhere to enlist the interest of non-Christian students and others who have come recently into positions of influence, in schemes for the relief and uplift of various deprest and suffering classes in the community; but all such efforts acknowledge openly their Christian origin, motive, and object, and will contribute greatly to the advancement of the Kingdom of Christ. Missions after the Revolution will be increasingly practical, and thus following their most practical Master, will surely grow also increasingly spiritual.

The growth of these characteristics will inevitably produce another, namely, a new closeness of touch between Chinese and foreigner. Other influences are working effectively in this direction. The consciousness on the part of the strugglers for liberty that they had the sympathy of a large majority of the foreigners in China, and of many foreign nations; the desire for protection on the part of many non-combatants, which led them to seek and secure the help of the foreigner; the affording of protection to foreigner and Christian on the part of the combatants of both parties, which aroused a spirit of inquiry; the removal of the queue and change of costume, which foreignizing the Chinese obliterates a markt difference; the prominent part taken in the Revolution and the new government by graduates of foreign schools

and colleges; the formation of clubs and associations in China of the graduates of these institutions; the sending to foreign lands of an increasing number of Chinese students; the introduction into Chinese schools of that great leveler of caste and race, Western athletics; the organization of international conferences; the holding of college dinners and other social functions, at which no racial distinctions are tolerated—these and many other influences are tending strongly to the breaking down of the barriers of the past, most of which were due to mutual ignorance. But after all is said, there is no leveler like the Gospel of Jesus Christ, accepted and proclaimed in its simplicity; there is no other influence which will so draw hearts and lives together. Most of the other influences just mentioned have owed their power in this direction to the Gospel, and have had their origin in Christian missions and institutions. We shall, therefore, after the Revolution, give the Gospel more and more the right of way in our hearts, that we may both become more approachable ourselves, and render far more successful our approach to this newly awakened people, becoming "all things to all men that we may by all means save some."

Renewed emphasis on the Gospel of Christ will also, I believe, as it did in the days of the apostles, lead to the expression of a larger confidence in the Chinese who are our brothers and sisters in the Gospel, in the turning over to them more and more of the responsibility for the establishment of the Kingdom of Christ. In spite of the increasing intimacy of approach and acquaintance, they are more restive than ever before under any assertions of authority on the part of the foreigner; and this is not in the least surprising. The year's record has been that of a struggle to cast off irksome bonds imposed by an alien race with whom centuries of association had given little hope of even approximate assimilation. It is also, for the latter part at least, a record of by no means groundless apprehension that various still more alien races, in spite of their protestations of sympathy in the struggle, were secretly hoping for such a measure of failure as should afford some excuse for enlarging their own national "spheres of influence" at the expense of China's integrity. The new republican spirit of independence, and this fear of the foreigners' designs on that independence, have inevitably extended to the Chinese Church in its relation with the missions, and made

that Church, in almost every part of the land, not only more assertive of newly discovered powers of administration, but decidedly more restive under any attempt to legislate for it, or to assert even that measure of authority necessarily associated with foreign support. The Mission which, after the Revolution, firmly represses this new spirit, declaring the Chinese as yet unfit for self-government, or demanding the "pound of flesh" in return for the foreign contributions, will materially assist in the production of such strained relations as we have lamented in Japan. Doubtless it will not be wise to lend countenance of the mission to all the vagaries of this new spirit, to withdraw entirely from the Chinese church organizations as yet totally unable to support themselves, or to continue their entire support while surrendering all authority; but one thing is possible and vitally important, that we make it unmistakeably evident that, with all our hearts, we desire that they may increase and we decrease, even to the vanishing point, that we seek not theirs but them, and that for Christ, in whom there is no distinction of foreigner and Chinese. I for one am quite ready to see that Chinese Church, for which the Rev. Ch'eng Ching Yi pleads so strongly in the last number of the "International Review of Missions," and for the establishment of which he is laboring so earnestly, cease to be a local organization in Peking, take possession of the province in which it has started, and of all the other provinces, superseding all the denominational bodies, and control the entire work of evangelizing the republic; the foreign missions, prudently but sympathetically making grants-in-aid as long as these shall be needed, and at the same time devoting the strength of the missionaries to the training of the evangelists, teachers, and physicians, and Christian professional and business men, until such a time as the Chinese Church is able to take over all this work also. Mistakes will be made—we have made hundreds of them ourselves—but I venture to say that the Chinese Church is suffering far more to-day from the lack of that experience which comes in the course of making mistakes than it is from the mistakes which have been made through the attempt to walk alone.

It is hardly necessary to say—after what has just been said—that renewed emphasis on the old Gospel will produce, as another characteristic of missions after the Revolution, increast effort in the direction of Unity. Not only will the

work of federation be carried beyond the provincial organization to the establishment of a National Council; not only will occasional letters be issued by one Church or another expressing the hope that we shall all some day be one; but such regrettable facts as that the Roman and Greek churches are far from desiring any other union with other bodies than that of absorption of these bodies, will not be allowed, by a strange logic, to postpone the accomplishment of such union as is at present possible; and the fact that some foreign traditions must be sacrificed, some names given up, some convictions asserted a bit less aggressively as of minor import, will not have power to oppose the strong desire of those most concerned, the Chinese themselves, that they should present a united front in the fight with sin, and in the battering down of the strongholds of paganism and superstition. There is no little danger that irresponsible half-Christians, for selfish ends, may organize themselves into the one Christian Church for China, to the infinite discredit and destructive loss of our pure Christianity, unless we who believe that we have the Spirit of Christ, put forth more strenuous efforts to hasten the day.

When party names no more divide
The saints for whom One Lord has died.

The Editor of *The Continent*, under the caption, "Anti-unionism: Innocent and Otherwise," has recently well put the matter in the following observations, his comment upon which I will not quote :—

"It is not wrong to insist that unity of fellowship among Christians is much more important than solidarity of organization.

It is not wrong to discourage movements for union which in existing circumstances promise to create less union than disunion.

It is not wrong to object to a union into which the Christian feels he could enter only with sacrifice of beliefs and scruples.

It is wrong to reject the union-seeking approaches of other Christians because they are not prepared to endorse as a whole all the items of one's own individual or denominational creed.

It is wrong to cling to traditional peculiarities of a denomination merely to avoid the humiliation of confessing them insignificant.

It is wrong to be satisfied with spiritual unity alone where organic unity is also possible.

Finally, it is the worst wickedness of all to threaten to prevent union by an appeal to the civil courts."

While it is undoubtedly true that some of the Chinese have become as ardent Anglicans, Methodists, and Presbyterians as one would find at home, yet I have no question that, if a vote could be taken of all the members of the Christian Church in China, far more than a two-thirds vote would be secured for union of all the evangelical denominations in one Chinese Christian Church. If this be true, as was so brilliantly argued by the representative of the Chinese Church at the Edinburgh Conference, what right has the foreigner to stand in the way? We are making advances along the right line in educational unions and rumors of union. How strange it seems that we should be able to train our young people side by side, yet cannot trust them together when they are grown! Surely one of the distinctive marks of missions after the Revolution will be our uniting in one Christian Church.

It may possibly appear, from what has been said, that missions after the Revolution are going to require a smaller force of missionaries, and a less expenditure of foreign funds. Undoubtedly that would be the ultimate result of the application of the foregoing principles; but that ultimate is still a long way off; and, for the present—probably indeed for many years to come—the full application of these principles will afford a warrant for more than all the "China Propagandas" which the various mission Boards are inaugurating. There remain vast unoccupied areas where a beginning of evangelism has not yet been made, and the Chinese Church has no force prepared to do the work. The Christian educational institutions already establisht are but as a drop in a bucket. Almost nothing has been done in the way of Normal Schools for the fitting of Chinese teachers. The evangelistic opportunity of the times among all grades of students in the Government schools is almost unlimited for the foreigner, either in direct work or through social and institutional efforts. Lecturers on scientific, political, and social themes are finding a most unique opportunity to propagate Christianity as well. The training of Christian physicians, and the possibility of reaching the country as well as the city with the

Gospel, certified by a skilful, consecrated, tender ministry to the body, are but in their beginning. The day is surely coming when all these things can be done by the native Church of this then great republic; but no more fatal mistake could be made than to suppose that the time has yet come for the Christian Churches in Europe and America to withhold their hand from China's need. Missions after the Revolution will show less under-manned stations with one man breaking under three men's work, less professional men doing laymen's work and neglecting perforce their expensively prepared profession, less laymen, perhaps, attempting the work of the professional; certainly less round tools working in square holes.

As a matter of course, and yet always to be made a matter of emphasis, missions after the Revolution, in view of the wonderful things that God has already wrought for us in bringing in the day of religious liberty, of Christian prestige, of representation in various departments of government, of interracial intercourse, will work under the influence of a far larger vision of the yet greater things to be accomplisht, not by might, nor by power—though He may make use of these—but by His Spirit. We shall believe more firmly than ever in the power of prayer and in the consequent necessity for being yet more constantly and importunately men of prayer. If the great changes of the year call for a large increase of aggressive activity along every line of work, surely they call, with equal insistence and equal promise, for a large increase in the time and the energy and the faith given to prayer, both on the part of the workers and on the part of the people of God in the home lands. China missions after the Revolution have set before them the opportunity of the ages. May He who is the possessor and bestower of all the power and wisdom of the ages fit us adequately to meet this opportunity by causing to dwell within us His Son Jesus Christ, that to us "to live may be Christ," and our work consequently the full expression of the life of Him who came that men might have life, and that they might have it more abundantly.

The Future of the Church in China

IT CAN BE FORETOLD BY THE LIGHT OF UNIVERSAL PRINCIPLES.

TIMOTHY RICHARD, D.D., LITT.D.

SOME time since, two Chinese religious reformers came to me with a new scheme for the improvement of religion in China, in which they proposed to hold meetings on the sixth of the "star days." This introduces a new principle of weekly reckoning, different from that in use among the Christians in China to-day.

This reminds us that it is a reversion to that plan which was adopted by the early Church in Christendom—the Sun's day, the Moon's day, Tuesco day, Venus' day and so forth. The principle underlying this adoption seems to be, not to trouble themselves too much about small details so long as the fundamental principle of the periodic reverence towards the one true God was secured. The wisdom of the principle was justified by time which saw the worship of the Pagan gods, which were no gods, die away for want of support.

To secure the progress of mankind, which has always been the aim of true Christianity, it is well for us to bear in mind some of the leading principles which safeguard the highest religion. We shall mention three of them.

1. The Jewish prophets declared that the nation and people that would not serve God would utterly perish. In other words that those who were not loyal to God as the Supreme Ruler of mankind and introduced other gods as rivals, introduced also anarchy and consequently brought ruin on those nations. This grand fundamental principle was overwhelmingly verified when Babylon, Persia, Egypt, Greece, Rome, Britain, Scandinavia, and the ancient tribes of Russia fell. Not only in Christendom but in India and China and elsewhere, the nations which refused to acknowledge the supremacy of the true God have one by one succumbed, so that to the present hour there is no exception to it in any part of the world. The fall of the Manchus is the latest and greatest evidence on this point.

2. Another principle of vital importance is the recognition that God incarnate is the light of every one that cometh into the world—in other words that *the Spirit of God* guides men to

all truth. In the early development of the human race there was the greatest confusion concerning what was natural and what was Divine. Read Hesiod's Theogony and you find how the forces of nature were deified into gods, whom men as slaves were to worship; while in our day under Christian influence we make the forces of nature as slaves to men. They are God's reserve forces provided to help man to have dominion over all things, by superhuman aid.

The heroes, sages, and prophets of the past, while not all-powerful, all-wise, and all-good, still were the highest temporary manifestation of the Divine in human form in different lands from age to age, and were like officers sent by the Commander-in-Chief to instruct the various regiments of the human army to drill their regiments to put down all wrong and to uphold all right. Now they are commanded to unite all their regiments for this world-wide campaign.

The Spirit of God guides us to all truth. As the Chinese have been eminent in ethics, in respect for ancient worthies, in care for aged parents, and in general for teaching benevolence, righteousness, propriety, knowledge, and mutual confidence, without which the Kingdom of God can never be established, it is important to recognize all these principles as truths also from God, and essential to sound progress.

3. The third principle of vital importance is what our Lord Jesus Christ taught, and it is this:

That only by coöperation in the establishment of the Kingdom of God on earth can we demonstrate that our own religion is Divine. This is not merely true of the Christian religion but of every other religion on the face of the earth. Those who refuse to coöperate in good work and seek for exclusive monoplies are denying the brotherhood of mankind and are responsible for promoting religious, social, and political discord.

The history of religious conflict in Christendom and out of Christendom furnishes such overwhelming evidence, extending over more than 2,000 years of godlessness, lawlessness, and mutual recriminations, with their attendant suffering, and all in the name of religion that one blushes for the sacred name of the religion which professes to establish the Kingdom of God on earth for the good of all. It was the hope of the speedy return of Jesus Christ to rule all nations on earth, Jews and Gentiles, bond and free, all united as children of God, which made the

early Church spread with such great rapidity throughout the world, both in the East and West. Confucius also declared that all men are brethren, and that they should endeavour to pacify all under heaven. The last of the five great Confucian principles is mutual trust in one another. Our Commander-in-Chief now commands all regiments to unite for a world-wide campaign of righteousness. Whoever refuses to coöperate rejects the highest teaching of God and man, and is justly regarded as belonging to the lawless and the ungodly. Whatever excellence a man or a nation has, if they refuse to coöperate with others in good works, they prove themselves to be not Divine in that respect.

With these three principles of reverence to God, without confounding Him with those who are not gods; of study of truth under all forms though perhaps unfamiliar to us in the past; and of union with devout men of all lands and creeds who are seekers after God, we possess a trinity of forces which are irresistible and will lead the human race to higher heights than it has ever reached before.

I emphasize these as they are likely to be put to a speedy test, for Christians and non-Christians, both of whom are apt to fall into the error that they alone possess monopoly of all truth.

In China every dynasty makes its own laws of ceremonials of all kinds including the religious. It was the difference in ceremonials and fundamental principles that was the cause of the conflict between the Popes of Rome and the early Manchu Emperors; it was the chief cause of conflict between the Government and Protestant missionaries, down to the attempt, twelve years ago, of the Manchus to compel students to discard their Christian ceremonials and principles on pain of exclusion from the advantages of Government education and Civil Service.

It is a joy to hear rumours often now circulated that religious liberty will be granted by the new Government. It will be hailed by all right-minded persons as being in harmony with the best principles of modern government throughout the world, and as long as Christian missions advocate these three fundamental principles, the new Government will, we hope, see that instead of having anything to fear from Christian missions it will have much to gain in every way.

In other words, these three principles are the greatest insurance policies in the world, as they insure whole nations

against final ruin arising from diversities of gods, against universal lawlessness, arising from class-strife against local or national party spirit, arising from contending groundlessly for monopoly of the Spirit of God, and against weakness arising from excessive individualism.

All religions have some true ideas concerning the true God: all religions have some true ideas concerning God as the revealer of all truth, and all religions have some true ideas concerning union against evil.

By frequent friendly intercourse with our sister religions, it will be made abundantly apparent that all have much good, that some are better than others, and finally that it will tend to make all to seek the highest and the best in order to be perfect as our Father in Heaven is perfect.

In the re-adjustment that will have to be made in the near future in our mission work in China, on many points it will be well for the Christian Church to be *elastic* in its adaptation to national and longstanding faiths and customs and not be too insistent on introducing many Western forms which are not necessarily Christian, a difference which many do not clearly see.

The Chinese in many cities in China are now busy in formulating a basis of national religion that would commend itself to the five races which the rainbow flag represents. The problem demands a solution from the Christian Church also. So long as these three great fundamental principles are clearly enunciated by the Christian Church they seem to bid fair to commend themselves in the long run to all the different races and creeds in the Empire and throughout the world.

Patriotism and Intercession

ALFRED THAYER MAHAN, REAR ADMIRAL, U. S. N.

MEN of to-day have before them, as a conspicuous question, what part the Church of Jesus Christ, as Church, should take in affairs distinctly civil; in matters which can be recognized as primarily the function of the State, because in them the State, and the State alone, being the creation of men, has received from men authority to prescribe methods and to enforce obligation.

The distinct foundation upon which civil society rests is physical force, the organized force of the community; force regulated by reason, it is true, and deriving its sanction from morals, but none the less in last analysis the essential cornerstone. Upon this conception Christianity has bestowed its recognition, in the phrase, The ruler beareth the sword; he is God's minister. It has given also its benediction: Render unto Cæsar the things that are Cæsar's; The powers that be are ordained of God; Be subject to every ordinance of man for the Lord's sake. The Church, not the institution of man, has authority and power only as committed to her by her Lord; and in that commission, warrant to use force nowhere occurs. Even the Inquisition handed over offenders to the secular arm, declining the formal exercise of force.

Otherwise posed, the question is this: The Church being a body corporate, divinely constituted, has she the duty or the right to take in State affairs such action as is admittedly open to her individual members in virtue of their citizenship? It is essential to keep in mind the distinction in this matter between the Church and her members. The members individually have civil rights and duties; as members of the community they have the privilege and the obligation to bear a part in the administration of the force which the State represents. From this premise, does it follow that the Church has the same right or obligation? Or is she not rather compelled to abstain, if only because she thereby would become necessarily a participator in the use of force?

These questions press now, because the demand is one manifestation of the "unrest" of the day. Many within the Church, and many without, in their own personal unrest ask: Cannot the Church speak authoritatively and act effectively in the social, industrial, and economical problems which underlie this unrest? Certain members of the Church, both clergy and laity, esteem it a reproach to the Gospel that the Church does not so intervene. A minor dignitary of the Church of England has lately repeated with sympathy the remark to him of a strike leader: "Your Christianity is of no more use to the nation than a poultice to a wooden leg." The character of the demand here is patent, as is also the ignoring of the history of nineteen centuries. Utterances are heard which in their natural meaning convey that the Church, as Church, should set herself the direct task of advocating, if

not indeed of apportioning, a redistribution of the things of this world between the present rich and the present poor; whether by regulation of wages, or by schemes yet more comprehensive.

It will be recognized at once that if the Church is to speak authoritatively and act effectively in such matters she must do so as a whole, whatever the dissentient views of a minority of her members; even of a large minority. She must act as a party does; the minority must acquiesce. They cannot "bolt" the Church, for in the Church is their hope of all that Jesus Christ means to them.

Further, in such corporate action the Church must act in civil affairs as a political party does. She must take one side or the other; or else a third part, which will be her own. In either case she will appear in the field of politics as the advocate of distinctly secular measures, resting ultimately on force, to meet real or asserted secular ills. Even the fact that the measures she advocates are beneficient, wise, or expedient, will not relieve them of the characteristic secular, nor their enforcement of the quality of physical force. If so, what guarantee has she in her commission that she will be divinely guided to judge aright? Or what assurance has she in the expert knowledge of her official representatives that she is humanly competent to such corporate action?

A minority therefore might fairly ask to be shown by what authority the Church commits them to measures from which they as individuals and as citizens strongly dissent. They, no less than the majority, would have a right that the charter—the Constitution—of the Body be not transcended. They would admit that within the limits of the Church's commission they must acquiesce in the exertion of authority by the appointed organs of the Body; that much of the proper work—the mission—of the Church must be accomplished by human means, adapted by men to the exigencies of times and conditions, and consequently liable to be changed by men as periods and circumstances vary; but they could insist that the methods of the Church be confined to the mission of the Church, and that when any matter does not lie demonstrably within the Church's mission, methods concerning it are outside her competence.

What is the mission of the Church? I suppose nowhere is it defined more comprehensively and more strictly than in the words: "As My Father hath sent Me, even so send I you."

The mission of the Church is identical in character with the mission of Jesus Christ, and her authority with that which He had while on His mission; but her authority is nowhere defined as coextensive with His present authority, "over all things in heaven and in earth." Positively, His mission is defined by His action; teaching, preaching the Gospel of the Kingdom, and healing. Negatively, who made me a ruler and a judge over thee? a query which, touching as it does a division of property, is broadly and penetratingly applicable to the principal social differences in which the Church's interference is now invoked. Ye judge after the flesh, I (after the flesh) judge no man. I came (am sent) not to judge, but to save. My kingdom is not of this world. It is reasonable also to infer that Pilate, in his anxiety to please the people, would gladly have taken occasion of any evidence of political teaching on the part of Jesus to condemn Him. The charge that He made Himself a King was advanced, but fell flat: "I find no fault in Him." The final charge to the apostles conveys no change from His own mission, but simply an enlargement of its scope from Judea and Galilee to the whole world. Go ye into all the world and make disciples from all nations. Greater works than Mine shall ye do; an assurance an hundredfold fulfilled in the civilization which Christianity has developed, and Christianity alone. There is nowhere in His own utterances, or in those of His immediate followers, any directions as to civil government, except the disciple's general duty of submission.

The regenerative force of society and of social ills lay in discipleship, in inward conversion; not in outward compulsion, which is the inferior, but necessary, attribute of organized society, known to us as the State in its function of government. Upon these, and upon their methods, the church is not to intrude as a Church; but her disciples, as members also of the State, will carry into their State activities the salt and the life which they derive from Christ through the Church. This has been the political history of the Church, and the result is Christian civilization.

It is in this double function of her members, as disciples and as citizens, and by charging them that their duties as the first compel them to those of the second, to careful study of current temporal conditions, and to carrying into political life the spirit and teachings of Jesus Christ, that the Church will

fulfil her office toward the State. Secure that, if the Spirit of God move her members, the ultimate result will be right, she will not intrude into the sphere of the State, by teaching that this or that of two opposing policies is the right one.

If this be so, is it not evident how needless is the Church's intrusion into the function of the State; how misplaced the impatience which would urge her to it? Briefly, the essence of the whole contention that she should do so is the appeal to force, to what St. Paul calls carnal weapons; that the Church should arouse and instruct mankind as to the methods of exercising political power. The making disciples is a spiritual warfare, bringing every thought into captivity to the obedience of Christ. Then disciples, recognizing their duty as citizens to the secular State, carry into it the spirit they have received from the Church, and in that spirit help wield the carnal weapons appointed to the State. Votes are force—carnal weapons. Is there not also to be discerned here the indications why the conditions of the community lag behind what is to be desired? The defect is in imperfect discipleship, which reacts upon the Church and upon society. This is manifested largely in slackness of intercession. Discipleship has wrought the immense work of our civilization, the magnificence of which can no more be ignored than can its shortcomings. It is wild misapprehension to think that there is not constant advance. The very discontent of the day testifies to advances which have made people more deeply conscious of imperfection, of what still needs to be done. The spirit of discipleship, imperfectly realized though it has ever been, has none the less permeated both the Body and the members, and from them has spread to those outside as leaven works through a mass. The standards of Christianity are measurably and increasingly the standards of the world, and of the State. Like a city set on a hill, they are recognized, they enlighten, even though they do not receive perfect obedience.

There is a worse side to the present tendency. The wish that the Church appeal to secular weapons is accompanied, and inevitably, by a distrust of spiritual, shown in relinquishment or in partial disuse of constant and fervent intercession. Of this a very marked symptom in my own observation is the neglect of the prayer for Congress when in session. What more inconsistent than for the Church to neglect prayer for the Legislature, and at the same time enter upon agitation in

the political field for the remedy of conditions with which legislatures have to deal? Even the laudable institutional work of the Church betrays the same. I belong to three Church societies of admirable purpose. In two of them we meet and do business without a word of prayer. In one, formerly, even when no cleric was present, a layman began with prayer. This has ceased. In a discussion in one case, when I remarked that the institutional was with us gradually pushing the spiritual aside, I received the reply that it was only natural, and was the note of the Church everywhere to-day. Prevalence of such tendency was advanced as an argument in its favor.

It appears to me that there is here a failure to recognize prayer as a force. We have failed, and fail continually, to discern that if asking accomplishes a result, or if it only affects a result, it is a force, quite as real and far more powerful than agitation, or any of the external processes by which results are reached in secular matters. Moral forces are always mightier than physical, and spiritual than moral. But the physical more easily engage attention, because visible. It requires thought to appreciate that the apparent is not the strongest.

As believers we know these things. What is faith but a spiritual force, of which prayer is one expression? At the lowest estimate, that "faith will move mountains" is a figure expressive of dynamic energy. In common practice we think of prayer too much as obtaining, rather than as effecting; and of ourselves as principals, beneficiaries, rather than as agents, instruments, through which God works His ends. We are both beneficiaries and instruments; but the latter is the nobler call. The object of prayer is not to change the purpose of God, which is always that of good-will to man, actively exerted. It is to put in His hands the instrument of the coöperative human will, which He generally demands in all His providential orderings for human betterment. Prayer bears to human progress the relation which the husbandman bears to the harvest. To be thus an effective weapon in God's hands to work His purposes, to save society—the State—is a calling which each member of the Church and the Church Incorporate has distinctly received. How effective the instrumentality has been is evident from comparing the social conditions of Christendom, however defective, with social conditions outside its pale. These comparative conditions pronounce the verdict of history on spiritual force; and I think it may also be said with less certainty that

the testimony of history also is, upon the whole, that where the Church, as Church, has undertaken temporal management of secular affairs, except in rare cases when forced upon her by the subversion of all other order, the benefit has been far less than when she has left it to her disciples acting as citizens, confining herself to intercession, and to upholding the standards of Christ, forbearing specific application to doubtful questions.

I began this paper less with a view to negative criticism of action thought inexpedient by me, than to positive suggestion as to where I believe we as a Church, and we as individuals, are falling short. If prayer be a force, spiritual, yet operative to temporal ends, are we using it? With what concentration of supplication do we follow the prayer for the President, for Congress, for those in Civil Authority, in the Litany? How far do we take the same into our closets, behind the shut door, to the Father who heareth in secret? Do we realize that though we are nothing, our prayer is as a force measureless? that though we, perplexed by the problems and movements of the day, know not what we should ask for as we ought, the full force of the Spirit of God is interpreting and attaining what we would ask if we only knew?

Throughout the world of Christian civilization to-day, immense movement is discernible; whither does not yet appear. At times there seems to threaten a paralysis of the social order; at others, wild recourse to extravagant legislation; the menace even of bloodshed. In our own country there is now a political struggle, in which many think to discern an attack upon the fundamental principles of the government which have so far sufficed, not only to security but to progress; while many think otherwise. I cannot see that the Church has either the call from God, or the capacity in herself, to intervene actively by decision between opinions or by pronouncement of any kind. That individual members, clergy or laity, may have such call and such capacity I am quite assured; and they will intervene effectively in proportion as in their hearts they bear true allegiance to Jesus Christ. But they act not as representatives of the Church—for their opinions may be diametrically opposed—but as citizens who are also servants of God.

If anything in the providential government of God can be called an experiment—and there is much in the implications of the Bible to justify the term—with what profound interest may we conceive Him as regarding the evolution of our Ameri-

can State. A period of isolated and sheltered development, in which the principles of Anglo-Saxon liberty and law had time, not only to strike deep root, but to take mature shape and growth in a national character suited to the conditions present and to come. To this in a fulness of time succeeded an heterogeneous inrush of what from various points of view may be called "the depressed" of many diverse peoples. What this land has meant to many has been depicted touchingly in a recent attractive book, *The Land of Promise*, by a young Russian Jewess, Mary Antin. Only a frame of government admirably—providentially—fitted to withstand could have resisted such a flood, and held its own. As it is, like the house founded on a rock, though shaken it has not fallen, and, as far as can be seen, bids fair to house and to assimilate the myriads of strangers—modified by the mixture, but not in essentials changed. "The rivers of the flood thereof shall make glad the City of God." Yet it remains still an experiment, in which probably very large readjustments may be required, as they are now demanded. Who that believes can doubt the loving favor of God to this great experiment? Let us recall the words of Washington of the evident tokens of providential care to this United States, confirmed to us of to-day by the more than century that has since elapsed. But that the end may be fully accomplished—that His will may be done—there must be much confidence and many intercessors; above all, the Church. And what a noble field it offers, that God may be in the midst of her that she be not moved! Lift up your hearts—unto the Lord.

Progress of the Kingdom of God in Chekiang

REV. T. GAUNT, M.A.

IT has been said that the way of presenting missionary work which excites the most general interest, is that of giving a comprehensive view of all that is being done in the whole country under consideration, in contradistinction to describing the work of one particular Church or Mission without relating it to other Christian activities. To do this for the whole of a country like China would be a very large order; but the writer thought he might

attempt to give a brief sketch of Christian work in the single province in which it is his privilege to help.

And, after all, this province of Chekiang is not to be despised as a unit of area, although it is the smallest of the provinces of China. In the words of Milne: "It is equal in size to the entire kingdom of Portugal, and twice as large as Denmark; and the Emerald Isle could float within its borders." To make further comparisons, it is larger than Greece and Holland put together, more than twice the size of Switzerland, and equal to England less the counties of Northumberland, Cumberland, Durham, Westmoreland, and Yorkshire. In short, its area is about 37,000 square miles, and its population is computed, in the Statesman's Year Book, to be about 12 millions; though a recent census (according to the *Peking Daily News* of September, 1911) puts it as high as nearly 20 millions.

The Province is divided into 11 'fus' or prefectures, and these 11 prefectures are subdivided into 75 'hsiens' or counties, and 3 'tings' and 1 'chou' (independent departments). It will be seen from the comparison made with the size of England, that on the average two of these counties are roughly equal to one English county. In density of population Chekiang is only reckoned to stand tenth of the provinces, with about 320 to the square mile.

As it is proposed in this brief survey to note particularly how far the cities have been occupied as an indication of the work being done throughout the province, it must here be stated that there is the provincial capital, Hangchow, which is also reckoned the head of its prefecture and of two counties; ten prefectural cities, which are also in each case heads of one county in which they stand, or of two which meet at the spot; sixty other capitals of counties; and four independent departmental cities; making 75 cities in all, with populations varying, as it is estimated, from half a million to five thousand. In addition to these there are several smaller towns, some enclosed with stone walls or ramparts of earth.

According to the China Mission Year Book for 1911, in the 22 provinces Chekiang stands 14th in regard to population, 10th in regard to population per square mile, 9th in number of Mission Stations (*i.e.*, places where 'foreign' missionaries are resident), 6th in number of missionaries (about 300), and best in proportion of missionaries to population (about one to

40,000, reckoning the population at 12 millions), Kweichow being worst with about 330,000 to every missionary.

Missionary work in the province dates from the Treaty of Nanking in 1842, by which Ningpo and four other cities in other provinces, namely Shanghai, Foochow, Amoy, and Canton, were opened to foreign trade and residence. Ningpo was occupied by the American Baptist Missionary Society in 1842, and by the American Presbyterian Mission in 1844, the Church Missionary Society commencing permanent work there in 1848, after the Rev. G. Smith, afterwards first Bishop of Victoria, Hongkong, had made an exploratory visit of three months in 1845. By 1878 there were seven Missions at work, and seven of the prefectural cities had been occupied. Now there are ten Missions besides a few independent workers, and all the 11 prefectural cities have resident missionaries, as well as 21 others.

It is difficult to collect exact data about missionary operations. The busy missionary has no time to look up statistics in answer to enquiries, or the letter of enquiry gets laid aside and forgotten, or else a delay is made till the annual report of the Mission is printed, which when it comes to hand may be found to contain detailed information on nearly all points except those on which particular enquiry has been made! One Mission reports on one set of details, and another on another, and the difficulty is to gather sufficient statistics of the same kind for all the Missions concerned. The account given in this article is confessedly incomplete; for instance, no detailed account is here given of medical and educational work; but nevertheless it is hoped that this contribution to the subject will be sufficient to afford encouragement to all who are engaged by prayer or otherwise in the work, and to stir up fresh interest and intercession. It may just be mentioned in passing that according to the China Mission Year Book there are 17 Mission high schools situate in seven cities, and 12 hospitals in eight cities.

We shall now look at a few of the main details of the work, and in most cases, even when the exact figures are known, round numbers will be used, as conveying on the whole a better and more lasting impression of the work in its larger aspects.

The ten Protestant Missions at work in the province (leaving out the Dowieites, who have a small work in three

places in the northwest) are the American Baptist Mission, the American Presbyterians, North and South, the Church Missionary Society, the London Missionary Society, the Methodist Episcopal Mission, the United Methodists, the China Inland Mission with the affiliated German Alliance Mission, the Christians' Mission and the Grace Mission—four American Missions, four British, and one German, exclusive of the two last-named smaller Missions. From the first beginning of the work, by the American Baptist Mission in 1842, seventy years have elapsed. How have things progressed since then? After thirty-six years of work, Archdeacon A. E. Moule records, in his "Story of the Chekiang Mission," that in 1878 there were scarcely 2,000 converts in the province all told: now, after thirty-four years' further proclamation of the Gospel, there are about 20,000 *communicants*, or about one to every 600 of the population, besides a large number of baptized and other adherents. Further, the growth of the Church is being accelerated as time goes on; for instance, the number of communicants in connection with the C. M. S. in 1904, was only just over 1,400, giving an average of 25 a year for the preceding period of work; in 1911 it was over 2,000, giving an average of about 86 a year for these seven years' work. Where returns are to hand distinguishing male and female communicants, it is seen that the former greatly preponderate in numbers, in the case of one Mission being in the proportion of more than two to one; and this state of things is one which causes some anxiety, for the foundation of the Church will be weak, humanly speaking, if it does not rest on family religion, which has been too little the case in the past.

Perhaps the most important branch in the service is that of the Chinese workers. As far as has been ascertained there are about 600 *paid* men workers, including about 60 ordained ministers, and 170 *paid* women workers. It has been impossible to make any estimate of the number of unpaid voluntary workers, that is, of those who have definite duties as evangelists, preachers, teachers, and so forth, although it is probably considerable.

The progress of the Gospel has been far from uniform in different localities and different Missions. The C. M. S. has the most foreign workers of any (70), except the C. I. M. and German Alliance Mission combined (85), but the number of communicants in connection with it (just over 2,000) only

comes third on the list, being greatly surpassed by the C. I. M. and German Alliance Mission together (about 6,000 communicants), and by the United Methodists (25 foreign missionaries and 4,700 communicants), the paid Chinese workers of the three Missions being respectively 170, 260, and 110. On the other hand the C. M. S. has the most ordained Chinese ministers, namely 22, which should be an indication of intensive progress made. The number of communicants in connection with the other Missions are :—A. P. M., 1,600 ; M. E. M., 1,400 ; A. B. M., 1,400 ; A. P. M. S., 900 ; leaving about 2,000 to be distributed amongst the rest.

To mention two or three other data that help towards forming a judgement of progress made: There are about ten self-supporting congregations in the province ; about 650 places of regular meeting for *worship*, and the Chinese Christians contribute annually for Christian work about £2,000 in amount. This figure is rather under than over the true amount, as no information on that point is to hand concerning one or two of the Missions.

With regard to the disposition of the foreign missionary forces: Ningpo is worked by 6 Missions, Hangchow by 5, Shaohsingfu by 3, and a few other cities have two Missions in occupation, but otherwise the forces are pretty evenly distributed. As to whether the ground has been covered, the writer has definitely ascertained that in at least 60 out of the 75 cities definite work of some kind or other is being done, and very likely the Gospel is also being preached in some or all of the remaining 15.* But this is not to say that the work is being carried on efficiently, because in many places that manifestly is not the case. How could it be, when the proportion of workers, counting in both Chinese and foreigners, is only one to more than 11,000 of the population ? Although this leaves out of account the unpaid workers, yet on any computation we have still to pray for Chekiang that the Lord will send more labourers into His harvest.

Of course our hope for the future lies in the strength and vitality of the Chinese Church, and so it is interesting to note in this connection what provision is being made to train up native leaders for the Church in this province. The C. M. S. has Trinity College with its Theological Class at Ningpo, the

* In the China Mission Year Book, the Rev. A. Miller states that with one or two exceptions all the *hsien* cities have a chapel.

C. I. M. has lately opened a Training School at Hangchow, whilst men for the American Baptist Mission and the American Presbyterian Missions are trained at large central colleges outside the province, at Shanghai and Nanking respectively.

Even with the present number of communicants and Chinese ministers, evangelists, and other workers, the Native Church should be a power in the land if only informed and purified by the Holy Spirit, and filled with a divine enthusiasm for the Kingdom of God. And this is what we should pray for; at the same time thanking God that the Native Church has begun to realize its missionary responsibility, as shown by the founding of a Chinese Church Missionary Society whose agents are at work up the Hangchow river, and by the launching of a similar effort by Christians of the American Baptist Mission near the county town of Hsiaofeng in the Huchow prefecture.

In reviewing the progress of the Christian Church, mention must be made of the Provincial Federation Councils formed within the last few years, in which Chinese and Westerners representing the various churches and missions meet together at least once a year to discuss and take brotherly counsel about the problems that face the whole Church. They indicate the growing feeling that one worker or one mission cannot work alone in a spirit of aloofness, but that all should stand shoulder to shoulder in the fight against sin; and they also give expression to the conviction that each of us must take pains to coördinate his work with his neighbour's if the Cause is to advance as it should.

Such are some of the outward manifestations of the progress of the Kingdom of God in this province, but not all progress can be measured. 'The Kingdom is like unto leaven;' and who shall estimate, still less tabulate, the secret influences and forces that have permeated society through the working of the Holy Spirit using the proclamation of the Gospel these seventy years?

According to the findings of Commission Four of the Edinburgh Conference, in China 'the great danger ahead is that the naturalism and agnosticism of the West may find here a congenial soil.' And if this is true of China generally, it seems to be true also of Chekiang, especially of course in the centres of education. One of our most promising schoolmasters, to give an instance, has lately avowed himself an

atheist, after leaving missionary work and studying in a government college in Hangchow for a year or two; telling his Christian relatives that Western scientists after investigation have discovered that there is no God! 'It would be far better,' the Report of the Commission goes on to say, 'for China to keep the religion that she has than to discard it for materialism and atheism. There is only one force that can prevent this disaster, and that is the power of Jesus Christ.' This power of Jesus Christ has begun to be manifested, so that for Chek'ang, as for China generally, we can take home to ourselves the conclusion arrived at: 'On the bare ground of what has already been done the Church has great reason for thankfulness and encouragement. But has she not still more abounding reason for gratitude as she realizes the vast importance of this work as preparatory for what lies immediately before her?'

May we all have wisdom and love to use to the full this preparatory work, and, earnestly reaching forward, to build wisely on the foundation that has been already laid.

A Modern Mission Policy

REV. C. E. PATTON.

IN these days of efficiency engineers and conservation of all kinds it behooves us workers in the King's Vineyard to be awake to the best. Methods are multitudinous and plans perplexing, so that one hesitates greatly before adding to the confusion. One must keep reminding himself, too, as never before, that it is "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

However, to get anywhere one needs not only a *whence* but a *whither*, also a *how* clearly before his mind. Off in the southeast corner of the continent we have a field where we have been trying experimentally to work out certain methods. To these methods there have already been attached some modest results. The fact that friends have been kind enough to commend leads us to entertain the hope that a condensed statement, though necessarily more or less crude, may prove helpful to some young missionary who is asking the question we not long since asked.

To take credit for originality were impossible, and to give credit for suggestions almost as difficult a task. Besides reading and visits to other China Missions a little personal observation in Japan and Korea has supplied the ideas. The application of the ideas to local conditions meant merely study and hard work.

Given a large field, six districts, or *yins*, a population of 1,500,000, six walled cities, 160 market towns, and villages countless, spread over the territory drained by a single river system, how shall it be developed? We must limit ourselves to the evangelistic side. Educational and medical—that is another story.

I. A central model church and church service at the prefectural city. The building is on the compound and is larger than any other building; wholly under foreign title to avoid possible future complications. All native contributions (from the entire field) have gone into furnishings and running expenses of the local congregation. In connection with the church building we have two reception rooms, one each for men and women, a public reading room, a lending library, a book sales room, and rooms for classes for Government school students. A Men's Association for the gentry meets every Saturday to discuss current topics of public benefit. Medical work for women and children finds accommodation in an adjunct to the church itself. Grounds about the church provide a tiny park and resting place. The gates to the grounds, the church auditorium, and the generally used rooms are open from dawn till dark. Street posters are used to announce Sunday preaching and other services, especially those of the Men's Association. A local daily newspaper has promised us space weekly to be filled as we may elect. Monthly, a new poster on some reform subject is placarded on every street of the city each bearing the imprint of the church. Volunteer members do the posting. A daily noonday "family prayer service" has an attendance as high as 30, rarely less than 10. Visitors to the reading room at the time and other hangers-about are invited and, better still, come.

The general aim is to make this church a model for the field; the center for all training courses and conferences. In it not alone members of the local congregation, but every Christian of the field is led to feel an interest.

II. The opening of chapels at strategic centers throughout the field. These, limited in number, are in the nature of the case largely at Mission expense. Three circuits, which are rapidly developing into chains of chapels, follow the rivers and main lines of travel and include the strategic points of the field. The maintenance of these chapels is transferred as speedily as possible to the native Church.

III. Following the natural development of the native Church by the organization into local groups of all our Christians for Sunday service and Bible study under local leadership, with supervision by a trained preacher and the foreigner. These are entirely at native expense and presuppose self-control and self-support from the beginning. A uniform Bible course is studied by these groups, lesson helps being supplied the leaders only. Members have their Bibles. Every member is expected to bring his own Bible and hymn book to every service. As between the usual sermon from a text and an every member Bible study, we choose the latter. Both are had when the Chinese preacher or the missionary is present. No preacher has a single chapel. Each is a sort of circuit rider having not fewer than four regular meeting places or chapels in his care. He spends his Sundays in rotation ; his week in company with the local deacon or members in neighboring village visitation. He seeks to visit at least three villages a week. From his monthly report sheet records are kept, and a large field map is being filled in at the central city church. His travelling incidentals come from the Sunday collections taken at every meeting place as a part of the day's worship.

Only after such a group has proved itself and is ready to become a fully fledged chapel with permanent quarters are its financial efforts supplemented by Mission aid. Even then a *quid pro quo* in some form or other is demanded. No financial aid in matters of property is given outright. In general we employ one of two methods. In case of a stronger group desiring to buy or build, approximately one half the necessary sum is raised by the group ; the remainder is loaned without interest from our Chapel Loan Fund, to be repaid in annual instalments ; approximately the building's rental. Thus ultimately the Christian group pays for its building entire. The deeds are delivered to the group when it becomes a

fully fledged Church. In nine years the Loan Fund has purchased 12 chapels and used its original principal three times over.

In case a weaker group desires to purchase a permanent home the usual Mission grant in aid of rent, chapel keeper, etc., is lumped and, perhaps supplemented by a sum raised by the group, buys the building on condition that the group immediately assumes all local and current expenses—a *quid pro quo* of some sort being arranged. This amounts to indirect aid by the Mission.

In conclusion, let me again remind you that the foregoing is merely a "policy" in outline; though all its features are at present under actual trial and many have already been proven practicable.

Now permit me to add a few general principles which we constantly strive to keep in mind.

Every member is considered an evangelist. Give of themselves first, then of their substance.

Volunteer Colporteur work. Over forty members at present writing have taken out Scriptures to sell at odd times. No books are given away though sold as cheaply as possible. A "head colporteur" oversees all colportage work.

Every member at church every Sunday. If beyond easy travelling distance of a meeting place have them form a new group of believers and worship.

In developing new parts we seek men first, then buildings. A building is not an essential to the preaching of the Gospel. The Sunday collection is used for the preaching of the Gospel rather than for current expenses or the care of property. As for permanent property, when able to meet us half way we meet them half way.

Officers are elected and trained in every place as early as possible. Responsibility develops: the foreign decreases as the native increases.

Ever seeking "the better way" we humbly press on to the goal that is set before us.

A New Chinese School Song

REV. G. A. BANBURY, PRINCIPAL OF HOLY TRINITY COLLEGE, CANTON.

EVERY upheaval in Europe of national and religious feeling has been accompanied with an outburst of song. It was so in England in the age of Wycliffe, and again in Germany in the days of Luther. The same may have been true in Asia during some of the great crises which loom so shadowy through the mists of history. The principle seems to be being verified again in the present history of China.

On New Year's Day, a day which had just become the beginning of the Chinese as well as the Western New Year, the writer found himself unexpectedly present at the review of the Students' Corps of the Canton Army. Only half the corps is embodied at present, but it was an interesting and stirring sight to see nearly six hundred young men, none probably over twenty-five years of age—the coming leaders of China. At the close of the inspection, before marching off the ground, they sang the Army Song, marking time to the tune, and each company taking up its verse.

The thought occurred to me, Why should not our College have a song also? The first thing was to find a tune, and this presented itself in the good old English song "John Peel" which will be well known to English, though perhaps less to American, readers of this article. The proposal for a School Song was then laid before the students and boys, and was, as expected, warmly taken up. The composer is Mr. Kong Kui Yan, a visitor from British North Borneo, who will, it is hoped, be ordained deacon by the Bishop of Labuan, on his return from England this spring.

This song is the first given below.

Mr. Kong later composed a second song, (the second given below) to the tune of the "Army Song" which is pentatonic.

基督徒從軍歌

一 十字旗飛揚 征士氣光昌 滿腔皆熱血 奮勇赴沙場
快來快來凡我英雄烈士 縛魔王破專制造我平康 同歸安樂家
衆和 君言最可嘉 趕急除腥穢 共享榮華
二 心想定莫行差 登彼岸 過後不重來
世界新運開 惡世亂如麻 活餅我饑糧
快來快來天降自由幸福 除私慾去奸邪 洗我千古辱
三 我身何昂藏 人羣大舞臺 隨他直向前
快來快來檢點身心道德 神劍耀光鋩 罪惡棄如遺
四 首攻那私欲 恩光容易逝
快來快來聯軍推翻世仇 再攻那世俗
五 馳驅莫息肩 沐鴻庶膺多嘏時哉時哉
快來快來率我仁義之師 遽胆競爭先
六 止息戰鬥悲 忠誠爲甲冑 三攻那惡魔
快來快來及早齊來叩主 同欣安樂時 銷黑暗現光明永離地獄
遵十誡研兩約道味深長
軍帥耶穌主
取凶殘登祉席共樂禧年
千戈化玉帛
頌聖神榮天父奏凱歌詩

聖三一學堂學生播道團

少年佈道行軍歌

聖三一學堂學生佈道團

司令唱 莫安眠 莫安眠 且看紅日既中天

快醒起 快醒起 干戈檢點直趨前

衆軍唱 進前進前 進前進前 奮勇進前

進前進前 進前進前 奮勇進前

人無兩度再青年。老大徒悲百感牽。祖鞭猛著乘斯日月步先賢。

茫茫宇宙際顛連。惟仗少年能保全。凡我輩、熱血人、誰甘棄仔肩。

司令唱 舉頭望 舉頭望 世間何事最凄凉

快些去 快些去 奴根永拔破仇疆

衆軍唱 勇往勇往 勇往勇往 竭力勇往

勇往勇往 勇往勇往 竭力勇往

況我少年志激昂。天生俠骨復精强。崎嶇險阻萬般辛苦也平常。

天涯海角走忙忙。只願斯民返帝鄉。登天國、樂平康、世世享榮光。

奮勇進前

奮勇進前

我 同胞奮勇快快爭先

堅心 立志莫遷移

竭力勇往

竭力勇往

昔 察沉淪眞正係慘傷

福音 爲劍 義 爲槍

UE CH'I, 30 MILES ABOVE WENCHOW, SHOWING CHURCH DAMAGED BY THE TYPHOON ON AUGUST 29TH.

RUINS OF THE POST OFFICE, AT THE CITY OF TS'ING-TIEN.

In Memoriam—Rev. W. B. Hamilton, D.D.

THE Presbyterian Mission of Shantung desires herewith to record its deep sense of loss through the decease of Rev. W. B. Hamilton, D.D., which occurred after a brief illness in Tsingchowfu, Shantung, June 1st, 1912.

Dr. Hamilton was born in Uniontown, Pa., September 10th, 1864, and graduated from Washington and Jefferson College in 1883. He taught school for a year, and afterwards entered upon his theological studies at Princeton, N.J., where he graduated in 1887. He then took a year in post-graduate work at the Western Theological Seminary in Allegheny, Pa., and at the close of the year was appointed to China, reaching the city of Tsinanfu, Shantung, in the autumn of 1888.

Here he lived and labored for twenty-four years. A few weeks before his death, the Mission had called him to the Gotch-Robinson Theological College at Tsingchow, to take the place of a colleague on furlough. He entered upon this congenial work with enthusiam and to the great satisfaction of his students, for his tastes were scholarly and he had an unusual gift for clear exposition. But to the dismay and grief of all who knew him, he had scarcely gotten fairly started in this important work, when an inscrutable Providence removed him from us, in the full strength of his prime.

Dr. Hamilton was one of the pioneers in the hard service of evangelizing a considerable district south of the city of Tsinan, which involved "journeys oft" and the hardships and fatigues with which so many missionaries in this land are familiar. He superintended the work of a number of Chinese evangelists, and developed village schools, in all of which work he was ably seconded by Mrs. Hamilton. He saw clearly the vital importance to the church of Christian education, and did all in his power to further it.

He loved the cause of comity and union, and it was largely through his efforts, on the Presbyterian side, that a union Church was organized in Tsinanfu which joined the English Baptist and American Presbyterian congregations.

In the work of establishing an educational union beween the same two Missions, he was very active and influential, the work resulting in the organization of the present Shantung Christian University. At the time of his death he was a member of the University Council.

For a time in Tsinanfu he acted as American Vice-Consul at the urgent request of our Shantung Consul-General, resigning, however, as soon as practicable, as both he and the Mission felt that these duties were difficult to combine with those of a missionary. But the fact of his selection for this post indicates the confidence which was reposed upon his judgment.

He had broad conceptions of the field of missionary service, looked far ahead, and loved to formulate large plans for the future development of the Church in China, and particularly in Shantung. These characteristics, coupled with his painstaking care in details, led to his appointment upon the Presbyterian China Council.

The consideration of more general questions of policy, however, did not hold him from his work of preaching and of social intercourse with individual Chinese. His voice was often heard in the pulpit and the street chapel, while his courtesy and patient kindliness made him beloved amongst the people of the city where he had a wide circle of friends and acquaintances.

Dr. Hamilton had a strong sense of humor in which there was no sting; he was just and generous in his estimates of other men; deliberate in decision and in the expression of his views, which were always sagacious, and listened to by his colleagues with great respect and generally with approval. He was a man of genuine religious experience, of strong but sweet convictions, holding firmly to what he believed to be the truth, while casting no reflections upon those who differed from him.

From his own means he made gifts to the Mission of considerable value, but he gave first of all *himself*, spending and being spent in the Master's service.

He was laid to rest on a beautiful slope above the city to which he had devoted his life, where the memory of his faithful service will long be preserved by those who knew and loved him.

PAUL D. BERGEN.

Correspondence

A SUGGESTION TO WRITERS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Will you not get a resolution passed at the next meeting of the RECORDER editors to make contributions like that of Geo. Campbell semi-intelligible by inserting the standard *Mandarin* spelling of important names, and also the Chinese characters? *Who* was "Fung-vu?" Who was "Vong-chau?" What was his "time?" Confucius observed that "speech should be intelligible"—which is to be commended to writers who assume that their local patois is the Chinese language.

Very sincerely yours,

ARTHUR H. SMITH.

A SUGGESTION TO THE BIBLE SOCIETIES.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In witnessing the transition still in process from the use of the older version of the Mandarin New Testament to the Union version, I have been much impressed with the difficulties involved in such a change. Not only is the opposition of entrenched conservatism to be overcome, but there is real difficulty in public worship from the use of versions which vary enough to create much confusion. The recent publication of the Union New Testament in connection with the full Bible will aid much in reducing the diversity of versions and in dispelling the chaos which now prevails.

I have felt in this connection that much would be gained if the Bible societies could be prevailed upon to publish in their regular editions of the Bible the new version of the individual books of the Old Testament as rapidly as they are completed. That is, in the next edition of the Mandarin Bible, Psalms and Job would be given in the Union version. The following edition would add, perhaps, the new translation of Isaiah and Genesis or such other books as may be ready. Thus the new and vastly superior rendering of the portions of Holy Scripture would be presented in permanent form to the Chinese churches at the earliest possible moment—a boon well worth considering. The Bible societies reckon that by new plans for greatly accelerating the work, the translation of the Old Testament may be completed in 1916. It should be borne in mind that the Chinese who buy Bibles in the next three years will probably use them for ten or twenty years to come. They should have as much in the best possible form of the Scripture as may be.

And the pains of transition would be rendered less intense by being gradual. The greatest part of each new edition would be the same as the preceding edition and yet by 1917—when we would otherwise be facing an abrupt change from the old to the new—the Union version would be practically in its entirety already widely extant throughout the nation.

There may be obstacles to this course of which I am not aware, but to the uninitiated it appears that the substitution of the new plates for the old would involve little labor or expense in comparison with the large service to the Christian community. I would not burden your columns except for the fact that inquiries addressed to the two Bible societies have elicited no more satisfactory answer than that the suggestion "does not commend itself to us"—without further explanation. If others feel as I do the need of as speedy and painless a transition from the old to the new version, I trust that representations may be made of sufficient strength to convince the Bible societies that they should take steps to render immediately available in connection with the whole Bible each portion of Scripture as soon as possible after the translation is completed.

Thanking you for your space,

I remain

Very sincerely yours,

PERCIVAL R. BAKEMAN.

LADY PHYSICIAN WANTED.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: I do not know whether it comes within the scope of "The Chinese Recorder" to insert a letter such as I propose writing. If not, perhaps you would insert an epitome of it in different form.

My furlough is overdue and there is not in our mission nor the U. F. Mission (our fellow-workers in Manchuria) a lady doctor to take over my work, and I wish to ask if from further south a medical lady can be got to take duty for me for a year.

Our hospital for women and children is in good working order, the staff consists of four Christian young women and two Christian nurses, also men to do cooking and outside work.

About 150 chloroform operations may be expected next year. The majority of in-patients are surgical cases; the hospital holds 30-40 patients. Our busy times are spring and autumn; in winter and summer there is a seasonal slackening of work. The climate is cold and healthy.

Our mission has a hospital for men about a mile away; the doctor in charge of it may be called on for assistance in very serious operations.

Dispensary is open three days weekly, numbers seldom exceed 30, often much fewer.

A lady medical missionary with a British degree or diploma, and some knowledge of Mandarin is preferred, but replies from lady doctors not possessing all these qualifications would be considered.

Expenses up to a reasonable amount would be a matter of arrangement.

Applications by private letter should be with me not later than November 20th.

Yours truly, dear Sir,

MARGARET E. MCNEILL, M.B., Ch. B.

Irish Presbyterian Mission,
Changchun, Manchuria.

A CORRECTION.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: In his survey of mission work in Manchuria in the July issue of the RECORDER which has just reached me, Mr. O'Neill mentions the progress made by the Danish Mission. In this he has forgotten one thing that ought not to be omitted, *viz.*, the boarding school for Chinese girls' at Takushan.

It has been in operation for about ten years, started and managed by Miss Ellen Nielsen, and has now forty to fifty pupils. The teachers are three Chinese (of whom two female graduated from Mrs. Wight's school at Têngchoufu, Shantung) and two foreigners. Besides the primary, (five to six years' course), there is a normal school with a four years' course for advanced students, in all twenty-one girls, of whom four expect to finish their studies in a year. They will then be competent to take positions as female teachers. In addition to the ordinary Chinese subjects the pupils are taught Bible history, Bible knowledge, ethics, arithmetic, geography, (descriptive and physical), zoology, botany, physics, pedagogy, drawing, English, music in theory and practice, and gymnastics. They learn needle work and to mend their own clothes, knit stockings, etc., and in turns help to prepare their own food.

The last year corresponds to the Government schools shï-fan (師範).

Sincerely yours,

C. BOLWIG.

Danish Lutheran Mission,
Takushan, Manchuria.

THE HIGHER CLASSES.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: In the October number of the RECORDER Mr. Charles W. Kastler makes objection to the use in mission work of such distinctive phrases as "higher-class women," "upper classes," and asks for an expression of opinion from "other experienced workers." While I claim no

superior excellence in my "experience," I fear I must be placed beneath the censure, and ought to make reply, if not for others, at least for myself.

Eighteen years ago I made the venture of actually starting "A Mission among the Higher Classes of China." I do not say that such a work began with me for I had my inspiration and example in such men as Alexander Williamson, Young J. Allen, and Timothy Richard. Still, to start such a mission and to seek for Government sanction made my work and motives a target for missionary sharp-shooting. During the course of years, criticism has largely ceased, and most of the missions, and especially the Y. M. C. A., have adopted the principle. I early proved that I had no ambition to pose as an aristocrat, for, while associating with the mandarins of Peking, I lived as the poorest of the missionaries, and conducted the work as "a faith mission." My views on the subject under dispute were published in the RECORDER 24 years ago; but a brief summary of my point of view may help towards the truth.

Work among the higher classes, at least as I understand it, is to win their influence for the benefit of those less fortunate—the influence of the rich for the sake of the poor, the influence of the learned and wise for the sake of the ignorant, the influence of the powerful for the sake of the down-trodden, the influence of goodness to raise the fallen, and the influence coming from Heaven and the Infinite to redeem earth and save mankind. A mission among the higher classes, strange as it may seem, is to inculcate universal brotherhood. Both ideas are contained in the incorporation of our International Institute, which is the practical expression of the mission among the higher classes.

In 1888, when I was visiting Peking and trying to make the acquaintance of the highest officials, my special friend and supporter was Mr. James Fisher Crossette, head of the Beggars' Refuge. Our style of living and our aims were much the same.

I deprecate as much as Mr. Kastler all snobbishness and worldly vanity, as well as the false conception, or living, of the Gospel, which shows partiality and pride. I agree that the words "high-class," and "upper class," and "China's leaders," may be used with too much frequency and offensiveness, but the general principle seems to me both sound and feasible. What others have said or think, I leave to them to defend in your valuable columns.

Yours very truly,

GILBERT REID.

The article on "Patriotism and Intercession," by Rear-Admiral Mahan, (see pages 647 to 654) should have been credited to *The Living Church*, from which it was taken.—Editors of RECORDER.

Our Book Table

The object of these Reviews is to give real information about books. Authors will help reviewers by sending with their books, price, original if any, or any other facts of interest. The custom of prefixing an English preface to Chinese books is excellent.

China Mission Year Book. Third Year, 1912. Edited by the Rev. G. H. Bondfield. C. L. S. $2.20.

The thanks of all interested in "things Chinese" especially in "the Christian movement in China" are due to the editor of this Year Book, and to those who have contributed articles, for the valuable work which they have done. The Year Book is indispensable to all who wish to be up-to-date in their information. A careful reading of its pages should give one an intelligent grasp of the present conditions and prospects of the missionary propaganda in China. Though dealing mainly with Protestant Societies we have in Chapter xxxi a Table of Roman Catholic Mission Statistics and some of their recent publications. The number of Christians in connection with that Church in China for the year 1912 is given as 1,363,697—an increase of 83,645 for the year, or about 6 per cent. The number of Protestant Christians given in the table of statistics based on the 1910 Mission reports is 324,890, an increase of 37,081 or 11 per cent. over the previous year. Thus the total number of Christians in China stands now at 1,688,587.

Though the Year Book deals mainly with missions and mission work, there are many articles of special interest to the general reader, such as those on :—The Population of China, Hongkong University, Chinese Press, Documents of the Revolution, List of Officials in the Republican Government, Recently issued Books and Magazine Articles on China and the Chinese, Plague Conference, Famine Relief, etc.

Bishop Bashford opens with a valuable general survey for 1911. Dr. Fong Sec and Mr. Sheldon Ridge have done excellent work in their contributions on "The Revolution" and "Recent Government Changes and National Movements."

Practically all phases of mission work are dealt with, Language study, evangelistic, educational, medical, and philanthropic work, the preparation and distribution of literature, hymnology, the development of church organization, Sunday-school and Y. M. C. A. work, union and federation, etc.

We would draw especial attention to the editor's contribution on mission reports and statistics, and would heartily support his appeal for greater accuracy and promptness in drawing up mission statistics, and placing the results in the editor's hands. The valuable table of statistics in the appendix should be carefully studied by all, and the lessons it teaches pondered. The list shows that there are about 100 different organizations at work in connection with Protestant Christian Missions in China. Whilst it is a cause for thankfulness that so many workers from different lands and different sections of the church

are sharing in the work of planting Christianity in China, yet, on the other hand, one is impressed with the wisdom of drawing these units of the Christian army into closer union and federation for more effective service and so to better prepare the way for a united Christian Church in China.

The fact that such a valuable contribution of mission work as the present hand-book has been possible by united effort, is an evidence of what can be done along union lines. We are glad to see that the Year Book has now gone into a second Edition.

E. B.

The Christian Movement in Japan. Tenth Annual Issue. 1912. Editor, John Lincoln Dearing.

We commend this work to all students of missions and especially to those interested in mission progress in Japan. Thoroughly good work has been done by the editor and those associated with him in the work. Like the China Mission Year Book reviewed above—to which it stands in close relation—it covers a wide range of subjects. Dr. Greene's general survey is both comprehensive and illuminating. The article on Christian education by Dr. Schneder not only gives us the present position of mission educational work in Japan, but shows clearly the lines along which future development should proceed. All educationists in China should study this article. Mr. Fulton's contribution on "The Distribution of Christian Forces" shows that good progress is being made in coöperation and federation—students of missions and workers in the home lands also, may learn much from the facts stated in this suggestive paper.

On page 431 we have the 11th Report of the Conference of Federated Missions in Japan. The Japanese missions in this direction are distinctly better organized than the missions are in China, where at present there is no permanent executive to link the various units into a National Federation.

The statistical tables are full, but the totals are not so clearly stated as in the China Mission Year Book. Protestant converts 83,638; Roman Catholic 66,689, Greek Church 32,246—making a grand total of 182,573.

E. B.

Chinese Poems. Translated by Charles Budd. Henry Frowde, Oxford University Press, London, New York, Toronto, and Melbourne.

The first impression on the reader's mind after a preliminary study of this attractive volume, is somewhat similar to his sensations when making delightful first acquaintance with some beautiful Chinese scenery. Many prosaic elements in immediate environment have in time led to the formation of the sentiment that for anything attractive we must go to Japan, and the ordinary and too common idea that the Chinese have no poetry in their composition has been coupled with the conviction that Japan is the home of the artist and poet. In the volume before us we find a too often hidden side of Chinese life and thought revealed, the reader in poem after poem finding vivid description linked on with the imaginative and sentimental, all breathing the spirit of true poetry. Opening at random to the poem "Listening to the playing on a lute in a boat," by Su-shih, we find a succession of pictures, and a world of sensa-

tion sympathetically expressed. There is the stillness of the night broken by the sound of music,

Sighing winds through fir-trees swept,
Falling cascades murmured low,
As the master touched his lute—
So lovingly and slow.

The listener, with every nerve intent, clutching fast his lapelled coat, as well as the contrast between the ancient and modern music, is all graphically yet tersely described.

Mr. Budd has prefaced his translations with some pithy remarks on the history and construction of Chinese poetry, a section on the technique of Chinese poetry, and biographical notes of a few of the more eminent Chinese poets. To many of the poems are appended notes explaining historical names, etc., thus further placing the reader under obligations to the compiler and translator.

G. M.

世界的個人主義倫理學. C. L. S. One Vol.

This interesting work on ethics by Chang Shui-ih of Hanyang first appeared in successive numbers of the *Ta Tung Pao*. It is written in a good modern Chinese style though perhaps with somewhat less of new terms than might be expected, but shows a very good grasp of the subject and a considerable acquaintance with Western systems of ethics, especially the Ancient. It is particularly valuable in giving the Chinese point of view on many ethical subjects.

The first chapter will be of most interest to foreign readers since it gives excellent summaries of the points of view of many Chinese philosophers and ethical writers. But the whole work is well worthy of study. The charts used are good and give at a glance a great deal of information.

The work is divided into four chapters :—Chapter I dealing with the rise and main characteristics of ethics, the origin of conscience, the importance of morality, the need of impartiality—the application of the Doctrine of the Mean—and the necessity of observation and experimentation.

Chapter II deals with the problems of self-realization, under five well-chosen sections. Chapter III with the broader subject of man and his relations and interrelations with men, treated under eighteen sections, some of which, for example, are husband and wife, master and servant, politeness, love, man's duty as a citizen, reforms in learning and customs. The closing chapter deals with man's duty toward Heaven—toward God.

While written before the present Revolution, in reading it one would think that it had been written since the Revolution. And its whole tone is helpful and sympathetic toward the best of all lands.

It would be of advantage to many readers to have the names of foreign philosophers and leaders referred to printed in English as well as in Chinese and an English as well as a Chinese index also would be of considerable value. The book is timely, up-to-date, and a credit to its author and publishers.

A. J. B.

Constructive Work.

It is evident that Mr. Ed. J. S. Lay, the head master of Chadwell Council School, Ilford, is an enthusiast in this branch of education, and the Teacher's

Book of Constructive Work and the Pupils' Book are admirable in every way. It is a system of hand and eye training applied to almost every subject taught in an elementary school. The book for teachers is very comprehensive; that for pupils is in three parts and deals only with arithmetic, drawing, and modelling, but it is almost certain that other sets will follow in due course. To specify the characteristics of the series would take too much time and space but, to quote the author, "The aim of this series of books on Constructive Work is to supply adequate examples and exercises in general handwork, applied as a method of teaching the ordinary school subjects."

A Bible Study Opportunity.

The missionary in the Far East who desires to keep up to date with his reading along theological and Biblical lines finds that the chief difficulties which confront him are, first, how to know what ones of the many books issued are really worth while, and second, how to find money to secure a sufficient number. Both of these obstacles are removed for him by the American Institute of Sacred Literature which has sent a number of its travelling libraries for use in Japan, China, and Korea.

Each library consists of ten or a dozen books covering the whole field of some subject such as "Old Testament Prophecy," "The Character of Jesus," or "The Psychology of Religion." These books are selected by a group of several score professors in theological seminaries, and Bible students, so that each library represents a consensus of opinion of the Biblical scholarship of America as to what dozen books most adequately deal with every phase of the subject. Furthermore, the libraries are revised every year or two, and thus kept thoroughly up to date.

Each library represents a course of study to cover one year, and is constructive in aim. Typewritten lectures accompany each library giving first a broad outline of the ground to be covered, and then a review and criticism of each book. This does much to make the material in each book more easy of acquisition, and gives unity to the whole course. The course also includes a year's subscription to the BIBLICAL WORLD which brings one into touch with the men at home who are doing work along these lines.

The cost of the use of one of these libraries for one year, postpaid, with the BIBLICAL WORLD, including foreign postage, is five dollars gold. Without the BIBLICAL WORLD the fee is three dollars and a half. These libraries are in use in several places where several missionaries belonging to a study club pass the books around—so that the cost to each is but a fraction of a dollar—and discuss them at their meetings.

The eighteen courses thus far issued cover the following topics: Origin of the Pentateuch, Old Testament Prophecy, Origin and Growth of the Psalter, Life of Christ, Apostolic Age, Problems connected with the Gospel of John, Christianity and Social Problems, Preparation of Sermons, Teaching of Jesus, History of Israel, Wisdom Literature, Teaching of the Apostles, Post Apostolic Era, Psychology of Religion and its bearing on

Religious Education, World Evangelization, Recent Phases of Theological Thought, Constructive Theories of Modern Scholarship concerning the Bible, the Church and Religion, and the Character of Jesus in the light of Modern Scholarship.

Only the last two and one on the Psychology of Religion are at present available in the Far East. The titles of the library on the "Character of Jesus in the Light of Modern Scholarship," of which there are several available, will give an idea of the value of one of these libraries. They are as follows: Burkitt: The Gospel History and its Transmission; E. F. Scott: The Fourth Gospel, Its Purpose and Theology; Schmiedel: Jesus in Modern Criticism; Bousset: Jesus; Sanday: The Life of Christ in Recent Research; Weinel: St Paul; Lobstein: The Dogma of the Virgin Birth of Christ; Sweet: The Birth and Infancy of Jesus Christ; Lake: The Historical Evidence for the Resurrection of Jesus Christ; Garvie: Studies in the Inner Life of Jesus; Denny: Jesus and the Gospel; Warschauer: Jesus; Seven Questions.

If you are interested, please send word at once, indicating what library you would like to use. This is in no sense of the word a money-making enterprise, and it will be necessary to find what demand there is for them before it will be possible to secure a larger number and greater variety for use out here. If those who desire to avail themselves of this opportunity will write immediately, it may be possible to secure for them the courses they want in the not distant future.

Address EARL H. CRESSY, Kiuhwa, Che.

NOTES ON RECENT BOOKS.

HENRY D. HODGKIN.

In commenting on a few recent books which may prove to be of value to missionaries in China, one is confronted with the great difficulty of choosing those which will be of sufficient general interest and value, but which will not be already known to nearly all who read these words. Perhaps the latter alternative has been less feared than the former.

I select for first comment an unpretentious volume which is exerting a very wide influence in many circles in England and America—Professor Hogg's book on "Christ's Message of the Kingdom." The arrangement is for daily Bible study, each section being preceded by a portion of Scripture for private reading. To some this may seem to be a hindrance to the consecutive study of the main thought of the book. It appears to me, however, to be an advantage, as the message is one which will best come home as the volume is taken to the sanctuary and used morning by morning in the quiet hour. We have here a splendid plea for a larger faith in God, an expectancy which is not limited by the experience of the past, but which counts upon a God who is willing to do the unprecedented in response to faith. The definition of prayer shows the standpoint of the author: "Prayer means that nature in no degree exhausts the infinite wealth of resource which God is willing to employ in human affairs." Or again: "So soon as we admit that all occurrences are supernatural in the broad sense of having God as their source, the supernatural, in the narrower sense of the term, comes to mean simply

the unprecedented. And if only men would yield to God an unprecedented trust and loyalty, might He not respond by an unprecedented disposal of things human?" The book is one which cannot fail to stimulate thought, and my own feeling is that it is sure to yield, in addition, spiritual results of large value, if it be prayerfully and patiently studied. It contains just the message which the Church needs to-day, for who has not felt the stress, either in his own life, or in that of some friend, of the prevailing naturalistic tendency of the present day? Christianity, it is true, resists it, with its whole force, but even so the unconscious reflex influence is felt in Christian thought itself, and a book such as this, which calls us back into the region of a simpler and a truer faith, is opportune both in England and in China. It is a notable fact that this challenge comes to us from the mission field itself. One cannot suppress the thought that Professor Hogg's experience in S. India has led him to a firmer hold upon the Unseen, and enabled him to give his stirring message.

I turn to a very different volume. In George Steven's "Psychology of the Christian Soul" we have an attempt to put Christian experience into its psychological place. There may be some who will resent the whole effort, who feel that the subject cannot be handled without degrading Christian experience and even eliminating the Divine element in it. From the nature of the case we have not here the striking emphasis on the need for a larger faith, which characterises the devotional work. What we have is the reverent study of the ways of the human soul and of the dealing of God with it. The strong linking up of Christian experience with scientific teaching is a help to clear thinking, and may be the means of leading many who fear psychology (in its cruder forms) to take heart of grace and find their foe turned into a friend. The missionary needs to apply the medical method, to diagnose the case and then treat it. Here is a book which will help both in spiritual diagnosis and in spiritual treatment. After a striking passage on the slavery of sin, the author proceeds: "The Gospel remedy and the psychological is to turn to God.....We do not first die to sin in order that we may thereafter live to God: we live to God, and so die to sin."

Throughout, the emphasis turns again and again to the spiritual as against the purely moral side. In discussing conversion, for example, we come across these words: "What the Christian convert is primarily concerned about is not his own mental state but God.....The restoration of friendship between a man and God is conversion." At the same time the author pleads for a candid recognition of the fact that not every Christian life dates back to a distinct moment when there was a break with the past life, and that conversion may be regarded as a process, in many cases, while it is a "patent fact that many are converted in a moment." There is so much of careful thought and new suggestion in this book that it is quite hopeless to characterize it properly in a few sentences. It is one which all who care to follow modern psychology, and who find it helpful to study

their religion philosophically will do well to read.

In the "Philosophy of Christian Experience" by Henry W. Clark, we have a small and very readable volume, in which an attempt is made to restate religion on its practical side. This is done in such a way as to breathe new meaning into old phrases. Short chapters are devoted to "The Need of Religion," "Conversion," "The Fatherhood of God," "Christ as Life-Giver," "Faith," etc. One of the most suggestive of these is the last named. In the Chapter on Repentance we find a note not dissimilar from that struck by Mr. Steven: "The truly repentant spirit thinks far more of what it has done to God than of what God may do to it." The diagnosis of repentance goes very deep in the following words; "When we want to realize the exceeding sinfulness of sin, we have but to say within ourselves that God's purpose is thrown to ruin, at any rate as far as our part in it is concerned, when we withhold ourselves from His self-communicating affection, and that His heart is left pained and lonely when we refuse Him the perfecting of the relationship He seeks to form. And only the soul which is swaved by such thoughts as these will know the keenness and poignancy of a repentance corresponding to the greatness of the call it has refused." Such a repentance the author regards as "the real commencement of a spiritual process." Perhaps in some of our preaching we are not anxious enough to arouse an experience of this kind. How easily a superficial response may be awakened, we know too well, and to what disappointments it may lead.

Turning, for a moment, to the treatment of Faith, we find a strong plea for that view of faith which regards it "not merely as the method by which an initial crisis is overpast, but the method by which a true condition of character must find its support to the end." Among the finest passages in the book is the following: "There is no spiritual maturity for us in the sense of being delivered from the utter surrender to and dependence upon Christ in which our spiritual life begins: a perfect and unbroken dependence would be the sign of a full-grown soul. In our human relationships we enter into our heritage of power and *stand alone*. In our Christ-relationship we do but lose ourselves the more completely, sink ourselves the more deeply, in the life with which Christ enfolds those who believe." The closing words on the "Passion for God" are such as must bring a call and a challenge to everyone who seeks to follow Christ. This volume and the preceding one may well be read together. They are likely to illumine each other as well as the reader.

Few missionaries are able to keep themselves fully abreast of modern philosophy, though, no doubt, many are familiar with one or other of the many works that have come from the pen of Rudolf Eucken. Quite a number of these have been translated into English, and their influence is apparent in much that is being written. It is not my purpose here to recommend any one of these volumes, but rather to speak of a small volume in which Eucken's philosophy is set forth in its relation to Christian thought, and brought into relation also to that of another stimulating modern philosopher,

Henri Bergson. In "Eucken and Bergson, their significance for Christian Thought," Mrs. Hermann has done a great service to the busy missionaries who cannot possibly find time to read the huge volumes of philosophy written by these prolific authors, but who are anxious to keep abreast of the times, and realise the far-reaching influence of such constructive thinking. In regard to Eucken, we are told that "his influence is spreading to Japan, where some of his most important writings, translated into Japanese, are moving the noblest minds in the direction of a new spiritual ideal: and an ever increasing number of students from this remarkable country are making the pilgrimage to Jena." Truly the thought-life of mankind is rapidly becoming one, and even in a remote *hsien* city in China we may find those who are coming under the influence of the most "modern" minds. It is, therefore, a great satisfaction to find, in a couple of hundred pages, a reliable introduction to this aspect of modern philosophy. Those who read it will, unless they have already done so, be sure to wish to make first hand acquaintance with the men of whom Mrs. Hermann writes. In the meantime, they will be thankful to have got so much food for thought in so brief a space.

To Richard Roberts we are indebted for one of the most striking volumes published this year. "The Renascence of Faith." In the early chapters he turns attention to the man-in-the-street, and urges the Christian church to pay more attention to his condition and needs. These he proceeds to set forth with much skill and insight. The following section shows up the inadequacy of much which is being offered to-day to meet these needs. Chapters on "The Blind Alley of Science," "The Tyranny of Things," "The Insolvency of Organized Religion," challenge the attention of every thoughtful reader. "Our modern way of life," he says, "is bankrupt so far as the deeper needs and the ultimate problems of mankind are concerned. So far we have come breathlessly; and we have arrived tired and exhausted. Is it worth while? 'We have toiled all night and caught—nothing.'" But the author is no pessimist. He believes intensely in the future of our faith. "The proper answer to sceptical and rationalistic onslaughts is not defence but defiance; increased aggressiveness, more unremitting propagandism—it is along these lines alone that Christianity can justify itself finally to the world." To bring a strong positive message, to reaffirm in the language of to-day the faith handed down by the fathers—this is his prescription, after the incisive diagnosis has been made. Cynicism and scepticism are the arch-enemies. "Even superstition is always, on the whole, nearer reality that scepticism." And so he proceeds to chapters on such topics as "From Flesh to Spirit," "Life at the Cross," "The Imperialism of the Spirit," and "Social Reconstruction." The true missionary note rings clear throughtout. "Fashions in theology which carry with them no compulsion to witness are condemned already, for they have departed from Christianity." Or again, "There is no ideal for us of the Church which is true or valid save that im-

plicit in the New Testament: that it is to become a world-power, not, indeed, by the formal decree of the kings of the earth, but by reason of its own overwhelming inner mightiness." While there is much in the volume that will start new trains of thought, we are called away from a confidence in "a new kind of thought that shall start us on a new way of life" to "a new way of life which shall make us capable of a new kind of thought." There is a spiritual relationship between this volume and the first one referred to in the present article.

I close with a few notes on a specifically missionary book. "The Living Forces of the Gospel" is the English title of the translation of Dr. Joh. Warneck's well-known work. The picture of an animistic religion at work is full of interest even to a missionary in China. We cannot forget that a strong strain of animism underlies all the great religions—and those of China are no exception. While we do not see heathenism in so naked a form in China, we also know that it spells "Estrangement from God," "Bondage," "Selfishness," and "Perversion of Morality." When the author proceeds to deal with the contact between heathenism and Christianity, he deals with many suggestive points, and in the closing section he brings out in striking array the tremendous gains which come to the heathen through the Gospel of Jesus Christ, and the grounds for the strength of its appeal. There is a great richness of material drawn from personal observation, but this does not obscure the main thread of the argument, and we have in these 300 pages a contribution of real weight to the scientific study of missionary problems. But, above all, we are brought back to a vivid and compelling sense of the inherent power of the Gospel itself. The story is one which can be paralleled from many mission stations. Nevertheless, it must bring its own corroborative message to us. The book is emphatically one which missionaries should read, and read carefully. It will help us to think clearly on our own problems. It will call us back to the essential things, to the elements of chief worth in our message, and to a greater desire to do the best possible work in our own sphere.

Missionary News

Kiangsu Provincial Federation.

We have much pleasure in announcing that the meetings of the Kiangsu Provincial Federation will be held in Shanghai on November 20th and 21st. It is hoped that all who can possibly attend will do so, as important subjects in connection with the Christian Church, both provincial and national, are to be discussed. Foreign friends desiring hospitality are asked to send their names to Rev. E. Box, Medhurst College, Chaoufoong Road. Chinese guests may apply for particulars as to hospitality to Mr. Chên, secretary of the Federation, assistant editor of the *Chinese Christian Intelligencer*.

The Typhoon at Wenchow.

Our hearts go out in sympathy to the sufferers from the terrible typhoon of August 29th. The illustrations we give in this issue indicate some of the damage, for instance in the smaller picture, showing the damaged church, the ruins in the foreground indicate where houses once stood. The following sentences close the account as given by a Chinese pastor who was carried away on the roof of his house:

There was very little moon and the scene in the doomed city can be better imagined than described. Houses began to move and press on one another, until there was one mass of houses huddled together inside the east gate. The roof of the house on which I and others had climbed floated in the same direction, being stopped now and then by some of the *débris*. The waters rose higher and higher until at 5 a.m. the height was sixty Chinese feet above the normal level of the river. Half-an-hour before this I was rescued by a boat and shortly after the roof on which I had been for so long crumbled up and disappeared. About the same time most of the *débris* was lifted over the city walls and was carried down the raging torrent towards Wenchow and the open sea.

Shanghai American School.

The long-needed and long-hoped-for school for the children of American missionaries in China has at last become a reality. Acting on instructions received from their Missions, the representatives of eight Missions conducting work in the neighborhood of Shanghai have been organized into a Union Board of Managers, and, as such, have brought into being a school which is known as the Shanghai American School.

The Missions represented are as follows: American Baptist Foreign Missionary Society (Central China Mission), Southern Baptist Convention (Central China Mission), The Board of Missions of the Methodist Episcopal Church, South, (Central China Mission), and Board of Missions of the Methodist Episcopal Church, North, (Middle China Mission), the Presbyterian Church in the United States (Central China and North Kiangsu Missions), the Presbyterian Church in the United States of America (Central China Mission), the Foreign Christian Missionary Society (China Mission) and the International Committee of the Young Men's Christian Associations of North America.

The school opened in three leased residences on the North Szechuen Road Extension, in Shanghai, on September 17th. Twenty-four students are resident in the school dormitories; twenty-seven are day pupils resident with their parents in Shanghai. The houses chosen are immediately accessible to the open country, to the street car lines, and are but five minutes' walk distant from the largest public park and recreation ground in the city. The Grace Baptist Church of the Southern Baptist Mission is situated one hundred and fifty yards from the school houses, and has been placed at the disposal of the school for public events with larger audiences than can be accommodated in the school rooms. In the same block with the school houses are resident eight missionary families whose homes will be open to the students.

A staff of five competent teachers and a matron giving full time, a music teacher and a German and French teacher

giving part time have been engaged, and Mrs. R. Stafford is also teaching Latin. The principal is Rev. J. M. Espey, who has been released by his Mission for one year for this position. Three of the ladies have taught in the excellent school conducted by Miss Martha Jewell. The matron has been a resident of China for over fifteen years. The music teacher is also giving musical instruction in the French Municipal School. Of the regular staff, all but one use the Chinese language readily.

The school is therefore equipped for efficient service in educating American children along American lines under Chinese conditions. The large number of pupils in attendance is evidence of the demand for the school on the part of the missionary body, the more evident, because only five of these children, at present, participate in the financial advantages granted to participating Missions.

The Southern Presbyterian Church has already paid its contribution of twenty-five hundred dollars, gold, toward the expense account of 1912. The Southern Methodist Board has voted an appropriation which becomes available in 1913. Application has been made or is being made to the other Boards having representatives on the Union Board of Managers for their coöperation.

On October 2nd, the formal opening of the school was held in the chapel of the Southern Baptist Mission. It was presided over by Mr. W. R. Dorsey, U. S. Vice-Consul-General. An enthusiastic audience, which about filled the hall, paid close attention to the speeches made which set forth the aim of the school. At this meeting the Board of Management announced through its Treasurer its desire to raise in $50 shares a Sinking Fund, of $5,000, which money is to be loaned to the school to meet the expenses of its initial outlay. This money is to be loaned without interest and without guarantee of its return on the part of the Board of Managers. So great is the confidence of the missionary friends of the institution that during the week which has followed this opening of the school and the announcement of the desire of the managers to establish this sinking fund of $5,000, nearly one half of the amount, $2,300, has already been subscribed without the necessity of any personal solicitation.

Already the school has prevented the breaking up of some missionary families; has made it possible to retain longer in China under favorable educational circumstances children who must otherwise have been sent abroad; has permitted of the return of at least one family with its ranks unbroken, and is leading missionaries whose wives and children are at present in America to feel that they can conveniently ask for their return a year hence. The school is a fact. We hope that it may be possible for it to become a persistent and persisting fact, and that its ministry to the children of missionaries may be continued for years to come through the prompt and wholehearted generosity of the Missionary Boards whom they serve.

Proposed New Constitution for the Educational Association.

In reference to the re-organization of the Association, we recommend the appointment of a General Advisory Committee of

Education, representing for the present the following sections, with three members from each section, at least one of whom shall be a Chinese. Sections: Hupeh, Hunan, and Kiangsi; Chekiang, Kiangsu, and Anhui; Shantung; Chili; Kwangtung; Fokien; Szechuen. (The representatives from the last three to be chosen by the local Associations.)

This National Advisory Committee of Education, together with the President and General Secretary, shall represent the Christian educational work in China.

There shall be an Executive Committee composed of the President, ex-officio; the General Secretary, ex-officio; the Treasurer, ex-officio, and four additional members.

We recommend that this meeting choose representatives of those localities where local Educational Associations do not exist, but as local Associations are formed in these territories that they choose their own representatives on the General Committee. Where local Associations are already in existence, as in Kwangtung, Fokien, and Szechuen, we recommend that they choose their representatives as soon as possible.

We recommend that the term of service for each member of the General Committee be for three years. But, in order to secure rotation, at the first election one be elected for three years, one for two years, and one for one year.

The future election of the President, General Secretary, and General Treasurer shall rest with the General Advisory Committee, which shall meet at least once per year.

We recommend that the General Advisory Committee work out a careful budget of expense, such as the travel of members of the committee and of the general secretary, salary of the general secretary, office and miscellaneous expenses, the said budget to be apportioned among the various large Mission Boards of Great Britain and America working in China, and made the basis of an appeal to them for funds.

The present Constitution and By-laws of the Association, in so far as they do not conflict with the above principles of organization, shall continue in effect.

We urge that Educational Associations be organized in the above-mentioned localities where such local Associations do not now exist, and that they appoint representatives on the General Advisory Committee. We recommend that these local Associations take active steps to secure members among Chinese educators and foreign teachers in government employ who hold membership in Protestant churches.

Members of this Association and other educationists who so desire—and whose sphere of work is not within the bounds of any of the sections decided on—are recommended to connect themselves with one of the local Associations according to their individual convenience.

Moved that the recommendations regarding the re-organization of the Association be referred to the Executive Committee with instructions to have them published in the Educational Review and the CHINESE RECORDER with the request for free discussion and criticism by the members of the Association and others.

Nanking Bible School.

The Nanking Bible School opened for its third term of work on September 11th. Four Missions joined in the opening of the School in September, 1911, merging in one their schools for lay evangelists, and bringing their more advanced schools looking to the ordained ministry into close affiliation. The Revolution caused the temporary closing of the School, but it was re-opened in March, and sixty-three pupils were enrolled during that term. Half of these were in the Advanced Course, the newly enrolled Junior Class comprising twenty pupils.

The new term has opened auspiciously, the number of pupils remaining about the same. A number of applicants were advised to wait till the New Year, when new classes will be received.

The coöperation of so many Missions has made it possible to procure a strong Faculty of five foreigners and four Chinese, besides other instructors and tutors. Every effort is made to raise the standard of work to the highest degree of efficiency.

A new dormitory, recently finished, makes it possible to receive over a hundred pupils. Especial attention is paid to practice work on the part of the students, each one being detailed for two hours per week in some part of the city, under special guidance, in definite Christian work. One or more terms in each man's course will thus be given to each of the following forms of service,—preaching, Sunday-school, personal work, and Bible teaching in enquirers' or other classes.

While preëminently a school of preparation for the ministry, students seeking other forms of service will be received It is expected, if sufficient numbers apply, to provide vocational courses for Bible teachers for colleges, Y. M. C. A. secretaries, and directors of Christian work, translators, etc.

It is hoped that missionaries who are in touch with young men of good education, desirous of giving their life to Christian work, will direct their attention to this School. It is established to serve the whole Church; and no effort will be spared to meet the needs of all branches of the Church. Its first interest and duty, however, is to provide training for those who are to become the pastors and evangelists of the coming years. Those who desire the course of study, requirements, or other information regarding the School, in English or Chinese, should write to the President, Nanking Bible Training School.

Arrangements are perfected for opening a Woman's Bible School in the same city; in which, besides a corps of woman teachers, the Faculty of the men's school will also give instruction. The courses in these two Schools will be similar in advancement and thoroughness.

Memorial Service on Kuling to Dr. John.

Slowly, quietly, reverently we gathered. Men and women were there from far Szechuen where Dr. John had been a pioneer long years ago; from the coast provinces and those districts where his foot had trod, and his voice sounded, before many of us were born; from Peking and the North, and from Canton and the South. It was a fitting

tribute, beautifully given, to one who was the possession of all the churches, who loved us all, who cheered the efforts and who rejoiced in the success of all the Christian forces in this land, to whom all went for counsel and encouragement and from whom none came empty away.

It was impossible to sit amid those hundreds of sympathetic friends, and in the reverent hush, without having one's heart flooded with many thoughts and emotions. The great hills which he loved towered around; the stream in whose music he delighted gurgled by; the sunshine bathed the clustering dwellings nestling amid the greenery of the beautiful mountain valley; we were gathered in the church where he had rejoiced to worship with all the people of God; we were singing the hymns which he most loved to sing. Everything spoke of him, and in one's heart arose the cry "My father, my father! The chariot of Israel and the horsemen thereof!"

The conduct of the service was in the hands of Mr. Foster, Dr. John's friend and colleague for nearly 40 years. With him were associated Dr. Gillison of the L. M. S., Hankow; Rev. G. G. Warren, of the Wesleyan Mission, Changsha; Bishop Roots of Hankow, and Mr. Walter B. Sloan, Home Director of the China Inland Mission.

Mr. Foster spoke of the service as one of thanksgiving, and that note ran throughout praise and prayer and speaking. After we had sung "Jesu, lover of my Soul" to the tune Aberystwith, Dr. Gillison led us in giving thanks for the great example which Dr. John had set us, and in prayer that we might follow his devotion and love. Bishop Roots then read the 23rd Psalm and a portion of the 15th chapter of 1st Corinthians, following the reading with a prayer in which he specially thanked God for the sympathy Dr. John had with younger men, and the encouragement he always gave them.

Our second hymn was "Jesus, the very thought of Thee." Then Mr. Sloan led our prayers, mingling with our thanksgiving and sympathy the desire for a fuller life in the service of our Master. Following the prayer came "I know that my Redeemer liveth" sung by Miss Hope Bell of the L. M. S., Hankow.

Mr. Warren, speaking as one who grew up and whose missionary life was formed under the influence of Griffith John and David Hill, spoke of Dr. John as preacher. From amongst Dr. John's varied gifts and works he singled out the gift and work of preaching—for Dr. John, through all, and above all was *a preacher*, and the most apt motto for his life would be "The tongue of fire." Mr. Warren thought Dr. John "*the greatest preacher the West had sent to China*," and spoke of the mighty oratory which poured from his lips during the days of his strength. Whatever other memorials of Dr. John exist or shall be raised, every church and mission in China should see to it, as the greatest and most fitting memorial, that the preaching of Christ Jesus is kept in the forefront.

At the close of Mr. Warren's very impressive address we sang "Lord, speak to me, that I may speak," and then Mr. Foster gave us some estimates and impressions, gathered during his long association with Dr. John, summing them up in the one phrase, "He was so human." After mentioning fortitude, per-

severance, and faith as elements in the great personality of Dr. John, Mr. Foster spoke of his devotion to Jesus Christ. Jesus Christ was the centre of Dr. John's preaching, and he could not bear to see any departure from that attitude. "He belittled Jesus Christ," was his vehement condemnation of another preacher on one occasion.

In speaking of Dr. John's devotion to missionary work, and the temptations which had sometimes come to him to leave China, Mr. Foster quoted the words of the first Mrs. John to her husband on the occasion of his first visit to England in 1872, when the state of her own health made him hesitate whether he ought to return to China, "Griffith, you will never be happy, and God will never bless you, if you give up China." She returned with him, but died on the way and was buried at Singapore. As illustrating Dr. John's full sense of God's working with him, Mr. Foster also quoted the words he had used of Hankow, "I feel as though God had made me for this place."

Dealing with Dr. John's ideals of missionary work, Mr. Foster laid stress on three purposes which Dr. John had always kept in view—(1.) to make for the great centres of human life; (2.) to plant schools; and (3.) to establish hospitals. Dr. John had accomplished what he had by the consecration of his life to the conversion of China to the faith of Jesus Christ, and by the engrossment of thought and effort in the work of missions. In this consecration and engrossment he had displayed patience, enthusiasm, perseverance, method, and orderliness — qualities which none of us could afford to lay aside. Most significant of all, Dr. John had been what he was and done what he had done by PRAYER and SELF-CONQUEST.

A. L. G.

The Month

China's Financial Condition.

The loan of £10,000,000 with the London Syndicate was concluded. Great Britain officially expressed disapproval of this loan; the British Press in general and the Chinese Press jubilantly approved. A Belgian syndicate arranged a loan of £10,000,000 for railroad construction. Negotiations for other small loans were carried on. On October 13th, the Ministry of Finance sent an official statement of the financial condition of the Central Government to the Tutuhs of all the Provinces. This statement showed a deficit of $55,000,000. This is considered too small. The Provinces were appealed to for help to meet these liabilities. On October 18th, the Advisory Council formally sanctioned the £10,000,000 loan entered into with the London Syndicate.

Thibet and Mongolia.

In Thibet the Chinese appear to be reëstablishing themselves.

During the month the Mongolians suffered a severe defeat at the hands of General Wu's forces. An active campaign on the part of the Chinese seemed to be going on though this success was not followed up as it might have been.

Russia formally recognized the independence of Northern Mongolia. Plans for a Conference are being perfected at which the demands of the Mongolians will be fully considered.

The Central Government.

The National Council approved of the appointment of Chao Ping-chen as Premier. The Talivuan or Supreme Court was formally opened on September 17th. Fifteen editors summoned before the Court of Inquiry

to answer charges of publishing secret sessions of the Council refused to attend. On October 3rd, the Premier said in the National Council that the foreign powers would not recognize the Republic until something had been done to demonstrate its ability to regulate internal affairs. On October 5th, Sir Francis Pigott was appointed Legislative Advisor to the Chinese Government.

REVOLT IN WUCHANG.

2,000 cavalry revolted in Wuchang and attempted to get the artillery to follow them. Vice-President General Li suppressed the revolt without much trouble.

Missionary Journal

BIRTHS.

AT Newtown House, Carlisle, England, on September 8th, the wife of HAROLD BALME, F.R.C.S., English Baptist Mission, Taiyuanfu, Shansi, North China, of a son.

In England, September 8th, to Mr. and Mrs. C. A. COATES, C. I. M., a daughter.

AT Highgate, London, September 13th, to Dr. and Mrs. H. P. LAYCOCK, C. I. M., a son (John Dixon).

AT Suitingfu, Szechuan, to Rev. and Mrs. A. T. POLHILL, C. I. M., a daughter (Violet Muriel).

AT Hankow, September 21st, to Mr. and Mrs. T J. HOLLANDER, A. C. M., a daughter.

AT Hongkong, September 29th, to Rev. and Mrs. N. MACKENZIE, a daughter.

AT Shasi, Hupeh, October 15th, to Rev. and Mrs. A. E. WANDEL, Sw. M. S., a daughter (Beatrice).

MARRIAGES.

AT Shanghai, September 17th, Miss ANNA ELLMERS, C. I. M., Antung, Ku., to J. WESLEY BOVYER, M. E. M., Chinkiang.

AT Chinkiang, September 27th, Miss ALTA A. NEWBY, M. E. M., to Rev. J. B. WEBSTER, S. B. M.

AT Shanghai, October 25th, J. H. GELDART, Y. M. C. A., and Miss TREVA MITCHELL.

DEATHS.

AT Amoy, October 11th, Mrs. J. V. N. TALMAGE, R. C. A., aged 75 years.

AT Hokow, October 16th, Miss A. C. SKOW, C. I. M.

AT Canton, October 11th, 1912, Mrs. NELLIE CLARK BETTEX, Pentecostal Mission, of hæmorrhage on the brain, aged 35 years.

ARRIVALS.

September 9th, Mr. and Mrs. J. F. PUTNAM, A. C. M..

September 21st, Rev. CHAUNCEY GOODRICH, D.D., wife, and daughter, Miss GRACE GOODRICH, Peking, A. B. C. F. M. (ret.); Dr. and Mrs. J. H. INGRAM and five children, Miss DELIA D. LEAVENS, Miss JESSIE E. PAYNE, all A. B. C. F. M., (ret.); Miss E. HART and Miss M. H. BAILEY, A. C. M.; Mrs. W. H. GILLESPIE and two children, I. P. C. M., (ret.).

September 24th, Rev. and Mrs. S. H. LITTELL and children, A. C. M. (ret.); Rev. and Mrs. E. K. THURLOW, Miss WHITEHOUSE, Mr. and Mrs. MILLER, Mr. H. F. MCNAIR, Miss E. TABER, Rev. and Mrs. F. E. LUND, and Rev. DUDLEY TYNG, all A. C. M.; Mrs. J. H. MCCARTNEY, (ret.), Mrs. H. W. IRWIN and child, (ret.), Miss WELTBY B. HONSINGER, (ret.), Miss LYDIA A. TREMBLE, (ret.), Miss ALICE HONSINGER, Miss ROSE MAYER, all M. E. M.; Dr. and Mrs. W. T. CLARK and two children, C. I.

M. (ret.); Dr. and Mrs. D. H. DAVIS, ALFRED DAVIS, S. D. B. (ret.); Miss EMMA SILVER, A. P. M., (ret.); Mrs. J. R. SILVER, C. W. DOUGLASS, A. P. M. Press, (ret.), Miss WELLS, S. P. M.; Misses M. GOTOW and D. M. SHAFFER, U. Evan. Mission; Miss E. MURRAY, A. P. M. (ret.), Miss PRUITT, (ret.), Dr. and Mrs. R. V. TAYLOR, S. B. M.; Miss A. BURTON, C. M. S., (ret.).

September 30th, Misses E. and F. FRENCH, Miss A. M. CABLE, all C. I. M., (ret.).

October 1st, Dr. and Mrs. J. E. SHOEMAKER (ret.), Rev. and Mrs. VAN EVERA, Rev. and Mrs. R. C. ROBERTS, Misses H. E. SMITH, MARY LEE, MABEL LEE, and F. J. CHANEY, all A. P. M.

October 5th, Rev. and Mrs. J. H. ARTHUR, A. P. M.; Rev. and Mrs. W. C. BOOTH and child, A. P. M., (ret.).

October 7th, Mrs. H. WUPPERFELD and Miss P. DECK, C. I. M., (ret.).

October 9th, at Hongkong, J. L. MCPHERSON, Y. M. C. A., (ret.).

October 13th, at Tientsin, Rev. and Mrs. P. W. DIERBERGER and child, M. P. M., Kalgan.

October 14th, Bishop and Mrs. J. W. BASHFORD (ret.), Miss MARION FIELD, Rev. P. O. HANSON, wife, and four children, (ret.)—all M. E. M.; Miss M. A. HOLMES, American Friends' Mission, (ret.), Rev. and Mrs. B. C. PATTERSON and two children, S. P. M., (ret.), Rev. and Mrs. O. V. ARMSTRONG and two children, S. P. M., (ret.), Rev. and Mrs. R. O. JOLLIFFE and three children, Rev. and Mrs. HIBBARD, Miss A. MORGAN, all C. M. M. (ret.).

October 15th, Rev. J. A. O. and Mrs. GOTTEBERG, (ret.), Misses E. FELLAND and M. KULBERG, N. M. S.; Rev. and Mrs. E. SÖVIK and two children, A. L. M., (ret.).

October 19th, Mr. WERNER SPOHR and Misses S. SCHRODER, B. PRIESENGER, M. KANNENBERG, and F. JEHLE, all C. I. M.; Rev. and Mrs. WM. EDDON and two children, United Methodist Church Mission (ret.); Mrs. E. C. NICKALLS, English Baptist Mission (ret.).

October 20th, Dr. and Mrs. HOUGHTON and four children, Harvard Medical School, (ret.).

October 21st, Rev. and Mrs. WM. PATON, and Rev. and Mrs. G. M. WALES, all E. P. M. (ret.); Miss F. A. R. BAKER and Mr. and Mrs. W. G. BOBBY, and child (ret.), Misses M. DAVIES and H. DIX, Messrs. G. KIRKPATRICK, J. MCMAKING and J. YORKSTON, H. BECKER and O. RIEDEL, all C. I. M., (all ret.).

October 24th, Mr. and Mrs. F. O. LEISER and child, Mr. and Mrs. R. M. HERSEY and two children, Mr. and Mrs. L. E. MCLACHLIN and two children,—all Y. M. C. A., (ret.); Mr. and Mrs. D. W. EDWARDS, Mr. and Mrs. S. E. HENING, Mr. and Mrs. W. P. NEILLS, Mr. and Mrs. R. A. STANLEY, Dr. C. A. SILER, Miss TREVA MITCHELL,—all Y. M. C. A.

DEPARTURES.

September 24th, Mr. JAS. H. MCCANN and family, A. B. C. F. M., for London; Miss C. J. JEWELL, Miss E. M. DEYOR, both M. E. M., for America.

September 25th, Dr. and Mrs. H. G. BARRIE and three children, C. I. M., for England.

October 5th, Rev. and Mrs. M. L. SHERMAN and family, for U. S. A.

October 6th, Rev. and Mrs. E. J. BLANDFORD, for England.

October 15th, Miss C. E. HAWES, A. P. M., for U. S. A.; and Dr. W. R. CUNNINGHAM, A. P. M., for U. S. A.

CANTON CHRISTIAN COLLEGE.

THE CHINESE RECORDER

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VOL. XLIII DECEMBER, 1912 NO. 12

Editorial

The Passing Year.

ONE always feels regret for a passing year, it holds so much of hopes and fears; yet one rarely wishes to live it over again. Old hopes burn out; but new ones take their place. We reach one horizon only to find another calling us forward. For missionaries the year has, to a large extent, been a time of readjusting themselves to new conditions. The work already accomplished is more than that even contemplated by many of the early advocates of missions, and yet it appears that the completion of the task is still far ahead of us. The world is not yet "evangelized" in any sense of the word. Yet what would we have? If it were possible for the Christian Church in the home lands to satisfy its conscience that it had done its part for the "Evangelization of the World,"—what then? Why then, either new visions bringing other tasks equally as great and important, or else stagnation which is death. Therefore we need to take courage and lay plans for larger things since the passing year leaves us as its chief assets greater tasks which have grown out of what we have done, and are larger in scope and meaning.

* * *

Position of China.

WE do not claim to be politicians, and yet we desire to take time to sympathize with China in her political struggle; and surely such sympathy is needed at the present time. The beginning of the year found China in the throes of a battle for freedom; the military phase of this struggle is apparently passing with the

year. China has passed from under the old regime to the new. Progress in readjustment and reorganization does not, it is true, go very fast. Apparently China's hold upon her rich dependencies has weakened; internally there is a jumble of old methods and new ideals which puzzles even those who know China best. Currency, education, internal administration continue to call loudly for reform. Many of the attempts to meet these calls seem to end in ineffectual discussion. Yet when the pessimist—missionary or diplomat—has said his worst, the fact remains that China has this year taken a step forward which she still maintains. The Chinese nation occupies a new position among the nations—a point on which some other nations have not yet clearly focussed. The advocates of the new ideals, which are growing in influence, have to dig through a tremendous wall of rock-ribbed conservatism before these ideals become linked to the life of the masses of people. For the accomplishment of this, time is needed as it was needed in the case of other nations who have passed through China's present political phase.

* * *

China's Past. Two articles in this issue remind us of China's past. The one, "The Chinese Idea of the Truth," and the other, the announcement in the "Missionary News Department" of the elimination, from the new course of study issued by the Board of Education for primary schools, of the Chinese Classics. The letter following this announcement shows that much thought has been given to this change. Since one of the fundamental weaknesses of Chinese philosophy is the idea of moral obligations, missionary educationists will welcome the change that relieves them of the necessity of teaching these Classics to undeveloped minds. We hope that the still active conservative element, which will have no little to say about this innovation, will not be able to bring sufficient pressure to bear to shelve it. In the new system of education there should be a place where mature minds may have a chance to delve into China's past as typified in the Classics. But the removal of the burden of memorizing a lot of often meaningless characters from the younger students is in itself almost sufficient justification for the change. Mission schools, too, will be left free to inculcate a knowledge of those essential ethical principles which, to say the least, the Classics treat in a somewhat flexible manner, and which will give the student a view-

point from which to judge what is of value in Chinese philosophy and what can well be disregarded in character making.

* * *

The Opium Question.

THE suit for libel filed against the "China Republican" by certain opium merchants has a significance which reaches beyond any individual on either side. For the reason that we are not versed in law and that the case is still *sub judice* we refrain from reference to the legal aspects of the case. We cannot, however, but note that when a great government pronounces the opium trade "morally indefensible" it would appear difficult to pronounce it defensible from any other point of view. But the interest in the case for the missionary body lies in the fact that it is a phase of the fight against opium with regard to which there is but one side for them, and that—abolition. No great battle can be waged without hurting someone. This principle would appear to be true in the present instance also. In every great conflict mistakes in diplomacy and individual action will occur. But such mistakes do not turn a righteous cause into an unrighteous one. Opium is a curse that should be abolished. With all those who desire its abolition we are in sympathy. That the Chinese have become so stirred up on this question that in many instances they are pushing the battle hard is a reason for thankfulness. Whatever the decision as to the legal aspects of the present suit we hope that one outcome will be a more united protest against the traffic which brings nothing but ruin to those for whom it is carried on. We are not unaware, either, that not all the Chinese who have taken part in the crusade against opium have been sincere. Nevertheless, we feel that any nation or individual who is on the side of right should not only sympathize, but assist China to throw off this deadly incubus.

* * *

Agenda of Conferences with Dr. Mott.

THE Central Committee of Arrangements for Dr. John R. Mott's visit to China has wisely begun early to prepare a tentative list of questions for discussion in the conferences which are to be held. When the primary purpose of Dr. Mott's visit is borne in mind, that is, to enable the leaders of the Christian Church in China (Chinese and foreign mission-

aries alike) to express to the home Boards their convictions with reference to the outstanding and pressing problems of the Church, it becomes apparent how important it is to center the discussion during the time of the conferences upon the really vital issues. There is no end to the live questions to discuss provided only they are selected to the exclusion of others. Many of them group themselves naturally around the names of the Commissions of the Edinburgh Conference. "The Occupation of the Field" has become a new and even more complex question since the establishment of the Republic. Likewise the "Christian Church in China" presents new aspects with the changed times, while many of the troublesome questions of the past are still unsettled. We shall need to discuss with the Chairman of the Continuation Committee the "Training of Missionaries." We cannot leave the final word in this matter to be said at home. How to secure and hold Chinese Christian leaders of faith and ability,—how ensure a wider and more fruitful evangelization, and the great questions of coöperation between missions, and of education, must be faced bravely and fairly in these conferences. Nor must we neglect the "tabooed subject in missionary conferences" of the relation between the work on the field and the home Boards. Every missionary, whether he is to be a member of one of the conferences or not, may well give thought to the really important issues which demand discussion.

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A Vital Question. THE following is taken from an article by Rev. J. T. Proctor in *The Standard* of Chicago. Slight changes have been made in the wording so as to make it general instead of specific, as it originally was. It contains a question vital to all Missions and Boards.

"So long as the merest administrative details must be referred home for decision, or for approval, it is easy to believe that our boards of managers will always be in a chronic condition of being swamped with such details, possibly, at times, to the detriment of some larger questions of policy, and that through no fault of their own. When policies are to be reconsidered and restated one cannot but ask the question: Is such a condition of things absolutely necessary? Is there no alternative policy? Cannot some real administrative questions be finally settled by the men on the fields? Is it not possible so to organize the forces on each of the larger fields that they

can more effectively represent their denominations in many administrative questions, within certain limits represented by board and denominational policies, than can a board of managers sitting 10,000 miles away from where the problems originate? Our missionaries are selected with really more painstaking care than is given to the selection of the members of the boards of managers. Is it true that among missionaries there cannot be found enough capable men, and enough in each of the larger fields, who can be trusted by the denominations, under proper rules when properly organized, finally to determine many administrative matters without the necessity of referring them home except in an annual report? If a sufficient number of such men is not to be found now, then by all means let us send out more such men in the future."

* * *

Position of Christian Education.

"But what should the position of Christian education be in a missionary land whose government has a fully developed and efficient educational system of its own? This is a new question in the history of missions, but it is a question that will not confine itself to Japan. Already it is beginning to loom up in Korea, China, India, and Egypt. In each of these countries the respective national governments are taking up the problem of lower and higher education, and almost exactly the same problem will arise in these countries as is now pressing for solution in Japan. How shall it be solved? What is the position that Christian education should—yea, must—hold in such countries if Christianity is to be victorious? It is my conviction that it can be laid down as an axiomatic principle of future missionary policy that in missionary countries that have a fully developed government system of education, Christian education must reach up to the top. Otherwise, Christianity cannot be victorious in the thought-life of the nation. The base should be as broad as possible, from the kindergarten up, but whether it be broad or narrow, the building must reach the top. There must be institutions that are fully on a par with the highest that the government does in education. And this must be the aim of Christian education in Japan where this new missionary problem must be solved first. In Japan, as in all civilized countries, university men have come to lead. And if Japan is to have Christian leaders she must have a Christian university. They cannot be produced in the

chaotic spiritual atmosphere of the imperial universities. If in Japan the Christian world-view, the Christian view of human life, and Christian moral standards are to gain ascendency, there must be a strong body of men in the nation who have been steeped and seasoned in the atmosphere of Christian education from middle school up to university. If in Japan Christianity itself is to retain and increase its hold upon the people of the land there must be an increasing amount of Christian education, from the lowest to the highest, to abidingly create that intellectual and spiritual basis that early Christianity found ready to hand in the widely disseminated Judaism of that time. Christian education must progressively constitute the heart of the Christian movement in Japan. But that which alone can give abiding inspiration and crowning effect to all Christian education is education of the highest grade, namely, that of a Christian university." P. B. Schneder in *The Japan Evangelist.*

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Twenty-fifth Anniversary of the Christian Literature Society.

On November 19th, at its headquarters in Shanghai, the Christian Literature Society held its twenty-fifth anniversary. We wish to congratulate the Society on its splendid work of a quarter of a century. The Annual Report shows that the financial affairs of the Society are in an enviable condition, there being a balance on hand of over $19,000. It is evident that the Society is peculiarly well placed to feel the pulse of the changes now taking place in China. These changes are internal and are evident in the way the country is opening up and in the changed attitude towards the foreigners, shown remarkably in the protection afforded them during the recent upheaval. These changes mean that never before was there for the Society such opportunity and need for translation work. The Society, in seeking to improve its work and enlarge its influence, has recently organized a committee of scholarly Chinese gentlemen whose work it is to see that the Society's publications attain that finished literary style which will make them attractive to Chinese readers. The suggestion was made that the missions ought to put Christian literature in the chief place and neither consider it as a luxury nor as something to be taken into consideration after all other methods have been tried. With a people so eager to read as the Chinese, one wonders why it is so hard to secure workers for the

preparation of the literature which is more than ever needed. We wish that the Society might secure without delay the £3,000 for the erection of a modern depôt for the carrying on of its business, for which it has been decided to appeal. The Christian Literature Society works for all and we wish for its indefatigable general secretary and staff the fulfilment of their hopes, for thereby much good will come to China and much invaluable assistance to every form of mission work therein.

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A Peculiar Investigation of Missions.

We feel it incumbent upon us to give the widest publicity to the following from an editorial in the July, 1912, issue of the *Missionary Review of the World*, our reasons being that Mr. Russell has an agency in Shanghai whence he is sending out literature broadcast over the land, trying, very insidiously, to engraft his false doctrines on to the teachings of the missionaries. We say, insidiously, as some of his teachings are quite proper, but they are only the cover to hide the poison to be administered later on.

We do not believe in advertising what we have reason to consider a fraud, but at times attention should be called to frauds already widely advertised. "Pastor C. T. Russell" has been posing before the Christian people of the United States and other countries since 1886. His publications were issued at first under the somewhat ostentatious title "Millennial Dawn," from "Zion's Watch Power," Pittsburgh, Pa. Then he removed to Brooklyn, N. Y., whence his publications now come forth under misleading titles like "People's Pulpit of Brooklyn," "Brooklyn Tabernacle," "International Bible Students' League," etc.

Lately this much advertised speaker started upon an "investigation" of Missions under the auspices of the "International Bible Students' Association." The report of this so-called investigation has been published in secular magazines and papers, but no friend of Christian Missions should be misled by such an "investigation."

Dr. J. L. Dearing of Japan calls attention to the fact that the party arrived in Yokohama on December 30th. The next day Mr. Russell preached in Tokyo at the Y. M. C. A. Hall, which had been secured under misrepresentation by some advance agent. The audience was very small. It is positively stated that Mr. Russell did not meet a single missionary in Tokyo.

The Sanctuary

"*The effectual fervent prayer of a righteous man availeth much.*"—St. James v: 16.

"*For where two or three are gathered together in my Name, there am I in the midst of them.*"—St. Matthew xviii: 20.

Pray.

That by itself, alone, unmixed, unadulterated, just as it came down to us from our Lord, the faith which is ours to give may be the power that will emancipate this people and make China a truly great nation. (P. 722.)

That you may resist the temptation to make much of Christ as a Teacher and Exemplar at the expense of making too little of Him as the Lamb of God That taketh away the sins of the world. (P. 718.)

That the teaching of all missionaries may be Christian through and through, warp and woof. (P. 704.)

For the general adoption of a wise policy that will resist the temptation to spread out so thinly that but few stations are adequately manned. (P. 716.)

For God-given wisdom that will show when leading-strings may be discarded to the advantage and strengthening of the Chinese Church. (P. 717.)

That all coming to China to take up missionary work may be already truly converted to God and sound in the Faith once for all delivered to the saints. (P. 697.)

That all missionaries may remember the value of the morning hour being kept sacred to devotion, and so seek to maintain themselves on a higher plane than those whom they are trying to lift. (P. 698.)

That when you have only yourself and God—as the missionaries of a generation ago had—you may take courage from their example. (P. 719.)

That the Chinese may learn so to amend their social theories that their relation to God may not be crowded out; that they may make themselves right with God and so find it possible to be right with man (P. 712.)

For those Chinese who are struggling for the light and who would amalgamate all the religions now in China, that they may learn how in Christ is to be found all that there is, or is needed, of truth and life—of salvation here and hereafter. (P. 721.)

For the Conferences that are to be held with Dr. Mott, that from them may grow a strengthening of the mission work in China.

A Prayer.

Almighty God, unto whom all hearts are open, all desires known, and from Whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy Holy Name; through Christ our Lord. Amen.

Give Thanks.

That the Leader Whom you follow is One Whose veracity is unimpeachable. (P. 712.)

For the great legacy that has come down to us in the lives of the early missionaries of China. (P. 718.)

For the rich legacy that has come down to us in the lives of the Christian Chinese. (P. 719.)

For the help given you by the mistakes made by your predecessors, by which you have learned "how not to do it." (P. 714.)

For the thousands of Chinese who yielded their lives rather than deny their Lord in the Boxer troubles, and the strength that their action has given to the Church in China. (P. 719.)

For the strength and support given you by the mere fact that you have three thousand fellow missionaries and three hundred and fifty thousand fellow Christians in China to cheer you on. (P. 719.)

For the assurance that comes to you as you contemplate the past—that *God* has been and is working, and that He has special plans of mercy and blessing for China. (P. 720.)

For the quickening of your faith in the contemplation of the progress of mission work in China—and that to God there is glory to be given. (P. 721.)

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RAFT IN CHIEN TANG GORGE.

Contributed Articles

The New Comer

F. W. BALLER.

IT is difficult to know exactly what to say to a missionary who has just arrived in the country. One hears so much in these days of special courses of study, language-study classes, lectures on history, religion, philosophy, etc., (to say nothing of photography, medicine, and architecture) over and above the ordinary preparation, that it is difficult to think what there is left to say. The preparation given in some directions appears to be so elaborate that one wonders whether there is room left for anything more :

> "And still they looked, and still the wonder grew,
> How one small head contained the whole he knew."

It reminds one of the story of a man who was converted at middle age. He had been a regular church-goer and had his mind stored with portions of Scripture and a large fund of religious knowledge. When he was converted he was to a large extent prepared for Christian service, and at once began to preach. One of his hearers, who knew that he had but recently come to the faith, was greatly impressed, and said that it appeared to him like a baby born with his breeches on. Thoughts of a somewhat similar character fill one's mind as one looks on the new arrival—the latest product of home preparation. The only thing left seems to be to offer, in all humility of mind, a few general remarks and a little advice on missionary work in general, leaving it for the missionary elect to take or leave what he pleases.

Years ago one used to take for granted that no one would think of becoming a missionary unless he was truly converted to God, was sound in the Faith once for all delivered to the saints, and was conscious of a definite call both to missionary work and also to a special field of service. A fairly long experience, however, has not confirmed that view, but has led one to the conviction that it is sadly possible to take up missionary work and come to China without either. I once knew a man who came from a sheer sense of duty, and who hoped that,

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NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

sooner or later, he would be able to find out whether it was the will of God that he should continue in missionary work. Unfortunately the experiment has not been attended with very great success. Alas for the man who is in such a position—far better to break stones by the road side. Should anyone read these lines who is in any doubt on these points, he will be wise to turn to God and get things put right, and so make his calling and election sure.

Given that all is right in these things, where shall we begin? I would say, at the beginning. "In the beginning God." It is the highest wisdom to put Him first in all things, and cultivate intimate and personal relations with Him. Let Him have the first and best of every day. Keep the morning hour sacred to devotion, to the cultivation and nourishment of the spiritual life, to seeking an increase in the knowledge of God. One of the heaviest burdens that missionaries in charge of mission work have to bear, is the fact that many of their converts appear to take no steps to follow up by private devotion the teaching and benefit they have received through the public worship and ministry of the Word. The result is that their spiritual life is poor, weak, and unprofitable. This is perhaps one of the most frequent causes of backsliding. Very naturally the man who neglects to feed well fails to maintain his strength and vigour, and the same thing holds in the spiritual realm. One sometimes asks oneself as to whether one is as particular about this as could be desired. It is a thing that needs *doing*, needs purpose, needs determination; other things very easily elbow it out, and the day once begun, a thousand and one claims call for immediate attention. One of the Prophets in complaining about Israel said that they "would not frame their doings to seek the Lord," that is, there was no definite plan or purpose, no arrangement of time or effort in order to seek Him, but things were left to haphazard, with the result that spiritual things went to the wall. We must be higher up than those we are to lift, and it is one of the easiest things in the world to steadily decline from the high ideals with which we began our missionary life and service. Many missionaries, who at one time were full of zeal and who entered upon their work with high hopes and expectations, have made shipwreck just here. Furthermore, it is only along spiritual lines that the Chinese have any *real use* for us. Naturally they have use for our money,

for our education, for any prestige that may go with us, but they have no real use for us save in connection with spiritual life and spiritual service. It is one of the complaints of mission secretaries in England that a large number of candidates for missionary work abroad are lamentably ignorant of the Scriptures, and know very little of the devotional life that is nourished by them. In connection with one of the largest Missionary Societies in England, a candidate applied for admission to the missionary ranks. The secretary asked him whether he knew anything of the history of the Jews. Yes, he thought he did. The secretary then asked how many principal feasts there were, to which he promptly replied: "Three." "And what were they?" asked the secretary. "The water, the manna, and the quails," was the ready reply. This is perhaps an extreme case, but it is a real one, and illustrates the fact that many would-be missionaries lack the first qualification—a knowledge of the Word of God, and, it almost goes without saying, a lack of deep knowledge of God Himself. If not too previous, may I venture to suggest that the young missionary will do well, as soon as possible, to commit to memory a portion of the New Testament in Chinese, which later on he will be able to use in his preaching and prayer?

Passing from this, the next thing appears to be the exercise of the mind in the acquisition of the Chinese language. A good knowledge of this is of the utmost importance if the missionary would be of any value, and it is an excellent thing to have a high ideal before the mind from the beginning. There is every reason why the one who preaches the Gospel should be efficient—he should aim at efficiency and spare no pains to ensure it. To this end he will do well to set about his studies in an orderly manner. Those of us who came to China earlier, were given a large dictionary and a copy of one of the Gospels, were shown into a room with a Chinese teacher, and told to go right ahead. It was very much like giving a man with little mechanical knowledge a ton of pig iron, and telling him to turn out a first-class locomotive. Things have changed a good deal since then. There is no excuse now why anyone with ordinary intelligence, and who has a mind to work, should not acquire a good working knowledge of the language. Here, again, let us begin at the beginning. It is a good thing to begin with a humble mind, and to have the conviction thoroughly rooted in the soul, that no foreigner, whoever he

may be, knows everything he ought to know so far as the Chinese language is concerned. It is wise to accept without demur such Courses of Study as have been prepared by those long resident in the land, and to use faithfully and well such Helps as they give to master it. Go through the Course of Study, make it your own, and you will have laid a good foundation, the benefits of which will be of great value in after life. The lack of good steady work during the first year often handicaps a man all his life. Do not be afraid to ask older men to help you over your difficulties. Some of them—and I say it with bated breath—need asking; their humility keeps them from offering the help that a young man would gladly avail himself of, while his diffidence keeps his mouth shut when it would be well to open it. And may I here, in passing, say a word to my elder brethren?—Do not be afraid to put the treasures of your experience and knowledge at the disposal of the new-comer, give him some regular time if possible, otherwise irregular, but give him time in which you may help him in his difficulties with the language and with the many things that may beset his path, new and untried to him, though perfectly familiar to you. Ten minutes or a quarter of an hour a day may save him much labour and discouragement. But to pass on—the new-comer will do well not to look on Primers and Courses of Lessons as the Chinese language, they are only porticos to the palace, some large, some small, some plain, some ornamental, but they are not the palace itself. As to the method of study it is difficult to lay down a general rule. I found it a good way to spend half a day with the teacher, reading with him, trying to imitate him, trying to talk to him, and using him in any way that I could ; and the other half day in memorizing anything I had got from him and in learning the character. In this way I was able to make my own what I had learned from him in the earlier part of the day, whilst it was fresh in my mind, and I think on the whole that during the first few months it is, perhaps, as good a plan as could be devised. And may I here put in a word for memorizing? The old Chinese system of education consisted very largely in memorizing whole books being committed to memory, with the result that the memory of the Chinese is something phenomenal. We, in the West, have, during the past few years, very largely discarded the use of the memory, and given a great amount of time to the cultivation of the reasoning powers. This is good as far as

it goes, but it is perfectly possible to push it to an extreme, and to turn out men and women whose minds are not stored as they might be with material for future use. A combination of both these methods is perhaps the best. Certainly in learning Chinese there is a very great deal to be said for learning off phrases and sentences, sections and chapters. It is a mistake, generally speaking, to devote too much time to the grammatical analysis of sentences in the first stage. When the mind is full of idiomatic sentences, it will be found that this collection of material will gradually shape itself in the mind in a more or less connected fashion, and each man can work out for himself to a large extent the grammatical relation of the different parts. The genius of the language in many cases defies grammatical analysis—it is the thought, rather than the grammatical expression of it, that has to be borne in mind in translation : the idiomatic equivalent is more important than the grammatical equivalent. Further, the advantage of memorizing, while not so readily perceived in the earlier stages of study, shews to great advantage later on. As the mind assimilates different idioms, they become part and parcel of the man himself, and he is able to work in from the stores of memory the material that he gathered in the early stages. May I here, however, add a word of warning? In the nature of the case, language used in books is more formal than that used in ordinary speech. This is true not only of Chinese, but also of other languages. Hence it is of the utmost importance to supplement work done with the teacher by mixing freely with the people, and putting down and memorizing such words and expressions as fall from their lips in daily conversation. The average Chinese teacher has a style of his own, and in the nature of the case has to confine himself largely within the limits of his scholar's progress, and it is a most difficult thing to get him to speak to a foreigner in the same free and easy way in which he would speak to his friends. So that both sides need to be cultivated—the language found in books, and also the colloquial used by the people round about us. Cultivate your ear, listen for aspirates, take notice of tones, make special notes of idioms that strike you. Get from your teacher as far as possible the characters for the sentences you hear, and from the beginning make a note-book in which these will be systematically stored for future reference. By this means no labour will be wasted, and a perfect treasury of knowledge will be laid up for future use.

Begin to use at once what you know. No doubt you will make many mistakes, but the Chinese are a patient people, and you will find them quite ready to help you when you stumble.

As to the amount of work to be done: no rule can be laid down that will fit all cases. The only rule that I would offer is that you work to the limit of your strength, and do not be afraid to put your best powers into the acquisition of the language during the first twelve months. There are many things desirable in themselves which it is well to discard until the back of the language is broken; later on these may be taken up again and time given to them, but it is of great importance that the first year or so be given in the main to the acquisition of the spoken and written language. The man who fritters away the first year, does not usually do very much in the years that follow.

The next important consideration is the question of health This is a somewhat thorny subject, and it is difficult to know exactly what to say about it. In reading the lives of some of the pioneers of mission work, one is impressed with the fact that they appeared to be men of good physical powers, men who had vigour and strength in sufficient quantity to enable them to take on a large amount of heavy work, and to continue it for a long term of years. Men like Griffith John, Hudson Taylor, Chalmers, Edkins, Mateer, and many others, give examples of men who laboured strenously 30, 40, and 50 years, and who, as far as we can gather, maintained fairly good health during that period. Of course it is easy to say that the former days were better than these, though Solomon himself tells us that it is not wise to do so. At the same time we cannot but feel that many who come from the home-lands are inadequately stocked with health and strength. In some cases over-study is responsible for latent disease, which a change of climate so often brings to the surface. One has met with young men and young women who have worked too hard at their studies at home, and have paid the price in nerves, with the result that after a very short term of service, under new conditions and a new climate, they break down, and either have to go home, or else become semi-invalids who can only live close to a doctor, and need bolstering up during most of their missionary life. We shall presume, however, that the new missionary we have in mind is free from these things, that he possesses a sound body and

a sound mind and is quite "fit" so far as his physical powers are concerned. He will do well to look on his health as so much capital, to which he will be wise to add. Many a man has presumed on the fact that he was strong and vigorous, to act foolishly, with the result that instead of increasing his capital, he has drawn upon it to such an extent as ultimately to become bankrupt. It is a good thing to use ordinary means and common sense to maintain the health that we possess; cleanliness, exercise, regular diet, hard work, plain living, and high thinking help to conserve health in any part of the world, and China is no exception to the rule. Where these things are attended to there should be little or no difficulty in preserving a fair measure of health and vigour sufficient to enable us to do the work of the day as it comes round. The two extremes to which we are all prone, is to fuss on the one hand, or neglect on the other. Some people are never happy unless they are taking their temperature, or looking at the thermometer, or studying the medicine book—three things to be most studiously avoided by most people. Doubtless there will come times of weakness, of lassitude, times when you are "off colour," or, as the cant phrase goes, "run down." It has been said by an observant writer that one of the common marks of the ordinary missionary is that he is usually tired, weary, generally appearing to himself to be in need of rest. This is probably an exaggeration, but it is perfectly possible so to fuss about health, to talk about it on all occasions, as to delude oneself into the idea that one is not fit to do the work that lies to hand. It is very noticeable that a large amount of the best work done in this country has been done by people who have not enjoyed the best of health, but there has been the will, the determination, the purpose behind the weakness, and that has made possible the accomplishing of a very large amount of most useful service. Let not the new-comer, then, be discouraged, if at any time he is sick, let him make up his mind to do all that in him lies to maintain his health, and should he lose it in any degree, to continue in the work up to the limit of his powers. It is always a pity to pose as a martyr.

Let us suppose that the new-comer has sufficient of the language to engage in a certain measure of work, the question at once arises, what is to be his attitude toward the Chinese, his relation to those inside the Church, to those without, and

to his fellow missionaries? He will, in the nature of the case, be thrown very largely into the society of members of the Church, and he will do well to remember that among them there are a large number of old disciples, many of whom, perhaps, were Christians long before he had any thought of giving himself to missionary work. He will also find some of them like the old man mentioned in the New Testament, "corrupt according to the lusts of deceit"; and, on the other hand, he will find many from whom he may learn much, and many who will need his prayerful help. He needs to bear in mind that he needs to gain their respect, that the fact of his being a missionary does not in itself entitle him to their regard or esteem: he needs to earn his spurs before he can wear them. This is essential in view of the new developments that are taking place within the Chinese Church. It is becoming increasingly evident that those who will render most help to the Church in China, are those who through worth and capacity command the confidence of the Chinese in Christian work. To-day a man needs to be efficient in his service, and able to help with spiritual gifts. The Apostle longed to see the Roman Christians, that he might impart some spiritual gift to them, that he might establish them in the faith, and that he might build them up in the Scriptures. The same thing holds good to-day—it is the man who can help the Chinese to understand the Scriptures, whose preaching and expositions touch their hearts, enlighten their minds, and quicken their zeal—it is such a man who will have influence in their councils and will be able to guide them in their work. And in this connection may I say to the new-comer, that he will do well to let his teaching be Christian through and through, warp and woof. There is in these days a large amount of teaching that may be accurately described as patchwork teaching—putting new patches on old garments. The old garments of Mohammedism, Buddhism, and Taoism, are patched with a very small piece of Christianity. The fact is, that the professors of these various religions and systems of heathen philosophy know a good deal more about them than any foreigner can ever tell them. Let the new-comer get well into his mind and heart the truth that "there is none other name given under heaven whereby we must be saved" except the name of Jesus Christ, and that his main work will be to set before men a Gospel of Hope, a Gospel of Grace, that

centres and has its circumference in a Person, and that Person the incomparable Son of God. To preach Him, and make men see that in Him *alone* there is salvation from the power and penalty of sin, is infinitely more profitable than raking over the rubbish heaps of false religions with a muck rake.

One other point, and that is, cultivate a strong sense of DUTY, and couple with it a strong sense of the importance of hard work. 'Duty' is a word that has fallen largely into disuse, and has been replaced by the word 'rights.' Men prate about their 'rights' while they neglect their duties. A strong sense of duty will carry a man over many obstacles, will make him suc essful where the lack of it would ensure defeat. It is not always easy to give one's time and strength to the thing that ought to be done; even the Apostle himself, in a very remarkable passage (I Corinthians 9:16,17,) speaks as though he sometimes found it difficult to give his time and strength to the work to which God had appointed him. He used the remarkable expression, "if not of mine own will I have a stewardship entrusted to me." That sense of stewardship, of responsibility, of duty, carried him through, when but for it he might have left his preaching undone. Let the new-comer lay it down as an axiom that there is no result without hard work. The gospel of rest is widely preached to-day, and it is an easy thing to delude oneself into the notion that a large amount of rest is essential; but it will be found that success in the work of God, as in other lines of work, lies with the one who faithfully and continously devotes his best energies to hard and st enuous service.

"Like the star that shines afar,
Without haste and without rest;
Let each man wheel with steady sway
Round the task that rules the day,
And do his best."

Just one word in conclusion. Do not be a theorist; do not always talk about your "problems;" but set to work with both hands earnestly to do the work that God has appointed you to do, and you will find that your "problem" is solved in doing the work. A theory may be very beautiful in itself, but utterly fail when put to a practical test. Like the surgical operation of which we have heard, it was quite successful, but the patient died. So the most finely spun theory may be beautiful in itself,

and yet be useless when applied to practical work. Gain your experience first-hand by diligence, by prayer, and by earnest effort to do what in you lies to further the kingdom of God, which is righteousness, peace, and joy in the Holy Ghost.

The Chinese Idea of Truth

FRANK RAWLINSON.

THIS topic assigned is one that is often referred to, but that has not been, so far as I know, treated at length. Strange to say De Groot does not mention it as far as I could see. It is a somewhat delicate one to treat. If we will remember, however, that our purpose is to diagnose a difficult moral condition with a view to effective treatment we shall be able to handle it with due sympathy for the patient. There should, however, be no pleasure for us in the diagnosis.

It is my purpose to treat this topic not from the side of attempting to discuss the metaphysical basis of the Chinese idea of truth, but from the point of view of the ethical idea of veracity. The aim of this method of treatment is not to flatter the Occidentals by proving the Chinese below them in this regard nor to identify them with the Cretans. We must never forget that Abraham hid behind an untruth to save his life; that Jacob was an adept in shady scheming; and that even Peter dissembled. "Of course," one might say, "the Patriarchs of Israel lived at a time when the light which is now at its noon was dim!" Yes, just about where the Chinese are yet. Yet even in the days of "Good Queen Bess" ability to twist facts was a recognized part of statecraft: and in this the Queen was not the least adept. Yet neither do I intend to extenuate the disease after diagnosizing it. But we need to get the point of view of those among whom we work in this as in all other things, though their point of view does not need to become ours in order to enable us to do them good.

That we may orient ourselves correctly I wish here to point out a fact that belongs properly to my conclusion. There is a vital difference between Christian ethics and Chinese ideas on this subject. Both the standard in Christian ethics and the practice of the moral leaders are unimpeachable. In China

the standard is uncertain and the leaders have violated what there is. Yet this fact is practically unchallenged and the leaders are still recognized as such.

Writers on things Chinese seem to have made up their minds on this subject and apparently leave nothing good to be said for the Chinese in respect to it. Truly they give no flattering picture of Chinese veracity. One of the mildest statements is that of Dr. W. A. P. Martin, who says that truth is a virtue not much insisted on in Chinese books. Many of these statements, however, seem to be so general in nature that they should always be discounted to a certain extent. In treating this topic I shall deal first with the fact and then with the explanation of the fact. By the "Chinese idea" I mean the idea of the practically unchanged masses of China. I am not unconscious of the rapidly growing element in the ranks of Christianity who have caught a view of other things and are striving to live accordingly. However, much of our Christian army still walks under the shadow of old conceptions.

What then is the fact about the Chinese idea of truth? We shall first look at the positive and negative sides of the theory. On the positive side we find as follows. Confucius speaks as though a man without sincerity is unthinkable (人而無信不知其可也). The word translated "sincerity" (信) is one with which speech is closely connected. Again he says: "Consider paramount faithfulness and sincerity" (主忠信). Without this sincerity or dependability, he thinks, a nation cannot stand firm (民無信不立). Mencius says—Legge's translation—"Therefore sincerity is the way of heaven; to learn *how* to be sincere is the way of man" (是故誠者天之道也思誠者人之道也). Both the words used to express the idea of sincerity contain the radical for "words" or speech, though in one (信) case it is a phonetic. Again he says that to realize that you yourself are sincere is the highest possible happiness (反身而誠樂莫大焉). You will find in Dr. Martin's analysis of the Great Learning—which is in the main the teaching of Confucius—that fidelity and truth are the basis of a perfect character. And then in speaking of offences against good faith it says: "In words false, in actions dishonest." On the positive side, then, there is a conception of sincerity which embraces speech which, while not focused quite clearly, is yet evident. The negative side, however, blurs somewhat the ideas already seen. For Confucius once in reply

to a question stated that the object of truth (here undoubtedly veracity) is not violated by the practice of concealing the faults of a father. This would seem to give truthfulness a movable pivot. He further states elsewhere that while you can know a man's outward appearance you cannot know his heart (知人知面不知心). In this he implies—as an intelligent Chinese teacher told me—that speech is unreliable. Here are two other expressions which seem to me to cast a doubt on the necessity of veracity, though in the case of the latter Dr. Legge's translation leaves no such inference. Confucius says: "He who in speech is bound to be sincere, in conduct rigidly exact, is an unyielding or obstinate little man" (言必信行必果硜硜然小人哉). In other words flexibility of speech or conduct is a mark of the superior man. In a statement said to be a comment on this word from Confucius, Mencius says: "In speech one is not bound to be sincere, in conduct rigidly correct, only righteousness is important" (言不必信行不必果惟義所在). Of course it is easy to say that he means that a promise made in ignorance should or need not be kept. But to my mind the two expressions taken together weaken considerably the necessity for veracity.

Now let us turn to the practical side of this ethical question. Here we find that both Confucius and Mencius failed to keep the standard we have mentioned above. Confucius, to save the feelings of an undesirable guest, and Mencius, to avoid unpleasantness over a ceremonial visit, failed in veracity. Although a teacher suggested to me hypercritically that probably some redactor had made a mistake in passing on this record, we must yield the field to orthodoxy and admit the facts. In the case of Mencius his untruth was followed by somebody else doing it for him again next day. Both these instances of prevarication were born of pride alone, committed when nothing much more than personal dignity was at stake, and show an evident lack of sincerity. The words of the sages were false. Now, if they had suffered a loss of prestige as moral teachers as a result of this, we could more easily understand it; for they subordinated truthfulness to very inferior ends. Whether or not the Chinese are right in the attitude they assume towards veracity there is no excuse for these instances of untruthfulness: nothing worth while was at stake! No argument for the justification of falsehood under certain circumstances can be drawn therefrom.

In "Notes and Commentaries on Chinese Criminal Law," Alabaster throws much light on our problem. He says: "Perjury in court is not based on having violated an oath. There is no oath! . . . Ordinary perjury in court is apparently regarded with considerable favor, or at least with some tenderness... One who perjures to screen another shall receive two degrees less punishment than he on whose behalf he perjured himself. . . A mother may, with some impunity, perjure herself for her offending son . . . It is considered commendable to give false evidence on behalf of husband, parent, or elder brother . . . Libel or slander are not punishable criminally, but will become so if leading to some criminal act such as suicide . . . Notwithstanding the severe laws against false accusation it seems to be a rule for persons to bring totally different charges to those to which they are entitled. There are always witnesses to testify in support of these charges."

We see from these quotations that in the field of litigation truthfulness is not obligatory nor expected. The effect of what is said weighs more.

In business, however, the reverse is indicated. The ever-present formula, "Truly not two-priced" is an indication of a purpose to keep faith with the public that really exists. Much of the business done is by word of mouth. In my own experience I have found a great desire to modify the terms of a contract presented, a desire which often means extended discussion, but the same contract when once signed becomes a really effective instrument. This is due, of course, to the recognition of the need of integrity in business—an aspect of Chinese life that has suffered through contact with foreigners. It is possibly not based so much on a sense of the value of truthfulness as on a thoroughly developed sense of what is expedient. Nevertheless, the binding nature of a business promise has been a real force in Chinese business circles.

But here, as elsewhere, the truth is told because it is obligatory in so far as one is responsible for the result thereof. It is the effect of broken agreements upon business that is in mind and not the sacredness of one's word. To the Chinese mind there are obligations higher than veracity. My personal teacher, a man of considerable intelligence, said you may prevaricate when you do not wish to see a man or to embarrass him or yourself. This even the Princely Man may do. The obligation to tell the truth depends upon the one to whom you speak. You

need not, in other words, be good to a bad man. But the Princely Man must give a sufficient reason for his untruth. For integrity in action is above that of veracity in speech.

To sum up, then, veracity or truth-telling seems to be suggested in theory. In practice it is not apparently considered a necessary part of character, for character is the sum of the good or bad, determined by that which predominates. Here is a quotation from a philosopher in the Song dynasty, to the effect that a fault committed is not considered a fault unless unrepented of (過而不改是謂過矣). Words only have to do with the appearance of things and so are changed to suit the speaker with marvellous rapidity. Yet coupled with the recognition of the presence of untruthfulness is an often amazing credulity.

We shall now attempt to explain the fact, which is that truthfulness is not very definitely required and does not seem to be considered a part of moral equipment. Veracity is governed by the laws of expedience, which are extremely flexible.

The first explanation is that social obligations are paramount. And, as Dr. W. A. P. Martin puts it: "Filial piety is the basis of the social order." Chang Chih-tung, in China's Only Hope, said, under the head of the "Three Moral Obligations:" "The sovereign is the head of the subject; the father is the head of the son; the husband is the head of the wife. They constitute the first of the five relations and the mainspring of every act." It is well for us to remember that the relation of the people to the Supreme Being is through those above them. Now the supremacy of those higher in rank not only leads to subordinating veracity to filial piety it also leads to making untruthfulness—under certain circumstances—the proper thing. In the book "Merit and Demerits" (功過格) we are told in the list of evil words, one angry word to parents brings 1,000 demerits: while a lie can only bring fifty and may get only five. The desire to show respect results in a lot of hyperbolic social expressions. There is a tendency to accept statements on their face value because friends make them. However, truthfulness would appear to be a duty towards parents. Sing Tsz (荀子), a medieval writer, says: "Follow principles and not rulers" (從道不從君) and "Follow righteousness and not fathers" (從義不從父), thus putting right above blind obedience. But the practice is more like the following. It is recorded that a father

told his son to kill a man. The son did so, though knowing murder wrong, because he could not violate the principle of filial piety. Thus crime becomes less criminal if done according to the principles of filial piety.

Filial piety, however, affects one only within well-defined limits. For an explanation of the attitude towards society in general we must look for a broader principle. Here I want to point out what seems to me to be the basal ethical principle. Before doing this I wish to define a few common terms. Thus I will inductively lead up to stating what is the fundamental ethical principle. Of benevolence (仁) Mencius says: "Benevolence is man" (仁也者人也). This Legge translates to mean: "Benevolence is the distinguishing characteristic of man." Of righteousness (義), which Giles says is the outward expression of benevolence, Oen Yui (韓愈), a writer under the T'ang dynasty, says: "To act in accordance with what is right is righteousness" (行而宜之, 之謂義). Now what is right appears to be determined by propriety (禮). This word, according to the illustrative sentences given in Giles, is chiefly a matter of an attitude towards the requirements of courtesy and respect due to rank. K'ang Shi, however, gives additionally that it is that by which you serve God in order to obtain blessing (禮履也所以事神致福也). Propriety, then, is the observance of forms required by your relation to others; rank being the determining factor. Now it seems to me that benevolence plays a part in the complicated relations of life that is taken by no other ethical principle. Moreover, you will find that in the classics the idea which seems to dominate the relation of ruler and subject is that of benevolence. Action according to the dictates of benevolence will explain more things than any other principle of which I can think. For one can easily understand why a man who wants to say nothing to hurt anyone will sometimes depart from truth. It leads to the desire to cover up all that is distasteful in intercourse with men. It gives a clue to the reason why those who work zealously to depose a man from some position will, as soon as their subject is attained, turn around and seek to secure for him some other position or an extension of time in the one under discussion. It will largely explain the action of Confucius and Mencius spoken of above. This will show why the principles of expediency prevail over those of justice. Do we not sometimes find ourselves

asking if the Chinese are deficient in a sense of justice? The answer is simply that justice is partly forgotten in the desire to be benevolent. The dominance of benevolence gives a principle that makes one think first of the effect of an action upon those concerned and last or not at all of the moral side of the action. If this was what was in the mind of Confucius when he said that untruthfulness does not affect the object of truth, then we have in benevolence the great Chinese truth.

Now in closing this partial treatment of a vital topic I want to make an observation or two. If what I have indicated is approximately the Chinese idea of veracity, what is the result of using the Classics where such an idea obtains, in Christian schools? Are not the splendid truths, which are undoubtedly there, nullified by the contradictions we have noted? For me there is an atmosphere of insincerity about the Classics that I cannot shake off. I have an impression of moral ventriloquism or of marionnettes—what is seen only suggests what might have been. There is truth in what the sages of China say, but it is back of them not in them in the sense of being a vital part of them. And after all where there is no real humility how can there be real sincerity? The Classics have a place in our schools, but how to effectively use them so as to avoid the bad atmosphere mentioned and get the good in them, is a problem that must wait for some other time.

Again I believe our chief task is the teaching of the Christian ethics. The intricacies of prophetic scripture are not what the Chinese need. It is true that even the ethical teachings of Christ cannot save by themselves. But unless the Chinese learn to practise those same ethics they cannot claim to be saved. While the question of whether the Chinese attitude towards veracity is a right one or not could be debated with strong arguments on both sides, I rejoice that I follow a Leader whose veracity is unimpeachable. Could I follow Him if he taught that untruth is sometimes justifiable and lived up to His theory? I think not! The Chinese as a result of their social theories have crowded out their relation to God. But they cannot really be right with man until they are right with God. Christ tells us how to live right before God and treat right *all* men—not simply those in a limited circle.

Christian ethics are superior to those inculcated in Chinese books, because the standard of Christian ethics is higher and

broader. It is required that a man get right with all men and God ; while Chinese standards allow a man after getting right with a limited circle to do more or less as he likes outside. And in the last analysis character in China seems to be relative rather than based on fundamental unchanging principles. The obligations imposed by Chinese ethics are too limited in their field to produce the perfect man. Therefore we have a legitimate reason for seeking to supplement them. But let us remember that the supremacy of the ethics of Christ over all his competitors, is what we have to prove to those who for centuries have been breathing in a contaminated atmosphere. The major part of this task is still before us.

Our Inheritance From The Past *

G. F. FITCH.

IT is forty-two years to-night since the writer, with his wife, landed on Chinese soil. Shanghai was then a very different place from what it is at present. Dr. Allen's house, at the Pah-sien-jau, was then quite out of town and surrounded by cultivated fields. Altogether, I suppose the Chinese population of what is now called the International Settlement was only a few tens of thousands, where now there is over half a million. Missionaries were few, and comparatively few interior places were occupied. The Bible Societies had no regular constituted agencies and there was no organized Tract Society. The China Inland Mission had no established headquarters and the Christian Literature Society was yet unthought of. Dr. Muirhead and Rev. Geo. Owen represented the London Mission, Dr. Farnham the Presbyterians, Dr. Yates the Southern Baptists, Drs. Allen and Lambuth the Southern Methodists, Archdeacon Thomson and Dr. Nelson the American Episcopalians, and Mr. Carpenter the S. D. Baptists.

Our struggles with the language were rather serious owing to paucity of helps (such as Edkin's vocabulary and Macgowan's lessons, and a MS. dictionary of Romanized which, alas, never saw the light in print). We had the whole of the New Testament and quite a little literature in Keith's system of

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Romanization in the Shanghai colloquial, but the most of this was unfortunately relegated to the waste basket by the introduction of the improved (?) Romanization afterwards adopted, and in which scarce a fraction of the literature then available has been published. The Tientsin massacre had occurred in the early part of the year, and threats to exterminate all the foreigners were not uncommon and rather disturbed the minds of the timid.

But we are called upon for *lessons* from the past, not reminiscenses. We have mentioned these, however, to indicate what a vast change has taken place since then. Sometimes the missionaries of those days are blamed or criticized by those who come after as having adopted crude methods and followed unworkable plans, forgetting the limitations which then beset the missionary. I have just been reading the account of the early days of our Presbyterian Mission in Ningpo, where, in 1845, was founded the first Protestant Christian Church on Chinese soil. The pastor and two elders were all foreign missionaries, and so were all the church members except three Chinese. The first Presbyterian Church in Shanghai consisted of one Chinese and three wives of missionaries. How to begin and how to proceed were grave questions in those days, and if our forbears of that time made mistakes it is probable that we should have made just as great ones, if not greater, if we had been in their places.

Let me mention, then, that probably one of the most precious legacies which we have from the past, is the *mistakes* which were made by those who have gone before. How *not* to do it, is next to knowing how to do it. I remember well one good missionary of our Mission who wrote an elaborate paper, which was published in the RECORDER, against boys' boarding schools, in which he pointed out what seemed to him the difficulties and dangers attending such schools. He had never had to do with boarding schools, but he had a theory and according to that theory they were dangerous, and, according to his views, cogent reasons were given. The irony of it was that he afterwards became converted, or shall I say enlightened, and was thenceforward a strong advocate of what he once condemned. His mistake was in assuming that he himself was right and the man who differed from him was wrong.

How strikingly we see this thought illustrated in the term controversy. When I arrived the discussion was at its height.

Pamphlets had been and were being issued on both sides, each party seeming to think that his was the only proper term for the Deity. Strange to say, the new missionaries who arrived followed not so much the line of argument as that of sect and nationality. The London Mission man, almost without an exception, became a Shangti man, while an American Presbyterian was just as surely a Shinite! Then came the attempt to compromise on Tien-chu. But that, while good as far as it went, was too limited. Until finally, with broader vision and wiser counsel, we have come together on terms which give us the benefits of all three and can almost see eye to eye in a matter on which we formerly differed as widely as the poles. The fact is, as we now see it, that both parties were partly right and partly wrong.

And so also with our denominationalism. We began by thinking that we must, as a matter of course, sail under the banner of our special ism, under which we had been brought up, and which was embalmed in the very name of the Society which sent us forth (unless, perhaps, like the London Mission or the American Board—but these were exceptions). We must tinge our teachings with the special color of Scripture interpretation under which we had always lived, and give to the Chinese churches which we instituted, the very form of government which we had been taught from the beginning was *the* form of government. The doctrinal views of our denomination were to be the doctrinal views of the new churches to be formed in China.

But now we are beginning to ask: What of the other missionary? and: What of the other denomination? Have they not as good and holy men as we? Is not their form of government and Scriptural interpretation as dear to them as ours to us? And is not the blessing of God resting on them as much as on us? And then: What of the Chinese? Will they be able to make the distinctions which we have been accustomed to make? Will they care for the theological niceties which we set such store by, and will they regard the member of the other sect with the peculiar critical eye with which we have been accustomed to view them?

Said a member of the Church Missionary Society to me once, who afterwards became a bishop: "If all the missionaries were to be removed, I believe the Chinese, if left to themselves, would form a church with a Presbyterian form of government

and our prayer book." It certainly is instructive and ought to be encouraging, unless we are too much wrapped up in a self-satisfied contemplation of our own sect, to see how denominational lines have grown fainter with advancing years, and to realize how little sympathy the Chinese have with these distinctions which have become second nature with us. Who would have thought forty years ago that such a spectacle would be witnessed by one then living as was witnessed in West China a few years since when that wonderful manifestation of Christian unity was displayed, when Quaker and Methodist and Presbyterian and Baptist joined in fellowship and a common basis of church membership, such as had not before been witnessed in the history of the church. Or such union as is now to be witnessed in educational work in Shantung, Nanking, Hangchow, and other places. Surely, the trend is away from the mistakes of the past and we do well to be ready to advance with the incoming tide and not to go against it.

Another mistake of the past has been, I think, in trying to cover too much ground with our very limited forces. China is a great field and, were it possible, it would be most desirable to cover it all with a net-work of mission stations. But, as it is, the temptation has been to spread ourselves out so thinly, that but few stations have been adequately manned. It has been impossible to make the strong aggressive advance and vigorous onslaught which ought to have been made. A Macedonian cry has seemed to come to an already too feeble group of workers, to open up a new station, to occupy a new field, with the result that forces have been divided, when, instead, there ought to have been strengthening of the old. Under these conditions work already begun could not be conserved, much less could it be enlarged, and the new consequently became weak and unaggressive. Better far to have fewer but well-manned positions with men enough on every station so that if one or two are disabled or returned there will be others to take their places, and the station not left destitute. This, of late years, has been more and more the policy of our own mission, not always adhered to as strictly as it ought to have been, but yet a policy. I believe that in this way, in the long run, we shall do more effective work for the evangelization of all of China. Strong centers from which shall radiate powerful influences, powerful electric lights which shall send their rays far and wide, instead of a large number of feeble

tallow-dips scattered here and there. Every station should be "a city set upon a hill."

Another mistake that has been made, is in not placing sufficient responsibility upon our Chinese fellow-workers and upon the Chinese church generally. We have felt too much, all unconsciously, that the management must be upon our shoulders, that the Chinese did not know how, and consequently could not do the work that required to be done. And it is true that at first the Chinese had no conception of what the church stood for nor of how it should be conducted. Moreover, the money came from foreign lands and the societies which sent the missionaries forth expected that they would see to its proper expenditure. And the Chinese were quite willing to get into a boat and be rowed by the foreign "moh-sz" right into the kingdom of heaven, his fare all paid and his arrival guaranteed. But what was a necessity at first, owing to circumstances, became a rule, which was not altered with altering conditions. Leading-strings were not discarded as soon as they should have been; and the result is that the young church has not been as vigorous and self-helpful as it should have been, and already some of the pastors are desirous of throwing off what to them has been a yoke, and which has been more or less galling. We have been too slow to take them into our counsel, make them members of our Boards of Trustees, share with them the burdens and responsibilities of the work, even to giving them an advisory part in the administration of funds, the fixing of salaries, the regulation of expenditures and the like. Doubtless we have lost very much valuable counsel by so doing. Admitting that great caution is needed in the administration of the funds committed to us by the churches of England and America, it still remains true, that as we wish to develop a vigorous and self-propagating and self-perpetuating church, the sooner we can develop the spirit of aggressive evangelism, of winning China to Christ, not because the missionary says so, but because he has a conception of the vastness of the work, and of his own responsibility and of the responsibility of the Chinese church to do this work, the sooner will our own work be done and the Kingdom of Christ be established, never to be shaken.

In the minds of some, perhaps, it will be thought to have been a mistake that the Chinese were taught the now so-called Old Theology. But forty years ago there was nothing of the so-

called New Theology. We taught what we had learned, and, supposedly, out of the Bible. There was no question as to the veracity of the Scriptures from Genesis to Revelation, and it was a much simpler process teaching the Chinese out of the Word of God than it now is, when according to modern methods we must differentiate according to the rules and regulations of the higher critics. True, the history of mission work in Japan is held up before us as a distinct warning of the dangers likely to eventuate from the old methods. But equally we may point to mission work in Korea as an even stronger example of the other line of procedure. Not that we would discard all the results of modern research into Biblical history and construction, but we have much faith in the good old way. Certainly, a mutilated Bible will have much less force among the Chinese than a whole Bible, every part of which was believed to be the Word of God. But especially do we need to preach a gospel of salvation from sin through a crucified and risen Redeemer. There is, perhaps, a tendency, and a growing one, to make much of Christ as a teacher and exemplar; to hold up the beauty of His life and the wonderful words which He spake, as never man spake, and yet to say little or nothing of Him as the Lamb of God that taketh away the sin of the world.

But aside from our mistakes, valuable as they may be to enable us to avoid the shoals and rocks upon which others have suffered loss, we have a great legacy in the lives of the early missionaries of China. A number of years ago during a furlough at home in the United States I spent most of my spare time during one winter in reading the missionary literature which had been so generously provided at the University library of the town where I was staying. I was amazed at the variety and richness of the books thus afforded. It was a revelation to me—books on mission work, and missionary lives almost all over the world. And China has not been behind the others in the great-minded men who have laid the foundations and made ready for the superstructure of Christianity in this land. There were Morrison and Milne and Legge and Medhurst and Bridgeman and Kerr and Nevius and Griffith John and Hudson Taylor and many another worthy, whose names, even, time would fail me to mention. We need to study these men more and the work they have done ; draw from them wisdom and inspiration, and a stimulus to greater faith as we confront a task which in many respects must have

seemed untellably greater than what now rises before us. We have three thousand fellow missionaries and three hundred and fifty thousand fellow Christians to cheer us. They had only themselves—and God. It is probable that they felt much more shut up to God in their aloneness, and the then little comparative interest in missions in the whole Christian world.

And another rich legacy which has come down to us, is the lives of the Christian Chinese. And in this I refer not alone to the many martyrs who fell during the Boxer year, but also to the daily lives of Christians lived all over the land in all missions, lives which have shown us of what the Chinese are capable ; lives lived in the midst of idolatrous surroundings and superstitious customs, in the face of great opposition and often of severe persecution, showing what the Grace of God can do, and how the Chinese can stand firm under difficulties which would daunt many a weaker race. We used to be taunted with the cry of "Rice Christians," and there was a measure of justification, sometimes, for the taunt. For, given the first and second and third convert in a new field, it would be almost strange if his services would not be needed in one way or another ; either about the household, or in the school or some form of mission work. Any instrument, though feeble and imperfect, was eagerly grasped at by the missionaries in those early days, if by the use of the same his work might make the greater progress. And it was not at all strange that the Chinese seeing the, to him, almost boundless resources of the foreigner, should wish to ally himself to one who seemed to carry an Aladdin's lamp. But as the work went on and converts multiplied and Christians were thrown more and more upon their own resources, we have found developed many noble characters, men touched by the finger of God and filled with the spirit of evangelism. And the memory of the martyrs who laid down their lives in the days of the Boxers will always remain with us as a most precious legacy. No one would have dreamed, if foretold all that would happen in that fateful year, of the thousands who would voluntarily yield their lives rather than deny their Lord. The thought of these martyrs should not only cause us constant thanksgiving, but should also give us good hope as we contemplate the future. He Who gave such wonderful grace at that time, is able to give much more for the future.

The last great legacy which I shall mention to-night is the assurance that comes to us as we contemplate the past, that *God* has been and is working, and that He has special plans of mercy and blessing for China. China is a great country and, with vast multitudes of people, difficult to reach. We wonder, sometimes, when we think of the remarkable work in Korea, why it is that like results have not followed in China. So far as I have met the missionaries of Korea I have not found them, seemingly, a more consecrated body of men than many of our China missionaries. But Korea is a small kingdom and remarkably prepared by a number of conspiring circumstances for the work of the Gospel. God's time had come for Korea, and so He prepared the men and opened the way. Just as in the Sandwich Islands, after ages of heathenism and barbarism, God suddenly and wonderfully prepared those islands for the reception of the Gospel, so that they were changed completely in a very few years. But, all told, the whole population would have made but a small part of one of our large Chinese cities, and I think that something like one hundred and fifty missionaries were poured into those islands which had only about eighty thousand inhabitants. So God works. We look back over the past of missionary work in China, and if we have an eye to see, it is wonderful to note how God has been directing and overruling, carrying out His own purposes while making void ours, and getting ready for the final victory, just as surely here as in Hawaii and Korea.

> "Blind unbelief is sure to err, and scan His works in vain,
> God is His own interpreter and He will make it plain."

In the darkest hours of 1900 it looked as if the cause of missions had suffered a reverse that could not be recovered in years. But we came forth from the stress and the storm to find that the cause of missions had received a mighty impulse. It is said that, in the Siege in Peking, at one time a fierce fire was raging just outside the Legation grounds where the besieged were sheltered, with the wind blowing straight towards them, and it looked as if their speedy destruction were inevitable. But suddenly, in some inscrutable way, the wind veered and the flames were turned the other way and that little band of God-protected ones was safe. So, time and again, in the history of mission work in China it has seemed as if a crisis had come and as if mission work were almost doomed. But it has passed and we have found that God was directing forces that we knew not

of, and that really His purposes were ripening fast. Myriads perished in the Boxer troubles, but a multitude has risen up to take their places. And now we have the new Republic—not an inheritance from the past, but an outgrowth of what has been taught during the past one hundred years by the missionary body. In all this China is inheriting the fruits of the seeds sown by the little band of despised men and women. No one can contemplate the progress of mission work in China without having his faith quickened (unless he be a pessimist of the worst sort) and to God will he give all the glory, for it is certain that it is not man-wrought, but God-wrought. We may face the future with assurance doubly sure. And more and more we can sing with triumphant hope:

> "We are not divided, all one body we,
> One in hope and doctrine, one in charity."

There are dangers about us, and they will multiply under the new conditions. Within the past week a Chinese gentleman has been twice in my office, the first time with a sheet in good English setting forth the aims and methods of the proposed new Socialism, which he innocently wanted printed in the RECORDER without unfavorable comment! One article called for the abolition of the family! He hoped that the Socialists in China could unite with the Socialists in Europe. The second time he brought a sheet in Chinese in which it was proposed to form a new organization of Buddhists (I give them in their order)—Confucianists, Taoists, and Christians and Mohammedans (the last two were grouped together). These were to combine for the good of the people! Alas, that they should so mistake the very nature of the Gospel of Christ. But this is one of our inheritances that we have to deal with. It is because we have that to give them which eye hath not seen nor ear heard, neither hath entered into the heart of man, which can only be realized when the Spirit of God comes in.

The most remarkable material element which modern science has discovered and utilized is radium. Like many other natural substances it is a significant type of spiritual forces. Coming from the dark mine where it has been trodden under foot of man in the form of pitchblend or common tar, it becomes a force so potential that it is said that a teaspoonful of it would be a force sufficient to blow up a city, and a single ounce would carry the largest Atlantic liner for thirty years as a sufficient motive power, and be the equivalent of a million

and a half tons of coal. So enduring is its radiating power that it would take a single grain of radium more than seventeen centuries to exhaust itself.

So it is with Christianity in this land. It has been trodden under foot of men, it has been despised, ignored, persecuted, misunderstood, misrepresented. But by itself, alone, unmixed, unadulterated, just as it came down to us from our Lord, will it be the power that will emancipate this people and make China a truly great nation. It is ours to give to them. It is the great property of radium that it radiates. It is the great property of Christianity that it also radiates on every side, giving life and power and blessing. This is our great inheritance from the past to give to this people.

The President's English: A Criticism and A Suggestion

WILLIAM ARCHER.

SINCE President Cleveland's famous message to Congress on the Venezuela dispute, nothing that has issued from the White House has caused such a commotion on this side of the Atlantic as President Roosevelt's order to the U. S. Government printers to adopt, in official documents, certain modifications of current orthography recommended by a body calling itself the Simplified Spelling Board, and having its headquarters in New York. The commotion was inevitable, and President Roosevelt, we may be sure, is far too well-versed in the "psychology of the crowd" to be surprised at it or to resent it. His action had fluttered the pigeon-holes wherein repose the most cherished of our prejudices. "Our" prejudices, I say, in all good faith; for, though I am an advocate of spelling reform, I freely admit that we all have prejudices and pusillanimities to be overcome, and that they form a very large factor in the problem. The President's action, in any case, was greeted with shouts of facile ridicule, and with not a little ill-informed contempt. The modern newspaper, with its leader-notes, its columns of facetiæ, its interviews, and its letters to the editor, offers unprecedented facilities for the inversion of that old-fashioned proverb which

bids us think twice before we speak once. But now that we have all launched our little jibe, or exhumed our long-discredited etymologico-historical argument, it is perhaps time that we should give a few moments' serious reflection to the points at issue. I believe the matter to be a momentous one—more so, perhaps, than the President himself fully realises. I believe that the future of the English language hangs in the balance, and that there lies before us, during the next few years, a decision of world-historic import. The situation is full of both good and evil possibilities; but it needs only a little wisdom, a little patience, a little open-mindedness on both sides of the Atlantic, to make it, both directly and indirectly, fruitful of good. The President's action gives us, as it seems to me, an invaluable impulse towards the formal assertion and consolidation of the world-wide unity of the English tongue. But before developing this view, I must say a few words as to the actual position taken up by the American party of reform.

The Simplified Spelling Board, as constituted in March last, numbered twenty-eight names, all of more or less representative men. Among them are the Presidents of Columbia University and of Leland Stanford University; Professor Lounsbury of Yale, to whom all lovers of Chaucer owe so much; Professor William James, of Harvard; the editors of "The Century Dictionary," and of the "Standard Dictionary"; an ex-secretary of State, and a Justice of the Supreme Court; several educational authorities of high standing; several men of business, among them Mr. Andrew Carnegie; and two or three men of letters, with "Mark Twain" at their head. The Chairman of the Board is Professor Brander Matthews of Columbia University; its secretary, Mr. Charles P. G. Scott, etymological editor of the "Century Dictionary." Many other names, I understand, have since been added; but this was the Board which signed the recommendations adopted by President Roosevelt. It is surely not surprising that the President should have listened with respect to the views put forward by such a body of men. To describe them as "cranks" or "faddists" would be the extreme of absurdity.

The proceedings of the Board are based upon the conviction that were it not "unfairly handicapped" by its "intricate and disordered spelling," English would certainly become "the dominant and international language of the world." "For this destiny," they say, "it is fitted by its

use as the medium of the widest commerce and the most progressive civilization, by its cosmopolitan vocabulary, and by its grammatical simplicity." Clearly, then, it is a great mistake to suppose that the movement originates with Americans of foreign birth or parentage, who have no respect for the traditions of the language, and can not be troubled to master the intricacies of its spelling. These innovators, whether right or wrong in their contentions, are animated by a great love for our common speech, and a strong faith in its destinies. Moreover, their actual proposals, for the time being, are moderate to the point of timidity. "The Board," they say, "does not propose any 'radical' or 'revolutionary' scheme of reform, or any sudden and violent change of English spelling. Any proposal to upset suddenly and violently the accepted spelling of any literary language is foredoomed to failure. The Board .... is not in favour of freakish orthography of any kind .... It does not desire to relax the existing rules and analogies of English spelling. It desires, rather, to make them more certain, to extend them and enforce them, so as to get rid of needless exceptions, and produce a greater regularity than now exists." Here, I think, the Board doth protest too much. If its action is to be of any effect, it can not possibly proceed so very slowly, or in such an intensely conservative spirit. To this subject I shall return presently. In the meantime, I quote these expressions to show that President Roosevelt has not cast in his lot with a band of reckless innovators. Nothing, certainly, could well be more moderate than the list of 300 departures from common usage which is all that, as yet, the Board has recommended, or the President sanctioned. On analysis, it proves that a good twenty per cent. of the so-called innovations have long been common, if not universal, in England. Who, nowadays, dreams of writing "synonyme," or "paraffine," or "depo-site," or "phænomenon," or "aera"? Who but the most perverse of printers would spell "idolize" or "civilize" with an *s* in place of the *z*? Again, about fifteen per cent. of the list is composed of words like "honor" and "labor," in which the superfluous *u* is omitted—a reform already adopted by many English writers and printers. Yet again, twenty-five per cent. of the list consists of preterites and participles in which *t* is substituted for *ed*—a form perfectly familiar in many English authors of repute. In sum, then, we

find that about 60 per cent. of the list—or 180 words out of the 300—involve either no change at all in current English usage, or such slight change as can torture the sensibilities of none but morbidly sensitive conservatives. I am far from regarding this timidity as a recommendation of the list; indeed, I do not believe that reform will make any real headway until the present proposals of the Board have been enormously extended and amended. But before proceeding to criticize their, and the President's, position, I thought it well to correct some misconceptions as to what that position really is.

Some readers may ask why we should trouble ourselves more about the proceedings of the Simplified Spelling Board than about the fifty other attempts at spelling reform that have been made during the past century, and have all come to nothing. "Has it not been proved again and again," they say, "that whatever theoretic advantages may be claimed for reform, it is impossible in practice to overcome the sheer inertia, the unreasoning dislike of any change, which the great public (the ultimate arbiter) opposes to all attempts at innovation? Is it not clear, from the way in which President Roosevelt's action has been received by his own countrymen, that this movement, like all the rest, is destined to prove abortive?"

To this I reply, in the first place, that we must not give too much heed to the cabled reports of opposition to the President's decree. When such an innovation is mooted, ridicule and contempt have always the first word—but not the last. No doubt the prejudice against reform is as violent among a certain class of Americans as it is here. This class lifted up its voice in instant execration; and the newspaper correspondents, always willing to report what they know will be agreeable to their readers, kept the cables humming with conservative out-cries. But the class which actively resents all interference with prescriptive unreason is proportionately far smaller in America than it is here. We shall make a great mistake if we proceed on the assumption that the American public, as a whole, is deliberately opposed to reform. Indifferent they may be, as yet, and, perhaps, humorously sceptical; but there are forces at work before which indifference and scepticism must rapidly give way. Even apart from the President's action, this movement is "backed" as no previous movement has been. It has behind it (1) all

expert opinion, the views of all the leading linguistic specialists on both sides of the Atlantic; (2) the views of a large number of professional educationists who rebel against the great waste of time (estimated at from one to two years of a child's life), and the painful training in unreason, involved in the imposition of our arbitrary spelling upon the rising generation; (3) the practical sense of the American people, to which the economy of effort and material implied in simplification must necessarily appeal; (4) the growing realization among the business community of the advantages that must ensue from making our language easy and agreeable, instead of hard and repellent, to foreigners. Add to these forces a fifth influence, by no means to be underrated—that of unlimited pecuniary means for the furtherance of the propaganda—and the most inveterate conservative cannot but perceive that the movement, however deplorable, is certainly not negligible.

Let us realize, too,—and the sooner the better—that English opposition will have less than no weight in America. There is a large party in the United States that is by no means too willing to listen to reason from this side of the water; there is no party whatever that is willing to listen to unreason, or to concede any claim on our part to an exclusive or preponderant authority over our common speech. Should England, as a whole, adopt a stubbornly hostile attitude towards the movement, her action might determine in favour of reform many American waverers; but it would not detach from the cause a single American adherent. There is even a party, though not, I think, a large one, that would hail with enthusiasm the opportunity for a linguistic Declaration of Independence and for the effective differentiation of American from English.

"But you are begging the whole question," it may be said, "in your assumption that English remonstrances against 'simplified' spelling would and could be nothing but 'unreason', to which America could not be expected to listen with patience." I do not for a moment mean that criticism of the particular recommendations adopted by President Roosevelt, or of any other proposals that may from time to time be put forward, are necessarily unreasonable. On the contrary, it is the very purpose of this paper to urge that we may and must claim our equal share in determining what changes are advisable, and how they ought to be effected.

But I do deliberately assert that the opposition to all change whatsoever is pure unreason. In other words, I believe there exists no reasonable argument against the *idea* of reform, unless it be that, in matters of spelling, unreason is necessarily stronger than reason. It is conceivable that this may be psychologically true, that experiment may show the inertia of the Anglo-Saxon mind to be proof, in this matter, against all assaults from the side either of logic or of expediency. I have already given my reasons for believing that, so far as America is concerned, this is not the case. But even if I am wrong, and if unreason should everywhere prove the stronger force, the mere assertion of unconquerable supremacy can scarcely be called a reasonable argument.

For the rest, the stock argument against reform—that it would obscure the history of the language, and blind us to the etymology of the words we use—has long ago been abandoned by all who have given any real thought to the subject. It is disowned by the very people who, were there anything in it, would be the first to insist upon it—namely, the philologists and language-historians. But it needs no appeal to authority to prove the emptiness of the argument. The history of the language is written in a thousand volumes, and can never be really lost or obscured; and the idea that our current spelling is, in any effective sense, a course of instruction in etymology, is patently false. I will not dwell on the numerous words (such as "sovereign," "rhyme," etc., etc.) in which the spelling suggests a mistaken etymology. That is a very minor matter; though it is to be noted that the people who cling to the etymology argument are as much opposed to the alteration of these words—to "soverain," or "sovran," "rime," etc.,—as to any other alteration. The real point is that no one can know anything to the purpose about etymology who does not make a deliberate study of it, and that such study will be as easy after our spelling has been reformed as it is now. Moreover, even if the history of the language were written on the face of it much more clearly than in fact it is, the argument from etymology would still be a wholly disproportionate one. Of the millions who read and write the language, how many ever give a thought to its etymology, or can reasonably be expected to do so? Certainly not one in a hundred, probably not one in a thousand. Most children, perhaps, have learnt a few "derivations" at school; but in how many cases does this smattering

of knowledge practically influence their use or enjoyment of their mother tongue? We may confidently answer: In a quite infinitesimal proportion. Even supposing, then, that the current spelling afforded a much more ready key to etymology than in fact it does, can it be reasonably pretended that a hundred million people who have no use for this key ought to be encumbered with it throughout life, simply for the convenience of the few hundred or thousand scholarly persons whose etymological knowledge is really of value to them? The pretension is monstrous. Let the scholarly person provide himself with his own key at his own expense, as, in fact, he must do, however "historical" our spelling may be; and let us cease to compel the world-wide millions of English-speakers to carry about with them a cumbrous sham-key, which they do not want, which they can not use, and which, if they could use it, would unlock nothing worth mentioning.

Far be it from me to flout etymology. I am myself a confirmed root-hunter, and such knowledge as I possess of the language profoundly influences my use and enhances my enjoyment of it. But my knowledge of its history is not acquired from its spelling, and will not be lost to me should I live to see its spelling reformed.

Can any of my readers, who is capable of sincere introspection, look into his own mind and honestly report that the argument from etymology is anything more than a pretext cloaking his instinctive dislike for the uncouthness of reformed orthography? Can he maintain that his reason for wanting to see "program" spelt with the final "me" is his desire to have it recorded to all eternity that the work came to us through the French? I decline, in his own interest, to accept so foolish an explanation. With his plain, irrepressible shrinking from the uncouth physiognomy of "program," I have a great deal of sympathy, as I have with all human foibles; but I have neither sympathy nor respect for the self-deception—to use no harsher term—which would make unreasoning instinct masquerade as reasoned pedantry. We all shrink instinctively from the uncouthness of certain reformed spellings; we all have a certain amount of initial discomfort to get over. But a profound etymologist like my imaginary opponent must, of course, be aware that "uncouth" really means nothing more than unfamiliar; and unfamiliarity is a drawback which time may always be trusted to correct.—*The Fortnightly Review.*

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WIDOWS' MONUMENTS; STREET IN YENCHOW.

World's Evangelical Alliance.

Topics Suggested for Universal and United Prayer,

SUNDAY, JANUARY 5th, to SATURDAY, JANUARY 11th, 1913.

Sunday, January 5th, 1913.

Texts for Sermons or Addresses.

"*Where there is no vision, the people perish.*"—Proverbs xxix. 18.

"*Who knoweth whether thou art come to the kingdom for such a time as this?*"—Esther iv. 14.

"*Seek ye first the kingdom of God, and His righteousness: and all these things shall be added unto you.*"—Matthew vi. 33.

"*For this cause I bow my knees unto the Father of our Lord Jesus Christ, of Whom the whole family . . . is named.*"—Ephesians iii. 14, 15.

Monday, January 6th, 1913.

Thanksgiving and Humiliation.

THANKSGIVING for His good hand upon us in 1912. For having made all things, in spite of grave dangers, work together for good. For the continuance of great world opportunities during another year. For new confidence that God is working His purpose out as year succeeds to year. For new visions in the Holy Ghost of the Lord Jesus Christ as our supreme authority and exemplar calling to discipleship and service.

HUMILIATION for sins of omission and commission. In view of the decline of the sense of duty to God and to our neighbour. In view of the comparative failure of the Church to win the masses. In view of the general condition of Christendom—a form of godliness, but denying its power. For seeking in material advantage that which God has promised to those who "seek first" His Kingdom. On account of race feeling, caste prejudice, and lack of brotherhood man with man.

Scripture Readings:

Psalm ciii; Isaiah xii.; Joel ii. 21 (to end); Haggai i.; Matt. vi. 24 (to end); 1 Cor. xii. 27 (to end) and xiii.

Tuesday, January 7th, 1913.

The Church Universal—The "One Body" of which Christ is the Head.

PRAYER for the whole company of Christian people dispersed throughout the world. That throughout the whole Body the Word of God may have free course and be glorified. That increasing fellowship and unity may come through a return to apostolic obedi-

ence, first love, and first works. That throughout its membership there may be realised new spiritual power, for world-wide witness. That every member may learn the duty and privilege of systematic and proportionate giving. That the Church's ministers may be filled with the Holy Ghost and so glorify Christ. That the Evangelical Alliance may be blessed in its world-wide efforts to unite the Reformed Churches for prayer, fellowship, and coöperation. That the Alliance may more and more be used to bring Christians together as "all one in Christ Jesus."

SCRIPTURE READINGS:

Psalm cxlv.; Isaiah lv.; 2 Tim. iii. 14 to iv. 8; Rev. ii. to verse 8 and iii. 7–13: 1 Thess. i.

WEDNESDAY, JANUARY 8th, 1913.

Nations and Their Rulers.

PRAYER "for Kings, and for all that are in authority"—Presidents, Parliaments, and Legislators. That in all relations between Capital and Labour a right sense of primary duty to God, Nation, and Neighbour may be supreme. That all classes may dwell together in unity, and in a common fear of God and obedience to His commandments. That international suspicions and jealousies may diminish. That God will avert the danger of international wars. For a blessing on every effort that seeks to promote "good-will towards men." For Soldiers, Policemen, and all other public servants.

SCRIPTURE READINGS:

Psalm ii. and cxxxii.; Romans xiii; James iv.

THURSDAY, JANUARY 9th, 1913.

Foreign Missions.

PRAISE for the Gospel of Christ, "the power of God unto salvation to everyone that believeth." For the many thousands converted to faith in Christ during the past year. For the growth of the Native Churches in self-support, self-government, and self-extension. For the opportunities and open doors in all the great Mission fields. For the increasing missionary spirit in the home-land, and for the contributions given for the support of the work abroad. For the men and women who have heard and obeyed the Master's call and are now serving Him at the front.

PRAYER that every member of the Church of Christ may realize and respond to the Master's call to "preach the Gospel to every creature." That all Missionaries may be endued with power from on high, and that the Lord may work with them, "confirming the word with signs following." That all Native ministers, Catechists, and Bible-women may be greatly used to the conversion of their fellow country-men. That all Christian converts may grow in grace and show by their lives and conduct the reality of their conversion. For guidance and blessing in the peculiar difficulties

of evangelizing the Moslem peoples. For wisdom to be given to the new leaders of modern China, and to those who are endeavouring to apply the Gospel to its changing conditions. For guidance to be given to Missionary Societies seeking to influence educational movements in India, China, and Japan. For all Medical Missionary work and workers.

SCRIPTURE READINGS:

Psalm lxxii. Isaiah xi., 1-9; Acts i. to verse 9; Eph. iii. 14 to end.

FRIDAY, JANUARY 10th, 1913.

Families, Educational Establishments, and the Young.

PRAYER for the more general practice of Family Worship and the daily reading of the Holy Scriptures. That the individual prayer-life may be more carefully cultivated by young and old. For all Heads and Tutors in Universities, Colleges, and Schools. That the dangers of corrupt literature may be anticipated and met. That Parents may realize the peculiar dangers of these days to all young life, and may become companions of their children with a view to the building of a pure Christian character. For all Sunday-school Teachers and others seeking the early conversion of the young. For Bible School and Class Leaders, and all working for the Spiritual welfare of young men and young women.

SCRIPTURE READINGS:

Exodus xii. 21-28; Joshua iv. 19-42; Eph. v. 15 to vi. 9; Phil. vi. 1-9.

SATURDAY, JANUARY 11th, 1913.

Home Missions and the Jews.

PRAYER for all Home Missions, and to this end for workers who in the power of the Holy Ghost tell out the "old, old story" in the homelands. For a return to the old reverence for God's Word, God's Day, and God's House. That in dealing with vicious symptoms in the community we may go deeper and deal with sin as calling for confession, forgiveness, and regeneration. That Governments may be moved to take up the Jewish question, and devise means to open the lands of their forefathers to Jewish colonization. Let us thank God that His own people, the Jews, still remain a miracle in the world. Let us confess that the Church as a whole has been guilty of faulty witness to this remarkable people. Let us pray that their presence all around the Christian Churches may prove the opportunity to attract them by love into the Kingdom of Christ.

SCRIPTURE READINGS:

Psalm cxxii.; Luke viii. 4-21; Romans xi. 25 to end; Isaiah xxxv.: lii. verses 7 and 8: Zech. xii. 9 to xiii. 1.

Correspondence

THE TIENTSIN HYMN BOOK.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: A correspondent courteously informs me of an error in my "China Mission Year Book" (1913) article on "Hymnology in the Christian Church." I have there stated on what I wrongly supposed to be reliable authority that the "Tientsin Hymn Book" edited by the late Rev. Jonathan Lees is out of print. Having tried vainly to procure a copy and being told it was out of print, I ventured to think it was; but am glad to hear that it can still be obtained from the Rev. A. King at Tientsin.

Will you please allow me the hospitality of your columns for this letter to help make good my error?

Yours gratefully,
WM. MUNN.

CHILDREN'S SCRIPTURE UNION.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: There may have been a lack of continuity in the working of this Society through the Honorary Secretary having had to leave hurriedly for home on account of family reasons, and the one who undertook the work in his absence leaving unexpectedly before his return to China. It is hoped, therefore, that friends using the readings, or in other ways interested in the Chinese branch, or in starting English-speaking branches, will apply to the undersigned for any necessary information.

In addition to the regular readings, a separate list of Scripture Union portions in the New Testament and the Psalms is being prepared. Copies of each will be ready in the beginning of December.

Yours truly,
GILBERT MCINTOSH.

JOINT THEOLOGICAL TEACHING.

To the Editor of
"THE CHINESE RECORDER."

DEAR MR. EDITOR: It may be of interest to your readers to hear of a scheme which is now being tried by four theological colleges in the city of Montreal, Canada. These are the Anglican, Presbyterian, Methodist, and the Congregational. Hitherto each of these colleges has had a separate staff, few in number, and each overloaded by the endeavor to cover the whole field for the benefit of their students. Recently a whirlwind campaign on behalf of McGill University, close by which are situated these theological colleges, was brought to a successful conclusion. A wholly unexpected idea was evolved by the laymen who led the movement, namely that these colleges grouped around McGill should coöperate in their teaching. The initial idea was to promote economy. The surprising thing to the man on the street was that the Faculties of all these colleges took up the idea with enthusiasm. The result is that all the students of all the colleges will be instructed by a large staff, each of them a specialist. Instead of small classes, there will be larger

classes with more enthusiasm and emulation and under better lecture conditions. But better still, there will be a rapprochement between the Churches, such as no one at the time had dreamed. There is every possibility that the Methodist, Presbyterian, and Congregational Churches may unite within the next five years, but the gratifying thing is that the Anglicans have seen their way clear to join in theological instruction. Of course, certain subjects will be reserved for individual instruction as is now done in Shantung. A leading daily characterizes the experiment as leading the world in a unique scheme for practical Church union. Perhaps China might dispute the claim. At least, why can we not have more of this same coöperation than we have ever dreamt of before?

Yours sincerely,

D. MacGillivray.

EVENING SCHOOLS.

To the Editor of

"The Chinese Recorder."

Dear Sir: Will you be kind enough to let me give you a report of the evening schools for inquirers through the Recorder?

Since the first edition of the 600 character books, three months ago, the number of schools has been steadily increasing. At the present time there are 47 schools with a total of 947 students. The teachers of several of the schools have given encouraging reports and have said that the school is the best place to keep hold of and to touch inquirers.

The whole series of books has now been published and they are on sale at the Presbyterian Mission Press. The educational minister of Kiangsi province has indicated his approval by sending in a large order for the series. More recently an order for one thousand copies came in from Yencheng where about forty new schools will be opened.

At the request of friends I am now preparing a catechism on Christianity, a Bible story based on the New Testament, as well as one based on the Old Testament, and a hymn book, all using the same 600 characters though in a few cases additional names and doctrinal phrases have been used.

I am also planning to issue, once in ten days, a Chinese newspaper, using only 700 characters. The need for this is undoubted as there is not more than one tenth even of the members of our churches who are able to read, so they are debarred entirely from reading the news. In addition to ordinary secular news items, it will give news of the progress of Christianity in China and throughout the world. Will not every missionary be interested to have every one of his church members reading regularly such a paper as this? Following, I give a prospectus of the contents:

I. Contents: There will be ten departments: 1. Editorial; 2. National affairs; 3. Important World News; 4. Hygiene; 5. Scientific facts; 6. Spiritual help; 7. Industry; 8. Religious; 9. Stories; 10. Miscellaneous.

II. Price: Each issue will consist of eight pages. There will be three issues per month and 34 issues per annum. Subscription price, including postage, 50 cents per annum. For two subscriptions to one address, 90 cents per annum. Cheque or P. O.

order will be accepted for payment instead of P. O. stamps which are accepted under the amount of one dollar only.

III. Order subscriptions payable in advance. Send your order with amount enclosed before December 31st to

Professor TONG TSING EN,
Shanghai Baptist Seminary,
Shanghai.

A REPLY.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: In the Chinese RECORDER for July last, there is a review of my book, the Economic Principles of Confucius and His School. I do not wish to enter into any religious discussion with the reviewer, but simply to point out some of J. D.'s obvious mistakes.

I say "In the Analects, Confucius, by tacit implication, compares himself with God." The reviewer says that this "is to talk nonsense," but Dr. James Legge, who was also a missionary, wrote "It is not easy to defend Confucius from the charge of presumption in comparing himself to Heaven." Dr. Legge always translated Tien (天) by Heaven, but I have sometimes translated it as God. In the passage referred to, Tien undoubtedly means God. I say "In the Doctrine of the Mean Confucius is called the equal of God" (故曰配天). Your reviewer refers to another passage (則可以與天地參), so his somewhat ungenerous remarks concerning me are without point. Surely the reviewer must know that the Doctrine of the Mean contains very many references to Confucius, as is only natural for it was written by his grandson as a eulogy on his illustrious grandfather. By what authority therefore is J. D. so positive that this passage has no reference to Confucius?

The rite of personal receiving (親迎) was specially prescribed by Confucius to preserve respect for the woman; but the reviewer says "It was probably once the custom for the bridegroom to go to the house of the bride and claim his property." To interpret the most solemn ceremony of receiving one's wife by such a contemptible term as "claiming his property" shows, I respectfully submit, more prejudice than scholarship. What I present in my book are the principles of Confucius, not the customs of China to-day, and it is unfair to quote modern customs and employ them as an attack on my presentation of Confucian principles. But J. D. is not quite correct even as regards the modern customs. China is a very large country, and the marriage customs differ in different places; but the rite of personal receiving is universal: some practise it actually, others again only nominally, but the principle is never forgotten or ignored. Although the bride is not accompanied by her father and mother as your reviewer says—for it would be improper for the older generation to follow the younger—the bride's brother, and sometimes the sister as well, accompanies her until she reaches the family of the bridegroom. This may seem a small thing to correct, but unfortunately your reviewer does his best throughout to put the Chinese in a bad light. Again the reviewer is quite in error as regards the name of the married woman in

China. She does not, as he says, "take the name of her husband" just like her European or American sister. Very often the woman combines her own name with her husband's (某門某氏), especially if she be illiterate, but whenever a married woman writes or paints anything, she invariably signs it only with her maiden name, and in her correspondence with friends she not infrequently does the same.

It is certainly the fact that "throughout the whole of Chinese history no blood has ever been shed on account of religious controversy," and that "China enjoys complete religious freedom." The Chinese can worship as they please, they can preach what they please, they can build any kind of temple that they please, they can hold any official position without anyone asking questions as to their religion. The reviewer says "When the Emperor Kanghsi prepared the Sacred Edict, ... he had one section warning the people against heretical doctrines." Just so, but the warning given by the Emperor is one thing, the actual freedom enjoyed by the people quite another. "It is the 'doctrine' the Emperor condemns, not the political activity of the priests, as Dr. Chen pretends," your reviewer J. D. writes. Of course it is not the political activity of the priests which the Emperor condemns, for China was at that time very strong, and there was no reason why he should note their political activities,—if such there were—I do not, as a matter of fact, know that the priests were politically active. All I claim in my book is that "The Chinese look upon the missionary cases (教案) not as religious disputes, but as political uprisings"; but your reviewer quite wrongly interprets me as supposing that the alleged "political uprisings" have often been used as pretexts to conceal what were really and in fact religious persecutions, and to support his argument he refers to the Tientsin massacre which took place in June 1870 (not in May 1879 as he states), and says quite correctly that here there was not even a pretence of political crime; but neither was this a religious matter. The unfortunate affair was caused by a kidnapper who was a member of the Church. It was this man who stirred up the mob. An examination of H. E. Cheng Kuo-fan's memorial to the throne on the matter shows this very clearly. I repeat that every so-called religious riot or persecution in China has been caused by apprehensions of practices which had nothing to do with religion. There has never been in China anything corresponding to the religious persecutions with which the history of Europe during the 16th century has made us all familiar.

Thanking you in anticipation for your courtesy in inserting this somewhat belated reply,

Yours sincerely,

CHEN HUAN-CHANG.

Our Book Table

The object of these Reviews is to give real information about books. Authors will help reviewers by sending with their books, price, original if any, or any other facts of interest. The custom of prefixing an English preface to Chinese books is excellent.

"Children's Christmas in Many Lands." By Miss Laura M. White, Christian Literature Society. Price Three cents.

It was a graceful fancy to picture a deputation of the little children of Christian lands coming to their Chinese sisters at the first Christmas of the Republic to offer congratulations, and to tell how they are accustomed to celebrate that festival which is theirs *par excellence*.

The fancy has been sweetly and tenderly worked out, and we predict that the little book will be a well-thumbed treasure in many a Mandarin-speaking home, and that the story, with its carols and its lessons, will be much on the children's lips, and in their little hearts. It seems also well adapted for representation, and was perhaps written with that in view. The costumes could easily be arranged on any mission station which boasts some foreign children; and to encourage a few of the small Chinese to produce it, would be pleasing and profitable. The *scene* is China; the *time* is *Christmas Day, 1912*. *Verb. sap.*

C. E. C.

"The Great Crusade." By Basil Mathews, M.A., London Missionary Society, London. 6d. net.

To the story of the year's work of the L. M. S. (1911-1912) Mr. Basil Mathews has given the above attractive title, and the idea it suggests is worked out all through the nine short chapters. The style is distinguished and the standpoint is that of a man of visions and enthusiasms, whilst the sweep is as wide as the Society's work—Africa, Madagascar, India, China, Polynesia and the West Indies. Statistics occupy just two pages and other two are filled with a summary of income and expenditure.

Naturally, we cannot have a world-wide work summarized in a book of 70 pages and, at the same time, expect to find very much about any one field or many details of any kind of work. The chapter and summary on China is headed "The Clash of the Forces," and consists of two admirable illustrations and eight and a half pages of letter press. We are not sure that the series of word-pictures which make up this chapter give quite the right impression or do justice to the great work the L. M. S. is doing in this country.

It is interesting to note that the 15,000 church members connected with its China Mission contributed £2,978; the 14,800 in India, £2,800; and the 13,500 in Madagascar £6,000; whilst the 49,000 church members in Polynesia gave over £17,000, and the 23,000 in Africa only £1,323. Thus, proportionately, the Chinese converts do better than those in any other part of the L. M. S. field, save in the South Seas.

"LIVINGSTONE THE PATHFINDER." By Basil Mathews, M.A. Henry Frowde, Oxford University Press, London, etc. Published in coöperation with the London Missionary Society, London, 2/- net.

This sumptuous book with its forty-five excellent pictures is one of the many signs that the young people of to-day are catered for in a manner that their parents could not have even dreamt of. If our children grow up without a knowledge of the great missionary enterprise and an interest in the evangelization of the world, it will not be the fault of the Missionary Societies. This life of Livingstone is fascinating from cover to cover, and one can scarcely imagine a boy or girl of ten or twelve putting down the book till the last picture had been pored over and the last line eagerly devoured. Here are the first three sentences :—

"The dancing flames of a campfire on the edge of an African forest threw leaping shadows of men on the dark background of trees. The silence of its depths was broken by the roar of a lion, the splash of a hippopotamus in the river close by, and the crash of falling trees in the path of an elephant. But the strange band of men around the night fire did not heed these noises."

The story of Livingstone will be familiar to all readers of the RECORDER, many of whom will be absorbed in finding paths for themselves through problems as perplexing in their own way as those which our hero found in Africa. Yet we venture to commend it to their notice for two reasons. First, the book is both a tonic for depressed and burdened workers and an ideal companion for the long hours of a journey by boat or cart. Some of us would have burnt our last end of candle in a Chinese inn in finishing such a story told in such a stirring way. Then, in the second place, it is just the book that should be used in the coming winter's work. Its pages teem with illustrations to arrest attention and brighten a sermon ; while the main features of the story could be told with effect at two or three of the weekly prayer or missionary meetings. The pictures could be made into lantern slides, and the narrative would furnish a first-class lecture for scholars and students. The pictures alone would be an education, whilst the story would make its own appeal.

"CHINA AND THE GOSPEL": An illustrated Report of the China Inland Mission. C.I.M., London, etc.

Some of us in China always look eagerly forward to the arrival of this volume, for it is a report that stands by itself. It is China from cover to cover, and it reviews the year's work of one of the most aggressive organizations in the country.

In this report and the "The Great Crusade," referred to above, we have two types of mission reports. The latter endeavours to give us a bold impression in the language of a skilled writer who puts into his own words the gist of many reports from the field : the former brings us to the field itself and shows us station after station, and permits us to see what is actually going on.

During 1911 sixty-five workers were admitted to the Mission, and after deducting losses by death and all other causes the net gain for the year was forty-one. The total number of missionaries connected with the C. I. M. is now 1,009. 1,893 Chinese were baptized during

the year, bringing the number of communicants up to 26,354.

The report, as usual, is well illustrated, and the frontispiece is an excellent photograph of the venerable Deputy Director, the Rev. J. W. Stevenson.

小新兒語. "JUST SO" STORIES. By Rudyard Kipling. Translated into the Shanghai Dialect. Printed at the American Presbyterian Mission Press, Shanghai. 20 cts.

These very interesting and amusing stories appear for the first time in a Chinese dress. They will be sought by the pupils in the vast territory where this dialect is spoken, with great eagerness. We are informed the Mandarin version is soon to follow. For sale at all book stores and the Presbyterian Mission Press, 18 Peking Road.

"INTERESTING MANILA." Revised Edition. Manila: E. C. McCullough and Co.

The title fairly describes the contents of this book. It makes no attempt to describe either the city or people in detail, and is in no sense an ordinary guide-book. All the same, the main features of Manila and the most striking characteristics of the Philippines are set forth in a most attractive form. It is just the book for the tourist; for it tells him what he should not miss and will help him to look at the walls, forts, and churches, and at the teeming life of the crowded streets from the right point of view. The romance of the old life and the present interest of recent administrative and commercial developments are happily blended. Moreover, that wearisome and unnecessary "boosting" which disfigures so much that is written about the Philippines is reduced to quite reasonable proportions. We heartily commend this volume—almost every page of which is well illustrated—to intending visitors to the Islands; it is just the book to read on the way over.

三教新義 by Liang Chi Shêng. Canton Baptist Press.

Mr. Liang Chi Sheng is a teacher in the Theological School at Iyang, Hunan. He is familiar with the English language, but his work on the three religions shows originality. Foreign comment on the three religions is, of course, easily accessible in many books, but the criticisms made by Chinese Christian thinkers are deserving of more study on the part of missionaries than what foreigners think about the old faiths. Wang Ping Kun's work on Confucianism 耶儒月旦 (C. L. S.) should be read in connection with Mr. Liang's book. Regarding Confucianism, Mr. Liang says that Confucius never had the idea of founding a religion; secondly, that he never mentions religion; thirdly, that the so-called Ru Chiao was a late product; fourthly, in the summing up, he says that its great deficiencies are, (1) extreme mistiness concerning the Attributes of God; (2) it has absolutely no doctrine of atonement or salvation from sin; (3) it makes too vague a distinction between the personality of men and the personality of God. As to the founding of Confucian chapels, it is like the old woman who tried to imitate the knitted brows of Hsi Shih, a famous beauty of the 5th century B. C., with the result that her own ugliness became all the

more hideous. Foreigners would scarcely venture so strong a statement. It is said that Wang Ping Kun's work is considerably more outspoken than has been the custom among foreigners writing on Confucianism.

D. McG.

MACMILLAN AND CO'S LIST.

GENERAL GEOGRAPHY. (First Books of Science Series), by B. C. Wallis. 1/6.

"TANGLEWOOD TALES", by Nathaniel Hawthorne. Part I. Edited for Schools by J. H. Fowler, M.A., 1/.

Anyone teaching geography to Chinese should get Mr. Wallis's book, for it is packed with suggestions for the teacher as well as with information for the scholar. With only slight changes it could be turned into a most useful primer for our Chinese schools and colleges; it would both prepare the way for and supplement the books already in use.

Three of the undying Greek stories, done into English by that prince of story tellers, Nathaniel Hawthorne, are given to us in Mr. Fowler's book. The Stories are *The Minotaur*, *The Pygmies*, and *The Dragon's Teeth*. We hope the C.L.S. or some other publishing Society will soon give us a Chinese translation of this book—introduction and notes included. It is true that the stories are but fairy-tales or poetry, but there is a real sense in which they are true—truth and tenderness, honour and courage, and a scorn of things mean and foul can be taught to the young by a story as well as by a catechism. No Chinese boys or girls could read these Tales without getting much to think over, and much that would take them out of themselves and into a wider world.

Missionary Gleanings from Theological Magazines and Literature.

By G. G. WARREN, Changsha.

The September number of the "Expositor" contains an article on "St Paul and the Terminology of the Mystery-Religions." It is the fourth of a series on "St Paul and the Mystery-Religions." The writer is Professor H. A. A. Kennedy, D. Sc., D.D. Those who have *studied* the article on "Latin, Old Versions" in Hastings' Bible Dictionary will look for something of a very high order of scholarship when they turn to an article signed by Dr. Kennedy; nor will anyone be disappointed in this respect with this latest essay. That utmost refinement of scholarship which Confucius referred to in the often quoted but rarely realized words, "When you are ignorant, to be aware of your ignorance" is shown in this discussion.

After a preliminary paragraph that deals with the daring nature of Paul's metaphors derived from 'the Greek athletic festivals which came under the lash of ancient Christian writers' and of his 'acquaintance with astrological mysticism' we are at once checked in any eagerness to settle the problem before us by the statement that 'when we attempt to estimate the date presented in the Epistles, we soon realize how delicate' the problem is. How far and in what manner did Paul consciously derive the terminology he used from the Mystery-Religions? Did he mean

by such terms as are technically employed in the literature of these religions, the *technical* force of these words? 'We must emphasize certain cautions,' says our author. 'It is sheer hypothesis to ascribe to Paul any direct impression through literature of the mystery conceptions.' The question asked 'cannot be hastily answered and dogmatic statements are utterly irrelevant.'

Certain '*groups* of conceptions which have associations with the Mystery-Religions' are found in certain contexts; e.g., I Cor. ii. 6ff. This grouping cannot be accidental, but its significance may be exaggerated. 'Take a familiar example from our own time. Many cultivated religious writers of to-day are fond of using analogies and illustrations from the field of biology. And these often appear in rather elaborate groupings. Yet, if they are analysed with care, they will be found to be anything but rigidly scientific. Terms like "evolution," "heredity," "struggle for existence," "variation," "acquired characters," etc., are in the air. Hence they may be used singly or in series as little else than convenient channels of appeal to the popular interest. Such a possibility must certainly be allowed for in the case of a great preacher like Paul, who would make it his business to find common ground with his audiences, without necessarily accepting the precise interpretations which they might put upon his terms.'

Dr. Kennedy follows on in the next twenty pages with a fascinating discussion of the exact shades of meaning given in the literature of the Mystery-Religions, in the Greek O. T., and in St. Paul to such words as *μυστήριον, τέλειοι, πνεῦμα, ψυχή* and *σάρξ* and promises in his next article to 'deal with terms which in Paul and the Mystery-Religions are descriptive of crucial pneumatic activities.'

It is not my purpose in calling attention to Dr. Kennedy's article, to summarize its conclusions as regards the Pauline vocabulary. I want, rather, to call attention to our own vocabulary. I hope that most of the readers of the Chinese RECORDER are engaged almost daily in preaching the great truths of Christianity to non-Christians. The phraseology in which we set forth our thoughts is a matter of great importance. It is quite evident that new thoughts and ideas must have new words as well as new meanings given to old words, in order to make themselves intelligible subjects of conversation (or literature). "Iron" and "road" are both millennium old words; their combination in Chinese gives a new meaning that has scarce existed a generation. "Telegrams" have become naturalized as "lightning information." "Telephones" have so far retained a foreign sound in Chinese as in English. No rule has been, or, indeed, could have been, laid down which the makers of new phraseology should follow—and, (a matter of even greater importance) no rule ever will be laid down that the adopters of a new phraseology will follow. Not more free is the wind to blow where it listeth, than is a people to pick up one phrase and reject another.

When we try to explain the new truths of Christianity to men whose minds are preoccupied with the thoughts and words of old truths and old

errors of the "Three Religions," we need great wisdom in the selection of our vocabulary. How far is it wise of us to use Taoistic and Buddhistic phraseology to convey ideas that are not Taoistic and not Buddhistic? If we say that we ought not to use them, what shall we substitute for them?

My thoughts have been running along these grooves because I have just been reading—or, rather, studying Père Havret's valuable work on the Nestorian Tablet. The three numbers of the "Variétés Sinologiques" devoted to the Tablet are most interesting as well as most thorough in their scholarship. The third (No 20—published posthumously in 1902) though less complete than it would have been had the author lived longer, is the most interesting. Previously, I had merely read the Tablet with Dr. Legge's Text and Translation (published by Trübner and Co., in 1888). Dr. Legge's notes give the student two prominent ideas about the Inscription: first, the writer makes extensive use of Taoistic and Confucian literature, and especially of that curious meeting place of Confucianism and Taoism—the Yi Ching; secondly, the inscription is very difficult to understand. Dr. Legge mentions ten different versions in European languages to which he had access. "In all of these—in some more, in some less—there was room both for correction and improvement." In the first two pages of the translation, containing some two hundred out of the eighteen hundred characters from the stone, there are the following notes: 'a difficult clause,' 'a most difficult sentence to translate,' 'why 365? Did the writer mean . . . ?'—an unanswered query. Probably nothing that Dr. Legge ever wrote affords so much "room both for correction and improvement" as does this little work containing his translation of the Nestorian Monument of Hsi-an-fu.

Happily, Père Havret has given us a work affording little room for improvement and, probably, even less for correction. A study of his mass of quotations from all sorts of out-of-the-way Taoistic books and Buddhistic inscriptions, as well as from the Confucian Classics, and the almost uncanny memory of phrases from the Tso commentary on the Spring and Autumn Annals that he has utilized (a memory that was undoubtedly not the French Father's own, but that of his very able Chinese co-adjutors) greatly deepens the first thoughts that come from reading Dr. Legge. The French writer shows us that the earliest Christian Chinese writing is nothing short of a mosaic of quotations, which even makes use of Taoistic and Buddhistic words to condemn Taoism and Buddhism.

To a writer of those days the Taoistic notions of the Yin and Yang would not be so incompatible with Christianity as they are to us. "It did not cost much for King-tsing (the writer of the inscription) to accommodate himself to the Chinese cosmogony as the mode of creation"—(Havret). God, Himself, 鼓元風而生二氣—a phrase which Legge translates: "He called into action the primordial wind, and produced the twofold ether"; Havret: "Il mit en mouvement l'ether primitif, et ainsi produisit le double principle" (i.e., "He set in motion the primeval

ether and so produced the double principle.") But Havret in his notes distinctly opens the possibility of referring the 元風 to the Brooding Spirit of Yen 1[2].

Nor is it merely the passages on the Creation that team with Taoistic lore; those on Redemption appear in an equally Chinese guise. Kuan-yin is spoiled of her "bark of mercy" which the Messiah (彌施訶) now guides over the "sea" bringing the passengers thereon to the "dwellings of light"—a phrase which Père Havret "has not found in any ancient author," though he points out the antithesis with the Buddhistic 暗府 which the Messiah "bursts open." "It is finished" appears in the phraseology of the Yi. The Father notes: "It must have required some courage on the part of King-tsing to incase such a phrase just here; but as we have said the Yi-king exercised a strange fascination over him."

One cannot but contrast Dr. Kennedy's examinations of St. Paul's phraseology with Père Havret's examination of King-tsing's. One may be quite sure that there never was a day when the Hsi-an inscription was read and understood by the "man in the street." It was written by a very accomplished scholar for equally accomplished readers. Like many of our own Elizabethan writers, the writers of the T'ang dynasty revelled in the furs and furbelows of a finnicking fashion.

One wonders how those earliest of Christian missionaries to China dealt with the common people. We are tantalized with this one peep into the bookiest of book-rooms, and wonder, in vain, what would be revealed to us if only we could have a well preserved waste paper heap from a Shensi Fayum or Stephantine.

Whatever may be our views of the manner in which King-tsing became a scholar to scholars, we should make sure of one thing when we preach to the non-Christians with whom we are surrounded. We must always do our best to think what our words will mean to our hearers. It is not of so much importance to use a phrase, the accurate construction of which by a well-read scholar will just fit in with the thought we were to convey. Our concern must be with the non-scholars who often use the phrases made by scholars in a very inaccurate way.

If I had not rambled already to such an extent, I should have liked to meander on on the question of Biblical translation—but, to-day, must forbear.

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Missionary News

China Medical Missionary Conference.

The Conference of the China Medical Missionary Association will be held in Peking, from 13th to 17th January, 1913.

There will be the following sections :— Medicine, Surgery, Gynæcology and Obstetrics, Parasitology, Pathology, Public Health, Ophthalmology, Medical Education, etc.

It will greatly conduce to the success of the Meeting, if Members will kindly notify as soon as possible whether they wish to make any communications. Subject and name of author must be sent to Dr. R. A. P. Hill, Union Medical College, Peking, immediately.

Any such communications should not occupy more than fifteen minutes (about 1,500 words) and for profitable discussion it should be given the following form :—

(I.) A definite statement of what it is intended to state, suggest, or prove.
(II.) A statement of the facts or arguments on which such thesis rests.
(III.) A very brief summary of your leading points.

Authors are requested to send short abstracts of their papers not later than November 30th, to Dr. C. J. Davenport, Shanghai.

Canton Christian College Notes.

Provincial Reforms under Mr. Chung.

Kwongtung Province is being amply justified in the choice of Mr. Chung as its first officer and leader in education.

He has made a census of the children of school age in Canton—an unheard of thing,—has opened many new schools for their accommodation, and forced their attendance as far as possible, thereby taking many off the

streets, and removing some from positions of most taxing labor.

The provincial government granted Mr. Chung and his department $200,000 for the purpose of sending students abroad to study. Competitive examinations were given in July and the students have now gone, under pledge to return as teachers in this Province. Many of these went to America, including ten from Canton Christian College.

Opposition of a very threatening nature arose when the new Christian Commissioner attempted to abolish the worship of Confucius in the government schools of the Province, but he held firm, at the risk of his position, and prevailed. Under his influence rapid advance is also being made toward complete religious freedom in the private schools which enjoy recognition by the government. This is interesting when compared with the religious requirements in the schools of Japan.

Help from the Missions.

It has been gratifying to learn that the United Brethren and London Mission Boards each has expressed its desire to place a member of the Mission here at the College to be a regular member of the staff but working probably especially in religious work. The Baptist Mission (American Baptist Foreign Missionary Society, Boston) at Swatow has recommended the same action to its Board. This help will be both welcome and timely, since we are increasing the number of students so rapidly that it taxes our resources to the limit to assimilate the new element. This means first of all a need for the strengthening of our religious forces and the increasing of efforts to maintain the proper spirit and atmosphere at the school.

Summer Normal Institute.

The Third Summer Normal Institute was held at the College under the auspices of the Educational Association of Kwongtung. This Teachers' Institute is becoming more and more popular, one hundred and two Christian teachers of mission schools availing themselves of this opportunity of study and recreation for three and a half weeks, July 6—30. Two classes were formed of almost equal numbers, and recitations in Arithmetic, Geography, Bible, Nature study, Pedagogy, Physiology, Music, and Drawing were held. In the evening there were lectures, debates, and socials. Illustrated talks on Aviation, Astronomy, Fishes, and Egypt were enjoyed, and lectures by Commissioner of Education W. K. Chung on "The New Education"; by Chief Justice of the Supreme Court, Canton, Hon. Ng Chik P'un, on "How Teachers May Educate for Citizenship"; by the Commissioner of Public Health, Dr. S. F. Lei, on "Civic Sanitation", gave the students a new idea of what was theirs in opportunity and responsibility.

The corps of teachers was drawn half from the College staff and the others from the Presbyterian and United Brethren Missions. We believe these Institutes will raise the standard of the country schools which, in these days of government progress, is necessary, if Christian Education be kept to the front. Plans are being made for three large classes next year. There also will be graduated the first class from the three years' course.

Extract from letter dated November 20th, 1912, from Dr. E. L. Woodward, Anking.

Our eight days' campaign here succeeded beyond our expectations. The attendance averaged nearly 2,000 each day or a total of about 14,000, say quite 10,000 separate persons, and there are many indications of a most favourable and widespread impress having been made throughout all classes. Over 100 names were given in for further instruction, and the follow-up campaign of home visitation is adding many others to the list of enquirers. All the high officials were either present or in one or two instances sent proxies (*e.g.*, the Tuh-tuh, who himself called to see the cathedral the next morning). Many came in full uniform, and altogether the occasion marks a new epoch for Christianity in Anking. The attendance at the end of the series was just as large as at the beginning and, but for the exhaustion of the workers and

the claims of other duties, the evangelistic meetings might have been carried on with unabated interest for another week, judging from all appearances. Many students and teachers were in attendance.

Revised Course of Study for Primary Schools.

Issued by the Board of Education, Peking, September 28th, 1912.

Lower Elementary School—Four years.

- Ethics.
- Chinese.
- Arithmetic.
- Physical Drill.
- Manual Training. } Omit one or all if desired.
- Drawing. }
- Singing. }
- Sewing for girls.

Higher Elementary School—Three years.

- Ethics.
- Chinese.
- Arithmetic.
- Physical Drill.
- Drawing.
- Manual Training. } May be omitted.
- Singing. }
- Chinese History.
- Geography.
- Science.
- Agriculture or Commercial Training for boys.
- Sewing for girls.
- English or other modern languages may be taken.

Comments on New Course of Study.

To the Editor of

"The Chinese Recorder."

Dear Sir: Your letter of 14th instant is received. I have spoken to Mr. Chang Yuan-chi, the Editor-in-Chief of the Commercial Press, who is a Hanlin of the old school but who is quite progressive and modern, regarding your request for a brief statement as to the probable result of omitting the teaching of the Chinese Classics from the primary school course. He was one of the Vice-presidents of the Central Educational Conference that met in Peking during the summer of 1911 and presided at most of the meetings of that Conference. He said that this subject came up for discussion at that time. The meeting decided that to require school children to memorize the classical books before they are old enough to understand them is contrary to the principles of modern pedagogy and that, with the introduction of the new subjects, the children cannot afford the time to commit the classics to memory. The Educational Conference held in Peking last summer concurred with this decision, hence the Board of Education made the change. Representatives of all the provinces attended these two conferences, so the decision may be regarded as the opinion of the leading educators of the country.

Mr. Chang says it is true that the conservative element of the country is not in favor of the change. As far as that is concerned, if the scholars of the old school could have their way they would like to see all the new schools—mission schools included—closed and revert to the old system of examinations. But these men are wofully deficient in coping with the demands of the times, so their opinion in this matter may be disregarded. Times have changed, and what the country needs today is efficient citizens. For this reason, the revised course of study for the primary school lays the stress on industrial and commercial education. This is in keeping with recent developments in education in America, Japan, the Philippine Islands, and the more advanced countries

of Europe, especially Germany and England.

This step does not involve the discarding of the classics altogether from the course of study. Classical selections are to be incorporated in readers and books on Ethics, as selections from the English Classics are made use of in the foreign readers. The course of study for the middle and higher schools has not been issued, so we do not know definitely what the Government intends to do in the higher schools, but it is probable that the Chinese Classics will find a place in the course of study when the minds of the students are mature enough to understand them, just as English literature is systematically taught in the high school and college in America and England.

Yours sincerely,

FONG F. SEC.

C. I. M. News.

Mr. J. O. Fraser, B. Sc., writing from Tengyueh, Yunnan, on September 30th, says:—"This month Mr. Gowman and I have seen a good deal of the teachers and students. The desire to form a Y. M. C. A. is as strong as ever with them. And a later feature still more pleasing to us is the desire of not a few to start a Bible class. We hope to get this latter put on a definite footing. Yesterday afternoon (Sunday) we held a kind of inauguration meeting for this Bible class, in which fourteen were present, three of them being school teachers and most of the others students. Mr. Gowman's Bible School experience will be useful to us in carrying on this class. Quite a few of them show a real desire to become Christians, and some of these very students would hardly look at us a year or two ago! One young man, aged 21, is a specially interesting case. He was born in Lhasa, Tibet. His father was a Chinese secretary there for someone or other, and his mother is a Tibetan. Later on they removed to Yatung, just over the Indian frontier, where they lived next door to Miss Annie Taylor. The latter got on good terms with them and often preached to them, especially to this boy and his mother. He says he can remember quite well how she used to teach him the Gospel when he was quite a little boy, and says: 'She practically made me a Christian.' Afterwards the family removed to Shanghai, thence to Szechwan and finally here, where the father is permanently employed as head clerk in the Customs. They are quite a better-class family and well spoken of, and have always been friendly to us. This young man has been coming to us very often just lately and not only wants to be a regular attendant at the Bible class and club (which we are hoping to start) but tells us he wants to be a Christian. He says he has asked his father's permission about becoming a Christian, and he encourages him. We feel very hopeful about him. His name is Tai. He is well educated and seems to be a man of not a little character and 'grit.' He has a peculiarly candid way of talking, and he doesn't seem to think (as others do) that there is anything to be ashamed of in being a Christian. Our services have been better attended this month than at any time since I came here. Last Sunday morn-

ing we had our record attendance—45. Many of the soldiers come, and we are trying to get into their barracks and address them all together, as has been done elsewhere."

Mr. Fawcett Olsen writes that on his return to Kiungchow, Szechwan, on September 17th, after an absence of ten months, he and Mrs. Olsen found the Mission premises just as they had left them. This, he says, was due in part to the vigilance of the Christians, and in part to the protection afforded by the city magistrate. Mr. Olsen also found the city enjoying peace and quietness. The civil magistrate is very favourable to Christianity, being himself an old Church member from Fushuen. On the occasion of a Church gathering, he asked the evangelist to be allowed to speak, and with much zeal and eloquence advocated the cause of the Gospel.

As far as Mr. Olsen has been able to observe, the Revolution has had several effects locally. He sums them up as follows :—

(1) "The time-honoured worship of Confucius at the Confucian Temple, in which all the city officials, civil and military, used to take part with great pomp and ceremony, has been reduced to two deputies bending the head three times before the Confucian tablet at the spring and autumn sacrifices. It is no longer compulsory for the official to visit the temples twice a month to burn incense.

(2) The civil magistrate decides civil cases only, e.g., disputes as to land and property, marriage laws and customs, etc. He has under his control 200 city-guards, who guard the public offices and the city gates. All robberies, cases of assault by violence, thefts, etc., are tried by the military official, who holds the power of life and death, and visits with capital punishment (shooting) all convicted robbers.

(3) Another change is to be seen in official and social etiquette. Inferior officials greet superiors with three dignified bows of the head. The old-time profound obeisance between friends is exchanged for one curt bow.

(4) Another remarkable change is that of the head-dress. Under the old regime one knew what to expect ; but now we are always meeting the unexpected. Some wear their hair long ; some prefer a short crop ; and some no crop at all ; so that sometimes a congregation looks somewhat like a meeting of clean-shaven priests. As for the variety in hats, they are many ; but the black-felt crown-top variety seems to prevail among the teacher class, and a distinct advantage seems to be that they can be made at home.

(5) Some of the Christians have suffered much during the period of change, but it has been in common with non-Christians. In Shenhsin, one old lady and her son, Church members, were cruelly murdered by private enemies. In Kiungchow, several Christians have been visited by robbers, more than once, and lost all they had. In one village, more than 200 homes were destroyed by fire, and several Christians rendered homeless. In another village a band of two hundred robbers swooped down in broad daylight, and ransacked the place. One poor Christian woman died a month afterwards from the consequences of the fright then received. During the siege of last year, one member and his two sons were killed,

as they would not come into the city for protection. Since that time, during our absence, his wife and only boy of nine years old, were cruelly murdered in their own home by private enemies. One Christian was killed at Pukiang, another in the Yachow district, and a third at Meichow during the Revolution.

(6) An independent Church movement, which was commenced previous to the Revolution, has been deepened and broadened during the time of change. A self-governing Church-society has been formed with the young evangelist and leading members as officers; but it is so far in perfect harmony and coöperation with the foreign pastor. This is their day of small things; but we shall need much wisdom and the grace of humility to direct this movement aright."

Arrangements for Dr. Mott's Visit.

Plans for the conferences are progressing. Local committees have been appointed in four of the five centers where the conferences are to be held, and the other will be appointed during the latter part of November. To these committees is entrusted the decision as to the basis of representation at the conferences, and the best methods of securing the appointment of delegates. They determine also the languages to be used at the meetings, and make all local arrangements.

In Canton and Hankow the Executive Committees of the Provincial Federation Councils are serving as the Local Committees of Arrangements. In Shanghai and Peking it was found advisable to organize Committees. The officers thus far appointed are:

Canton Conference: Rev. G. H. McNeur, Chairman; H. B. Graybill, Esq., Secretary.

Shanghai Conference: Rt. Rev. Molony, Chairman; G. T. Howell, Esq., C.I.M., Secretary.

Peking Conference: Rev. H. H. Lowry, D.D., Chairman; Rev. F. S. Hughes, Secretary.

Hankow Conference: Rev. C. G. Sparham, Chairman; Rev. L. B. Ridgely, Secretary.

Mandarin and English will be used at four of the five conferences; Cantonese and English at Canton.

With the exception of the Shantung meeting, each of the conferences will include delegates from several provinces. Kiangsu, Chekiang, and Anhwei will be represented at Shanghai; Chihli, Manchuria, and Honan, at Peking; Hupeh, Kiangsi, and Hunan, at Hankow. It was at first hoped to hold a sixth conference, but, in order to allow ample time for the full discussion of the topics that will be dealt with, it was decided to hold only five.

Provision will be made to allow Societies in West China to send delegates to either the Hankow or the Peking Conferences. The large area covered by each conference, the number of missionary societies and of church organizations in each section, and the limits that have been set to the size of the conferences, have rendered somewhat difficult the finding of a satisfactory basis upon which to select the delegates. The Central Committee of Arrangements has left this largely in the hands of the Local Committees, to be dealt with in each case in the way best suited to the local conditions. The general plan has been to assign one or more delegates to each society or church at work in the region covered by the

conference, and to hold in reserve a certain number of appointments so as to insure that no important branch of the missionary enterprise is unrepresented.

A tentative list of questions for discussion at the conferences has been prepared, and all missionaries are invited to communicate with the Secretary of the Central Committee of Arrangements any questions which, in their opinion, should be discussed at the conferences.

There can be no question that the gathering together in each of these centers of representative missionaries and Chinese to spend five days in conference and discussion of themes of vital and timely interest under the able leadership of Dr. Mott will result in real and lasting good. Certain lines of missionary work received large help from the Centenary Conference. The necessity of closer coöperation was clearly demonstrated, and all union work was given a tremendous impetus. During the past five years considerable progress has been made, but the goal is far from having been reached. A new situation has recently been created by the revolution. The serious facing of the new problems which it raises, and a study of the best methods of entering into the enlarged opportunities is, therefore, most timely. Is it too much to expect that the weeks spent in the discussion of these great themes will powerfully affect the missionary work of the next few years?

Your prayers are asked for all those associated in the preparations for the conferences; that men and women of vision, penetration, sound judgment, courage, and constructive ability be chosen as delegates, and that all of the discussions and personal fellowship may be dominated by the Holy Spirit; That the members, officers, and special committees of the Continuation Committee may have a realizing sense of the seriousness of the trust committed to them by the Edinburgh Conference, and that they may have power of initiative and of patient continuance in constructive work necessary to accomplish their task; That the chairman of their committee and those with him may be shielded from physical danger in their arduous mission, and that God's blessing may be manifest in every conference; That the evangelistic meetings for students which will be held in each city visited by Dr. Mott, who, it will be remembered, is also chairman of the World's Student Christian Federation, may result in giving to many young men a new life-purpose and that they may find Him through Whom, alone, such a purpose can be realized.

The following dates in Mr. Mott's itinerary will be of interest:

India: November 15-January 16, 1913.

In India, conducting Continuation Committee Conferences at Madras, Bombay, Jubbulpore, Allahabad, Lahore, Calcutta, and Rangoon; cooperating in Student Evangelistic Missions at all five university centers; and during the holidays, participating in the All-India Student Conferences.

China: January 30-March 20, 1913.

January 30-February 4, Canton; February 11-15, Shanghai; February 19-23, Tsinanfu; February 26-March 3, Peking; March 6-10, Hankow; March 13-16, National Conference, Shanghai.

Korea: March 22-27, 1913.

Conducting Continuation Committee Conferences and participating in meetings of men.

Japan: March 29-April 20, 1913.

Conducting Continuation Committee Conferences, coöperating in student meetings; and conferring with leaders of national Christian movements and organizations.

All communications should be sent to the Secretary, Rev. E. C. Lobenstine, 3 Quinsan Gardens, Shanghai, China.

The Month

Finances.

The Crisp Loan was only partially successful. The attempt to hypothecate the Salt Gabelle for the Crisp Loan met with protest on the part of the Sextuple group and the diplomatic body. While these protests had due effect it was later pointed out that the Salt Gabelle could easily carry more than that for which it is already pledged. On November 5th, the Minister of Finance approached the Sextuple group for the purpose of reopening negotiations. Conferences were held and there was evidently a tendency on both sides to ease up the conditions of a loan. No definite result, however, has yet been achieved for which the engagement already entered into by the Chinese Government with respect to the Crisp Loan is held to be partly responsible. The attempt to float the Belgian Railway Loan of Ten Million Pounds was held up because France, a member of the Sextuple group, felt that it would be against the purpose of the group; and later Russia objected for the same reason.

Mongolia.

The Conference held between the princes of Inner Mongolia, the Peking representatives and Tutuh Chau Erh Sên did not accomplish much. The Government later took steps to prevent Inner Mongolia declaring independence, and made a demonstration by concentrating troops at Kalgan. On November 3rd, the Russian plenipotentiary signed an agreement with the Government of Outer Mongolia. The main points of this agreement are thus summed up in the *North China Daily News*:—

I. Mongolia acknowledges the protection of Russia;

III. Russia will represent Mongolian interests at Peking;

VI. Russia assists Mongolia in introducing an independent administration;

VII. Russia provides Mongolia with good arms;

VIII. Russia endeavours to persuade the other Powers to acknowledge Mongolia's independence;

X. Russia will get concessions for the exploitation of the forests, mines, and fisheries of Mongolia;

XIII. Mongolia concedes to Russia the monopoly of buying live stock.

The Hutuktu has convened the Mongolian Princes at Urga in order to discuss with them the carrying out of this treaty.

This agreement was met with considerable protest on the part of the Chinese Government. They claimed that Outer Mongolia had no right to make such an agreement. This action is generally interpreted that Russia has established a suzerainty over Outer Mongolia. One of the disquieting factors is that there seems to be no definite statement as to the boundaries between Inner and Outer Mongolia.

Government Measures.

There has been talk of disenfranchising those who have queues. The

suggestion met with considerable opposition.

Tls. 180,000 a year was voted as the salary of the President.

The Movement for woman suffrage met with very small response in the National Council.

The *National Review* thus sums up a Bill dealing with the important question of Chinese citizenship, which passed the Advisory Council early in November.

The Bill which contains a great mass of abstruse detail and was passed *en bloc*, sets forth the conditions on which Chinese citizenship may be claimed. It provides that persons coming under the following descriptions shall be recognized as Chinese :—

A person whose father is Chinese.

A person born after the death of his Chinese father.

One born in China, whose mother is Chinese, but having no father, or whose father's nationality is unknown.

The following are also entitled to Chinese citizenship :—

The wife of a Chinese citizen.

One who has been legally naturalized.

Citizenship will be forfeited for the following reasons :—

On a person becoming a civil or military official of a foreign country.

One whom a foreign father recognizes.

One acquiring naturalization in a foreign country.

In connexion with the loss of citizenship, a rider adds that the person interested thereby loses all special interests appertaining to Chinese which revert to the Government unless transferred to other Chinese within three months. This apparently includes the possesion of land outside Treaty Ports.

Missionary Journal

BIRTHS.

At Shipston-on-Hour, England, October 15th, to Dr. and Mrs. G. A. Charter, E. B. M., a son (Norman Arthur).

At Amoy, October 31st, to Mr. and Mrs. Hugh Sutherland Mackenzie, Y. M. C. A., a daughter.

At Tokyo, October 22nd, to Mr. and Mrs. G. H. Cole, Y. M. C. A., a daughter, (Marjory Frances).

At Nankuantao, Shantung, November 7th, to Mr. and Mrs. Cecil W. Troxel of National Holiness Mission a daughter (Mary Charlotte).

MARRIAGES.

At Nanking, October 26th, Miss Mildred E. Stuart, daughter of the late Dr. George A. Stuart and Prof. William F. Hummel, University of Nanking, M. E. M.

At Hankow, October 26th, Miss L. Reiber and Mr. O. Hollenweger, C. I. M.

At Hankow, October 26th, Miss L. A. Fetzner and Mr. E. O. Schild, C. I. M.

At Shanghai, November 6th, Janet Gilmour Barrie and David A. Irvine, N. B. S. S., Chinkiang.

At Shanghai, November 16th, Miss Daisy Scott and Mr. G. A. Anderson, C. I. M.

At Tamsui, Formosa, November 22nd, Dr. D. Landsborough of Shoka, Formosa, to Miss M. Learner, both E. P. M.

ARRIVALS.

October 21st, Rev. and Mrs. Wm. Paton, E. P. M. (ret.).

October 26th, Mr. and Mrs. R. L. McIntyre and two children (ret.); Misses C. Shaw, C. Knox, S. Har-

DISTY and F. M. DIBLEY; Mr. and Mrs. K. R. J. HILL and two children (ret.); Miss NILSON—all for C. I. M.

October 28th, Miss ANNA C. LINDBLAD, M. E. M. (ret.); Rev. T. H. STANFIELD, Wesleyan Mission; Misses L. NORDEN and A. JENSEN, C. I. M. (ret.).

October 30th, Mrs. M. R. JONES, A. P. M. (ret.).

October 31st, Mrs. A. BERG, Miss E. A. BUREN, Mr. C. H. TGADER-- (all ret); and Misses J. H. M. ACKZELL, E. G. BERG and E. C. OHRLANDER, all C. I. M.

November 1st, at Tainan, Formosa, Rev. A. B. NEILSON, E. P. M. (ret.).

November 3rd, Dr. and Mrs. A. DAVIDSON and family, Friends' Foreign Mission (ret.); Rev. and Mrs. R. OLSON and family, and Rev. O. F. A. HELLAND, Norwegian Lutheran (ret.).

November 4th, Rev. WALTER CRAWFORD, wife and four children, M. E. M. (ret.).

November 5th, Mr. and Mrs. WM. TAYLOR, Dr. and Mrs. LAGERQUIST, and Miss E. INGMAN (all ret.); Misses E. A. FLINKMANN, A. C. COLES, C. B. M. E. COAD, S. GOWAR, E. G. GRANT, R. JEFFERY, E. C. JONES, E. MÜRY, E. STORCK, and J. E. WALLIS—all C. I. M.; Misses LILLIAN E. HOLMES, LENA NELSON, and ANNA LARSON—all M. E. M.; Rev. and Mrs. C. E. RANCK and family, Evangelical Association (ret.); Mrs. C. N. DUBS, and Rev. and Mrs. C. C. TALBOT, Evangelical Church Mission (ret.); Rev. W. L. BEARD (ret.); and Misses D. BROWN and STRANG, A. B. C. F. M.; Misses A. L. PITMAN and A. G. BROADHEAD, W. B. F. M. S.; Rev. and Mrs. W. R. TAYLOR, Rev. and Mrs. W. E. BAILEY, and Rev. A. J. NASMITH, A. B. F. M. S.; Miss R. JOUROLMAN, A. P. M. S. (ret.); Dr. R. C. and Mrs. Beebe, M. E. M. (ret.) and niece.

November 6th, Rev. and Mrs. H. A. BOYD, Rev. and Mrs. J. R. SANDERSON, Rev. R. A. ARTHURS, Rev. F. M. DAVIS, Misses G. H. SYKES and L. DINWIDDIE—all C. P. M.; Rev. and Mrs. A. THOMSON and family, Rev. and Mrs. J. A. MOWATT and family, C. P. M. (ret); Rev. and Mrs. SOPER, Rev. C. A. BRIDGMAN, Rev. J. A. T. ROBERTSON—all C. M. M.; Misses L. H. HAMBLEY, C. M. M. (ret.); Rev. S. C. FARRIOR, A. P. M. S.

November 9th, Mr. and Mrs. HUDSON BROOMHALL and Mr. and Mrs. H. F. RIDLEY, C. I. M. (ret.); Mr. JOHN LEWIS, M. E. M., at Tientsin. Mr. and Mrs. H. F. RIDLEY, C. I. M. (ret.).

November 10th, at Chefoo, EDGAR L. MORGAN and wife, A. B. M. S.

November 11th, Mr. and Mrs. F. K. SCHOPPE, C. I. M. (ret.); Rev. R. G. COMRADT, A. P. M.; Mrs. W. H. DAVIDSON and Mr. and Mrs. R. J. DAVIDSON, Friends' Foreign Mission (ret.); Mrs. J. H. MORRISON, Friends' Foreign Mission.

November 12th, Mr. and Mrs. W. England, C. I. M. (ret.); Rev. and Mrs. T. L. HARMSBERGER and child, A. P. M. S.; Mr. and Mrs. H. PRICE and child, unconnected (ret.); Dr. and Mrs. W. E. TAYLOR and two children, Y. M. C. A. (ret.); Miss MILDRED CHAPMAN, N. KAIER, CHARLES A. HERSCHLET, wife, and child, Y. M. C. A.

November 14th, Dr. and Mrs. G. W. GUINNESS and two children, C. I. M. (ret.).

November 17th, at Tainan, Formosa, Rev. EDWARD BAND, to join E. P. M.

November 18th, Mrs. C. H. FENN and child, A. P. M. (ret.).

DEPARTURES.

October 25th, Mr. and Mrs. E. J. MANN and child, and Miss B. PURNELL, C. I. M., for England.

October 28th, Mr. and Mrs. W. B. SLOAN, C. I. M.

October 29th, Miss A. L. GOLISCH, M. E. M.

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